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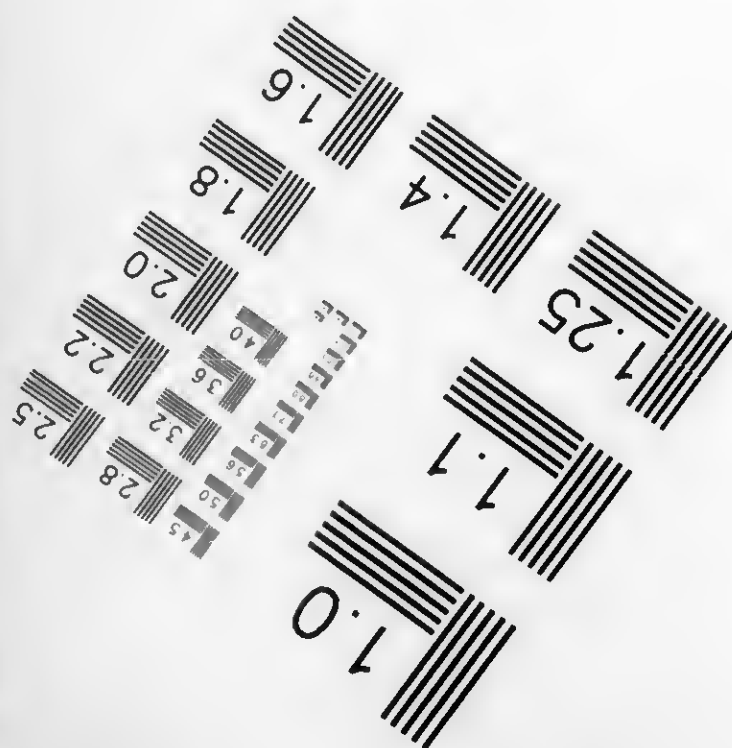
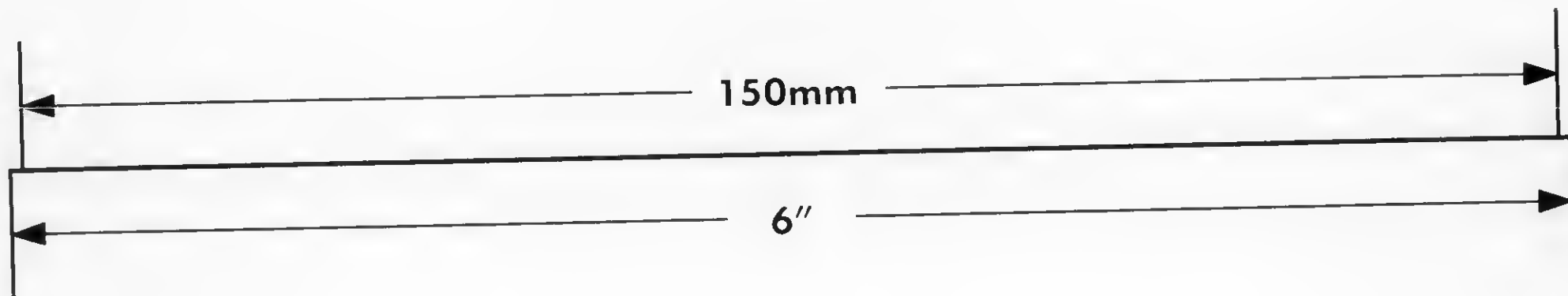
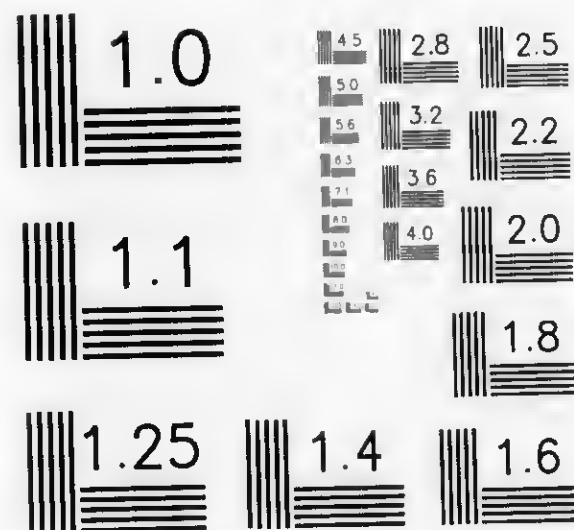
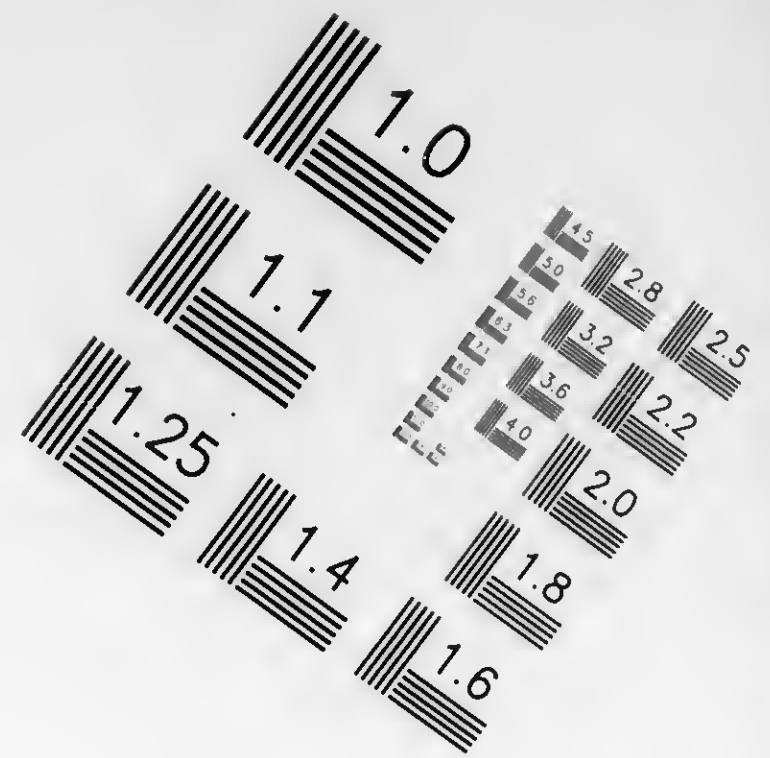
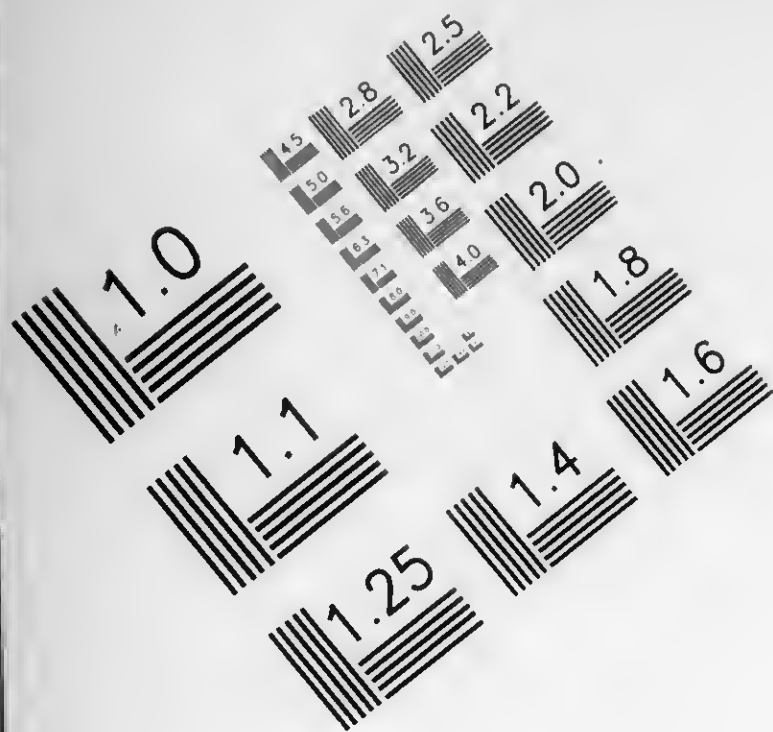
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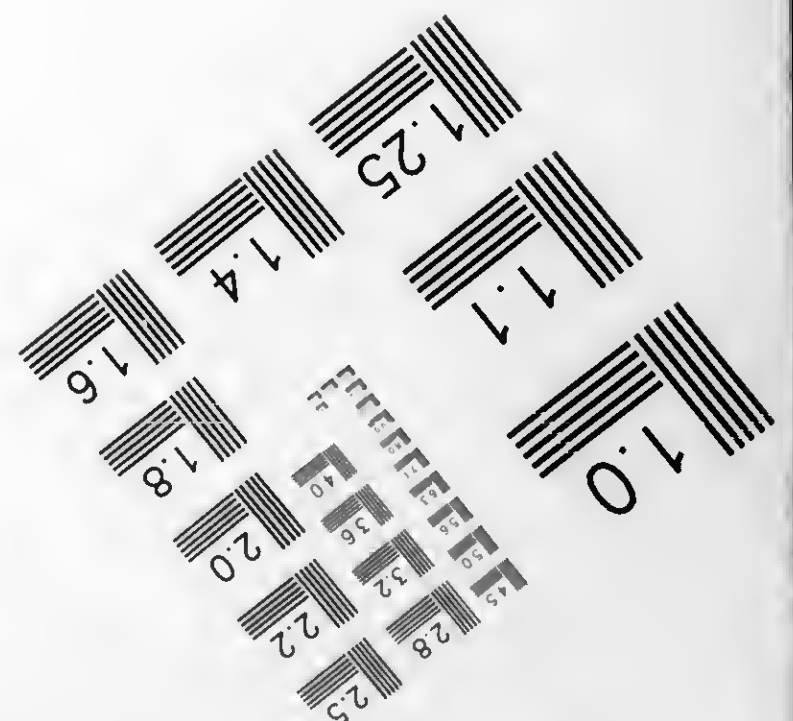


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**Guide to the Papers of Rabbi Robert
L. Lehman (1927-2003)
1928-2013**

AR 25598

**Processed by Dianne Ritchey and Jerry
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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kilianskirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Sholom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

[Fasts and feasts--Judaism](#)
[Jewish preaching](#)
[Jews, German--New York \(State\)--New York.](#)
[Jews--Education](#)
[Jews--Education--United States](#)
[Judaism and social problems--United States.](#)
[Judaism--Study and teaching \(Higher\)--United States.](#)
[Judaism--United States--Liturgy.](#)
[Judaism--United States](#)
[Kristallnacht, 1938--Anniversaries, etc.](#)
[Rabbinical seminaries--United States.](#)
[Rabbis](#)
[Reform Judaism--United States](#)

Places:

[Chicago \(Ill.\)](#)
[Heilbronn \(Germany\)](#)
[Schweinfurt \(Germany\)](#)
[Washington Heights \(New York, N.Y.\)](#)

Document Types:

[Clippings \(information artifacts\)](#)
[Correspondence](#)
[Essays](#)
[Lecture notes](#)
[Lists \(document genres\)](#)
[Notes](#)
[Photographs](#)
[Programs \(documents\)](#)
[Sermons](#)
[Transcripts](#)

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech1940-1962
1	2	Articles – Max Freudenthal1928-1937
1	3	Books removed from collection1923-1953
1	4	Correspondence1989, 2002
1	5	Correspondence – Congregations and Personal1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max1963-1970
1	7	Correspondence – F-G1954-1971
1	8	Correspondence – Jacob, Walter1955-1969
1	9	Correspondence – Or Chadasch (Vienna)2001-2002
1	10	Correspondence – S1954-1970
1	11	Correspondence – W-Z1961-1972
1	12	Graduation from Long Island University1948-1949
1	13	Newspaper Clippings1948
1	14	Taxes1957-1961
1	15	Writings and Research1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.
7.8 linear feet.

Arrangement:

- Divided into four subseries:
- Subseries 1: Early Career and Education, 1944-1957
 - Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
 - Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
 - Subseries 4: Late Career, 1969-2003
 - Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Shalom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Shalom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

- A) Correspondence
 - a) Alphabetical Files of Congregational Correspondence
 - b) Topical
- B) Sermons
 - a) Chronological
 - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburg, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title	Date
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981

Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
Box	Folder Title	Date	
5	1 Sermons	1974 January-1974 June	
5	2 Sermons	1974 September-1974 December	
5	3 Sermons	1975 January-1975 June	
5	4 Sermons	1976	
5	5 Sermons	1977 January-1977 June	
5	6 Sermons	1977 September-1977 December	
5	7 Sermons	1978 January-1978 May	
5	8 Sermons	1978 September-1978 December	

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box Folder Title

7	1	Sermons	Date 1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical**Box Folder Title**

7	8	Book, Movie, and Play Reviews	Date 1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers**Box Folder Title****Date**

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.
0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

6/15

SERMONS

JAN. 1991 - MAY 1991

ARCHIVES

Rabbi Joseph Potasnik

*Congregation Mount Sinai
250 Cadman Plaza West
Brooklyn, Heights, N.Y. 11201*

Host, WABC Talk Radio
"Religion On The Line"

LOOKING AT ISRAEL WITH 20/20
A Response to Hugh Downs

26 May 1991

Mr. Hugh Downs
125 West End Avenue
New York, New York 10023

Dear Mr. Downs,

As the host of a radio program entitled "Religion On The Line", which immediately follows "Perspective", I wish to thank you for two inadvertent results of your broadcast of March 18th. Your critical comments entitled, "When Friends Go Mad," castigating Israel generated more phone calls on the air that day than any other provocative thought. Secondly, you inspired me to examine the parameters and priorities of a true friendship.

I had learned the following:

1. A friend is one who comes in when the whole world has gone out.
(Walter Winchell)
2. A friend stands up for you in public and sits down on you in private.
(source unknown)
3. A true friend is one soul in two bodies. (Aristotle)

Paraphrasing John Gardner, I would say that your statements are not those of a critical lover but rather an unloving critic.

A friend would not hold Israel culpable for the entire refugee problem of the Middle East. Since WW II there have been millions of refugees inevitably caused by creation of states and territorial partition plans. The establishment of

Rabbi Joseph Potasnik

*Congregation Mount Sinai
250 Cadman Plaza West
Brooklyn, Heights, N.Y. 11201*

the states of India and Pakistan resulted in fourteen million refugees. Three million Germans fled Czechoslovakia and were absorbed. Seven hundred thousand Jews were driven from Arab nations and are no longer refugees. Why are the Palestinians the eternal refugees? Why is what is permitted to everyone else not permitted to Israel? Why can't twenty Arab nations help resolve the issue? A friend would want to know.

You condemn Israel for its invasion of Lebanon in 1982. Surprisingly you say nothing of Syria's invasion of Lebanon in 1976 subsequent to which it now dominates some 70% of the country. You don't inquire about the PLO'S uninvited entry into Lebanon in 1968 transferring Southern Lebanon into a training ground for international terrorism and a terrorist base against Israel for fourteen years. A friend would not ignore such facts.

You quote Amnesty International's report entitled "Israel and the Occupied Territories." You state that according to this report, Israel officially permits soldiers to shoot Palestinians for minor things like simply wearing masks or turning garbage cans over in the street. I also read the report and could not find any statement alleging that such conduct was official policy. I would appreciate the page and paragraph to which you refer in making your condemnations. I also called Amnesty International to ascertain why there is no mention of the four hundred and thirty four Palestinians killed by Palestinians because of their alleged cooperation with Israel. I also asked why there was no discussion in the reports of any violent actions initiated by the Palestinians. I was told that Amnesty analyzed government behavior not that of individual groups. I am reminded of a statement by G.K. Chesterton saying that "good" is ambiguous. For example, if a man were to shoot his grandmother at a range of five hundred yards, I should call him a good shot but not necessarily a good person. I suggest that a friend would want all the facts, the force employed by both sides so that the violence on the West Bank and Gaza be viewed in its proper context. A true friend would do that kind of thing.

Rabbi Joseph Potasnik

Congregation Mount Sinai

250 Cadman Plaza West

Brooklyn, Heights, N.Y. 11201

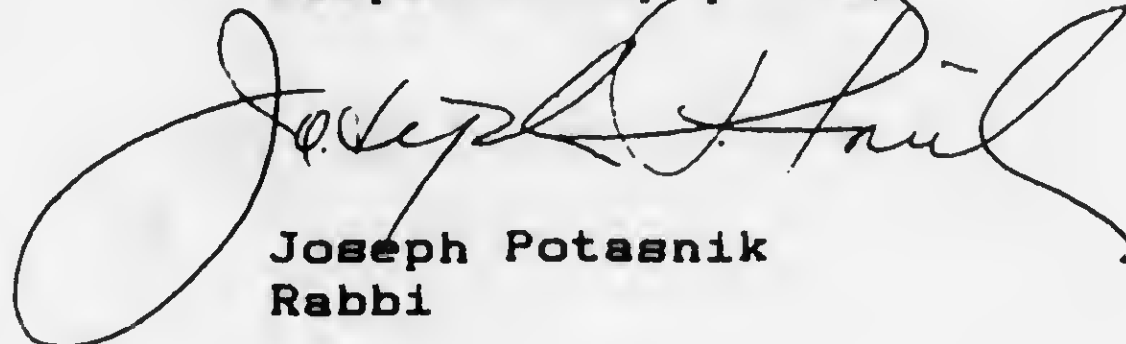
You criticize Israel in that it receives so little vocal support at the UN. How loud was the UN cry for those killed in Afghanistan, Tiananmen Square, Hungary, Rumania and so many others now nonexistent. I would not use the UN as a moral barometer for anything and would agree with Abba Eban who stated that "it is better to receive condemnation from the UN than consolation."

A Biblical story about the Patriarch Issac describes his conflict with the Philistines. The place where they fought was first called "Esek" meaning strife, later "Sitnah" meaning hatred, and finally "Rehovot" meaning width when all realized there was room for both. Some twenty percent of Israel is Arab, some six percent of the West Bank and Gaza is Israeli. If Jews can live with twenty percent, then Arabs can live with six percent.

From Ireland comes the story of a Roman Catholic nun who ran out of gas and walked to a filling station. The only container available was a beer bottle which she filled with gas. While emptying the contents of the bottle into the tank, a Protestant minister passed and remarked, "Sister, we may have our differences but I admire your faith in miracles."

I disagree with your position, but I respect your concern for peace in the Middle East. I would borrow the phraseology from your radio and TV programs and ask that you view Israel with a different perspective by using 20/20.

Respectfully yours,

A large, stylized handwritten signature in dark ink, appearing to read 'Joseph Potasnik', is written over the typed name and title.

Joseph Potasnik
Rabbi

**DAYS OF
REMEMBRANCE
1991**



U.S. HOLOCAUST
MEMORIAL COUNCIL

MEMORIAL CANDLE LIGHTING

Candle Lighters

Senator Frank R. Lautenberg
Harry Wilf

Senator Joseph I. Lieberman
Nathan Shapell

Maria Moise
Lydia Budgor

Representative Tom Lantos
Jacob Weintraub

Representative Ronald K. Machtley
Murray Pantirer

Representative Susan Molinari
Rae Kushner

Lighter Candle: Deborah Lehman

DAYS OF REMEMBRANCE 1991



U.S. HOLOCAUST
MEMORIAL COUNCIL

The Days of Remembrance Committee
of the
United States Holocaust Memorial Council
cordially invites you to attend
the Annual National Civic
Commemoration of the

DAYS OF REMEMBRANCE

Thursday, April 11, 1991

United States Capitol Rotunda
Capitol Hill
Washington, D.C.

Noon

Harvey M. Meyerhoff
Chairman
William J. Lowenberg
Vice Chairman
U.S. Holocaust Memorial
Council

Benjamin Meed
Chairman
Abraham Foxman
Vice Chairman
Days of Remembrance
Committee

**FIFTY YEARS AGO:
FROM TERROR TO SYSTEMATIC MURDER**



**1980
United States
Holocaust Memorial Council**

**DAYS OF
REMEMBRANCE 1991**

NATIONAL CIVIC COMMEMORATION

**Thursday, April 11, 1991
United States Capitol Rotunda
Washington, D.C.**

Noon



United States Holocaust Memorial Council

Harvey M. Meyerhoff
Chairman

William J. Lowenberg
Vice Chairman

Days of Remembrance Committee

Benjamin Meed
Chairman

Abraham H. Foxman
Vice Chairman

DAYS OF REMEMBRANCE 1991



U.S. HOLOCAUST
MEMORIAL COUNCIL

Days of Remembrance Committee

Benjamin Meed
Chairman

Abraham H. Foxman
Vice Chairman

Members

Abraham Bayer
Bradley A. Blakeman
Sam Bloch
Hyman Bookbinder
Ruth Bork
William Duna
Dalck Feith
Erna Gans
Catherine Zacks Gildenhorn
Cantor Isaac Goodfriend
Julian E. Kulas
Harry H. Levitch
Senator Howard M. Metzenbaum
Set Momjian
Father John T. Pawlikowski
Flora Singer
Sheila Rabb Weidenfeld

National Civic Commemoration
of the
DAYS OF REMEMBRANCE
Thursday, April 11, 1991
United States Capitol Rotunda
Washington, DC
Noon

PROGRAM

Processional The U.S. Army Band
(Pershing's Own)

Commemoration

Presentation of Division Flags The 3rd U.S. Infantry
(The Old Guard)

Presentation of the Colors The 3rd U.S. Infantry
(The Old Guard)

The National Anthem The U.S. Army Band

Invocation Reverend Richard C.
Halverson
*Chaplain of the
United States Senate*

Retirement of Colors The 3rd U.S. Infantry
(The Old Guard)

Welcome Benjamin Meed
*Chairman
Days of Remembrance
Committee*

Es Brent The U.S. Army Band

Introduction of
Commemorative Speaker Harvey M. Meyerhoff
*Chairman
U.S. Holocaust Memorial
Council*

Commemorative AddressHonorable George Mitchell
*Majority Leader of the
United States Senate*

“Goodbye Happy Moments”Stefan Moise
A melody Mr. Moise played
during his internment in 1942
in TransnistriaRomani Survivor
Iasi, Romania

Memorial Candle Lighting

Ani Ma’aminThe U.S. Army Band
Remarks and Naming ofWilliam J. Lowenberg
Candle Lighters*Vice Chairman
U.S. Holocaust Memoria
Council*

Lighting of Candles
El Moleh RachamimCantor Joseph Malovany
.....*Fifth Avenue Synagogue
New York City*
KaddishAbraham H. Foxman
.....*Vice Chairman
Days of Remembrance
Committee*

Presidential Message

Message from the President of
the United StatesBobbie Greene Kilberg
.....*Deputy Assistant to the
President for
Public Liaison*

Eisenhower Liberation Medal

Presentation of MedalsHarvey M. Meyerhoff
to Varian Fry (posthumously)
and Jan Karski

Acceptance and ResponseJames Duncan Fry
.....Sylvia Fry
.....*Children of
Varian Fry*
.....Jan Karski
.....*Professor Emeritus of
Government
Georgetown University
Washington, D.C.*

BenedictionRabbi Irving Greenberg
.....*National Jewish Center
for Learning and
Leadership
New York City*

Hymn of the PartisansThe U.S. Army Band
Retirement of Division FlagsThe 3rd U.S. Infantry
.....*(The Old Guard)*

RecessionalThe U.S. Army Band

STEFAN AND MARIA MOISE

Editor's note: Transnistria was a part of the Soviet Ukraine between the Dniester and Bug Rivers. During World War II, it was occupied and administered by Romania, an ally of Nazi Germany. In 1941-42, at least 118,000 Romanian Jews were deported to Transnistria; only 55,000 survived.

The Romanian authorities also deported approximately 30,000 Romani peoples to Transnistria; a mere 5,000 survived. Stefan and Maria Moise were among the Romani deported in 1942. Stefan Moise endured hunger and terror, repeated deportations and escapes, but he survived by playing his violin. This is his story.

In 1942, my family and I were living on Diminetii Street in Iasi, Romania. My father-in-law had been drafted into the Romanian Army. In the early afternoon of August 12th, 1942, my family and I were rounded up by the Romanian police and taken to the synagogue where we were held for three days.

After completing paperwork on us, the authorities forced us into overcrowded railroad cars; but the train did not move. We were told that we were waiting for wagons with more Gypsies from other parts of Romania. On the 15th of August, we were finally deported to Transnistria, escorted by Romanian armed guards. During the entire trip, we were given only a half a loaf of bread. When we reached the outskirts of Odessa, the train stopped on a plain with many ditches. We were sure that the Romanian soldiers would shoot us right there; but they left.

We then were forced to march for approximately 36 hours, still escorted by the Romanian guards. They led us into an open field where we were held for several months without any shelter. Two Russians, wearing civilian clothes with swastika armbands, shot at us if we got near the borders of this field. Many people died on that field.

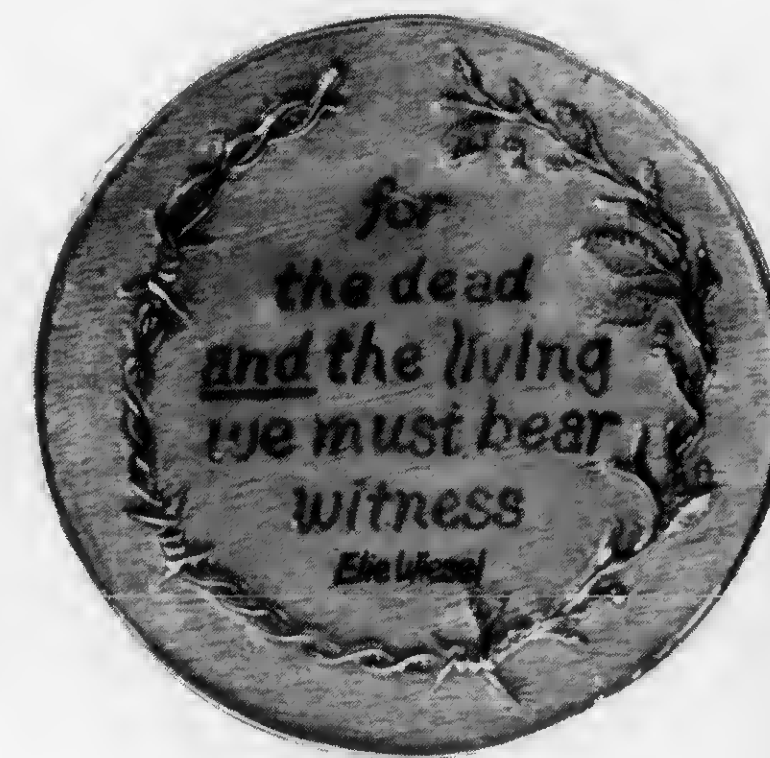
In November, we were taken to a camp in a small, deserted village, where six or seven of us were confined in tiny, one-room huts without heat. In late December, practically barefoot with rags instead of shoes, the remaining few were taken on another forced march. Then, Romanian guards came again and took us to a new location where they held us in a barn.

Surprisingly, they left us without a guard. With my wife Maria's approval, I decided to escape. I took my violin, which I had dragged with me everywhere, and made my way to Odessa together with a friend. A musician who had escaped earlier found us in the Odessa railway station and took us to the Pasaj restaurant where I played music for food.

I stayed in Odessa for two months until a soldier in the Romanian Army, who had been wounded at the front lines, found me and escorted me by train safely back to my hometown, Iasi. After two days at home, I was denounced by my neighbors and arrested once again. At the police station, I was given a choice: to flee to the Romanian province of Bessarabia and take my chances there or be deported once again to a camp in

But in 1943 I was again arrested and forcibly returned to Iasi. The Romanian police then deported me for the second time to Transnistria. I escaped again and in 1944, I joined the Romanian paramilitary forces to avoid still another deportation. Maria also managed to survive and was eventually brought back to Iasi by her father who was in the Romanian Army. We are together now and we are thankful to be alive, but every time I play my violin, the music is still bittersweet.

EISENHOWER LIBERATION MEDAL



**To those whose actions,
like those of General Dwight David Eisenhower,
Supreme Commander of the Allied Forces
in the European Theater during World War II,
exemplify America's historic commitment
to the highest moral principles
and the defense of freedom**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Intentional Second Exposure

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

But in 1943 I was again arrested and forcibly returned to Iasi. The Romanian police then deported me for the second time to Transnistria. I escaped again and in 1944, I joined the Romanian paramilitary forces to avoid still another deportation. Maria also managed to survive and was eventually brought back to Iasi by her father who was in the Romanian Army. We are together now and we are thankful to be alive, but every time I play my violin, the music is still bittersweet.

— Stefan Moise

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FLAGS OF THE LIBERATING DIVISIONS

Presented by The 3rd U. S. Infantry

3RD ARMORED DIVISION	-	NORDHAUSEN
4TH ARMORED DIVISION	-	OHRDRUF/BUCHENWALD
6TH ARMORED DIVISION	-	BUCHENWALD
10TH ARMORED DIVISION	-	LANDSBERG
11TH ARMORED DIVISION	-	MAUTHAUSEN/GUSEN
12TH ARMORED DIVISION	-	LANDSBERG
20TH ARMORED DIVISION	-	WOBBLEIN
8TH INFANTRY DIVISION	-	DACHAU
42ND INFANTRY DIVISION	-	DACHAU
45TH INFANTRY DIVISION	-	GUNSKIRCHEN
71ST INFANTRY DIVISION	-	DACHAU
80TH INFANTRY DIVISION	-	OHRDRUF
89TH INFANTRY DIVISION	-	FLOSSENBURG
90TH INFANTRY DIVISION	-	LANDSBERG
103RD INFANTRY DIVISION	-	NORDHAUSEN
104TH INFANTRY DIVISION	-	NORDHAUSEN

THE COLORS OF THE UNITED STATES ARMY WITH ITS 169
BATTLE STREAMERS REPRESENTING ITS ROLE IN THE DEFENSE
OF FREEDOM FROM TICONDEROGA TO PANAMA



VARIAN FRY

He has been called "a legendary hero," "an unlikely hero," a "civilian war hero." Yet, few know of the young American who, fifty years ago, in the tumultuous months following France's fall to Hitler, saved the lives of more than a thousand refugees from Nazism.

In August 1940, Varian Mackey Fry, a 32-year-old editor for the Foreign Policy Association in New York, was sent to Marseilles by the Emergency Rescue Committee, a private American relief agency dedicated to "aid[ing] those who have proven ... they stand for freedom against tyranny." Fry's mission, scheduled to last but three weeks, was to assist the emigration efforts of European artists, writers, scholars and political thinkers whose religion, views or

careers made them vulnerable to Nazi persecution or arrest in occupied France.

Among Fry's "clients" were some of the great talents of the twentieth century: artists Marc Chagall, Max Ernst, Jacques Lipchitz and André Masson; writer André Breton and musician Wanda Landowska; political philosopher Hannah Arendt and the Nobel Laureate physiologist Otto Meyerhof, to name but a few.

By Fry's own choice and increasingly at the risk of his own life, the three-week mission stretched into thirteen months, ending with his forcible expulsion from France. Together with a small group of associates, Fry established an active underground escape organization operating under the benign cover of an American relief agency, the Centre Américain de Secours. He helped his "clients" escape from internment camps, hide from the Vichy police, obtain forged papers, and clandestinely cross the border into Spain and on to Portugal where they were able to book passage to America or the Caribbean.

Despite severe food shortages, growing police surveillance, a lack of cooperation from most American consular officials, and reluctance on the part of some "clients" to risk escape, Fry persisted in his commitment to "rescue by any means."

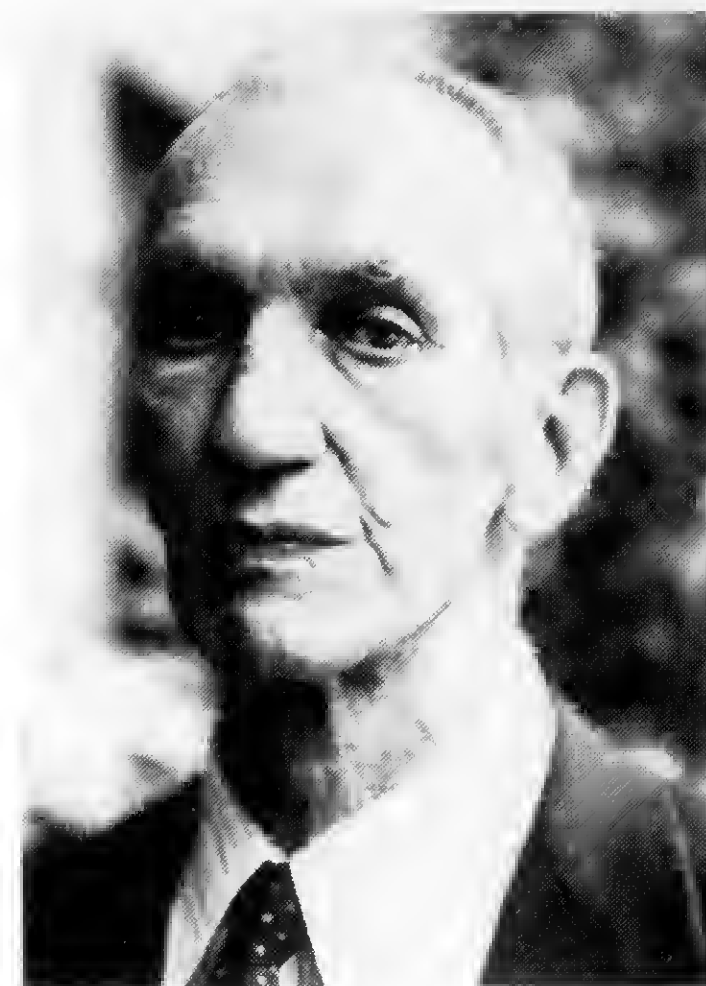
Within a month of his arrival, he had arranged for Lion Feuchtwanger's escape from France, and on September 13, 1940, had personally escorted Thomas Mann's brother, Heinrich, and son Golo together with Franz and Alma Mahler Gropius Werfel over the Pyrenees. When she arrived in New York City in October 1940, Mrs. Werfel had escaped the Gestapo with more than her own life: in her rucksack, she had carried to freedom her husband's draft manuscript of the *Song of Bernadette* and the original score of Anton Bruckner's Third Symphony.

Varian Fry was hardly suited to play the Scarlet Pimpernel. Born in New York City on October 15, 1907, the stockbroker's son had grown up in the New Jersey suburbs, attended New England prep schools and as a Harvard sophomore in 1927, helped co-found the acclaimed literary magazine, *The Hound & Horn*. He went on to a post-graduate career in publishing, first as assistant editor with *Scholastic* magazine and then as editor of the international affairs journal, *The Living Age*. It was not until his Marseilles assignment that Varian Fry's moral passions, intellectual acuity and political savvy were catalyzed into a course of action that would profoundly affect American, indeed world, culture.

In 1945, Fry published *Surrender on Demand*, an account of his thirteen months in France. The public, already sated with stories of war and gallantry in action, took little notice. But one reviewer, writing in *The New York Times Magazine* on April 22, 1945, two weeks before the war ended in Europe, commented: "...though it is probably not the thing for a book reviewer to say, Varian Fry is a good man. Through the people he has helped rescue — the doctors, the painters, the writers, the sculptors, the teachers — he has added to the sum total of the world's happiness, such as it is these days."

Varian Fry was passionately dedicated to the defense of democratic freedoms and relentless in his efforts to secure those freedoms for others. On April 12, 1967, Fry was awarded the Croix du Chevalier of the French Legion of Honor. Only five months later, on September 13, 1967, he suffered a fatal heart attack. He died without receiving similar recognition from his own nation.

By virtue of Fry's actions, individuals of exceptional talent were able to lead their lives, free from fear and persecution, as citizens of a free nation and, within that freedom, to create, contribute and prevail. We owe Varian Fry the courtesy, if not the obligation, of our gratitude.



JAN KARSKI

On September 1, 1939, the Nazi war machine rolled into Poland. As Nazi troops advanced from the West, the Red Army crossed Soviet-Polish borders from the East. Jan Karski, a 25-year-old native of Lodz, Poland, who had been drafted into the Polish Army's horse artillery, had just been mobilized into the reserves when he was captured by Russian soldiers and transported to a prison camp. A few months later, he escaped and slipped into German-occupied Poland where he offered his services to the anti-Nazi underground. He was readily accepted for delicate and dangerous duty because of his knowledge of languages.

He was assigned to be a courier between the underground movement and the Polish government-in-exile in France. While on a mission, he was arrested by the Gestapo in Slovakia in 1940 and was subjected to brutal punishment. Karski, realizing that he knew many of the underground movement's secrets, became fearful that he would crack under Nazi torture. In an effort to protect the underground, he slashed his wrists with a razor blade he had hidden in his shoe. The Germans rushed him to a hospital near Krakow. When he realized where he was, he decided to try to contact an underground agent living in Krakow. He began to complain that he was dying, and the nurses, who were nuns, wheeled him into the chapel for his final confession. Karski whispered to the priest, "Father, there is this place, on this street, at this number; I am Witold" [his code name]. Two days later, the underground helped him escape despite round-the-clock guards.

Karski had earned a reputation among the resistance leaders as a hero. He was rewarded in 1942 with a secret mission to London, then the seat of the Polish government-in-exile. Before he left Poland, two Jewish groups asked him to take their messages abroad. They smuggled him into the Warsaw ghetto and the Belzec extermination center in October 1942. There he witnessed evidence of mass murder: out of 450,000 Jews in the Warsaw ghetto in 1941, no more than 50-60,000 starving Jews remained; he saw German youths shooting down elderly Jews for sport in Belzec; he witnessed the routine slaughter of children. What Karski saw brought him unbearable agony, but the world needed to know.

Arriving in London, Karski met first with four members of England's war cabinet, including the Foreign Secretary, Sir Anthony Eden. These meetings resulted in: (1) the Polish National Council adopting a resolution condemning the extermination; (2) the

Council of Allied Nations unanimously passing a public "Appeal of the Allied Nations" on behalf of the Jews; (3) the President of the Polish Republic urging Pope Pius XII to intervene on behalf of the Jews; and (4) the Polish government-in-exile presenting a set of demands to the Allied Nations' Council, asking that Germany be bombed in reprisal for the continued extermination campaign, that the Allies demand that the Nazi government allow the Jews to leave German-controlled countries, and that action be taken to provide refuge in Allied and neutral countries for all Jews who succeeded in leaving the occupied lands. Eden, in the name of His Majesty's government, rejected all of these demands.

But perhaps Karski's most eagerly anticipated session was with President Roosevelt in the White House in August of 1943. For more than a hour, Karski detailed eyewitness facts about the Nazi horrors. The President listened carefully. When Karski had completed his grim report, he asked the President, "What can I tell our leaders?" The President responded: "You will tell your leaders that we shall win this war. You will tell them that Hitler will be punished for his crimes. Freedom shall prevail. You will tell your leaders that the American people are friendly to Poland and we shall help its people after the war...."

Only later did Karski realize that Roosevelt had not specifically offered to come to the aid of the tortured victims of the Holocaust but merely had cited the overall Allied objective of victory. Yet, there was a useful outcome of Karski's meeting with Roosevelt: it led the way to the creation of the War Refugee Board.

By this time, Karski's activities had become known to Nazi leaders making a return to Poland impossible. In 1944, he began a public speaking tour of the United States and England, authored numerous articles that appeared in major magazines about his experiences and published a book, *Story of a Secret State*, which in the U.S., became a Book-of-the-Month Club Selection. It was published simultaneously in Great Britain, Sweden, Switzerland and France.

After the war, Karski decided to remain in the United States, becoming an American citizen in 1954. He continued to lecture and write. He received the highest Polish military decoration, *Order Virtuti Militari*, and at Yad Vashem in Jerusalem, there is a tree bearing his name on the Avenue of the Righteous Gentiles Among the Nations. He now serves as Professor Emeritus of Government at Georgetown University in Washington, D.C.

Professor Karski has dedicated his life to Remembrance of the Holocaust in both words and deeds. He has said:

...The Lord assigned me a role to speak and write during the war, when — as it seemed to me — it might help. It did not....

Furthermore, when the war came to its end, I learned that the governments, the leaders, the scholars, the writers did not know what had been happening to the Jews. They were taken by surprise. The murder of six million innocents was a secret....

Then, I became a Jew like the family of my wife...all of them perished in the ghettos, in the concentration camps, in the gas chambers — so all murdered Jews became my family.

But I am a Christian Jew. I am a practicing Catholic. Although I am not a heretic, still my faith tells me the second Original Sin has been committed by humanity: through commission, or omission, or self-imposed ignorance, or insensitivity, or self-interest, or hypocrisy, or heartless rationalization.

This sin will haunt humanity to the end of time.

It does haunt me. And I want it to be so.

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Review/**Television**

The War Against Misery at Home

By WALTER GOODMAN

Bill Moyers says that as he walked to work in New York City during the ground war in the Persian Gulf, his attention was drawn to what he calls the paradox of America achieving victory across the seas while the numbers of the defeated at home keep growing. "The Home Front," tonight at 9 on Channel 13, carries the faces of defeat amid the bulletins of victory.

Although most of what is reported here is familiar from months of cov-

Moyers **The Home Front**

Produced and directed by Marc Levin; Daphne Pinkerson and Mi Ling Tsui, associate producers; Alan Miller, editor; Judith Davidson Moyers, executive producer. At 9 tonight on Channel 13.

erage on national and local news programs, the miseries of unemployment and homelessness, of cutbacks in schools, hospitals and shelters, continue to resonate. Mr. Moyers makes a sympathetic listener, and the accounts are moving. "I'm a disposable American," says a 55-year-old man who once earned \$50,000 a year and now, after months out of work, is reduced to selling jokey hats in a flea market.

Such experiences are juxtaposed with radio and television dispatches from the Gulf. President Bush's voice is heard frequently. The technique is not subtle. You hear a correspondent reporting, "The country of Kuwait is burning," and the camera goes to a fire in Queens, where two deaths are laid to the closing of a firehouse. The efficient medical care given to a wounded soldier is contrasted with the overworked emergency room of Lincoln Hospital in the Bronx.

Since Mr. Moyers is not arguing that the United States should not have

chief defense was... Mr. Draper says, but eventually, "he

Bill Moyers asks why Kuwait is worth more effort than Queens.

sent troops to the Gulf and is not blaming the recession on the war, the backs-and-forths seem mainly rhetorical. The soft point of the program is that life would be better if the sort of energy, dedication and dollars invested in saving Kuwait were invested in saving America's cities. Mr. Moyers asks, "When will we find the same will and resources to win the war here on the home front?" Not an original question, but one that has to keep being asked as long as the pain reported on here continues.

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Nov 29, 1991

HEARD ON THE HILL

Emergency Aid For Israel Needed

In a letter to President Bush, 22 out of 29 members of the Senate Appropriations Committee urged the President to request emergency military assistance for Israel in fiscal year 1991.

The letter, initiated by Senate Foreign Operations subcommittee Ranking Minority Member ROBERT KASTEN (R-WI) and Chairman PATRICK LEAHY (D-VT), praised the President for his "expeditious dispatch of U.S. Patriot missile batteries to Israel in response to the repeated Iraqi Scud attacks."

"We believe the United States must also recognize the enormous burden on Israel's already overstrained economy arising from the incremental costs of its heightened state of defense alert and other defensive measures directly caused by the Persian Gulf crisis," the letter continued. "We believe that the United States must take the leadership in seeking assistance for Israel from other nations, and itself respond insofar as it can to Israel's urgent emergency needs."

The following 22 senators signed the letter to President Bush: BROCK ADAMS (D-WA), KIT BOND (R-MO), DALE BUMPERS (D-AR), QUENTIN BURDICK (D-ND), THAD COCHRAN (R-MS), ALFONSE D'AMATO (R-NY), DENNIS DECONCINI (D-AZ), JAKE GARN (R-UT), SLADE GORTON (R-WA), PHIL GRAMM (R-TX), TOM HARKIN (D-IA), ERNEST HOLLINGS (D-SC), DANIEL INOUE (D-HI), BENNETT JOHNSTON (D-LA), ROBERT KASTEN (R-WI), FRANK LAUTENBERG (D-NJ), PATRICK LEAHY (D-VT), BARBARA MIKULSKI (D-MD), DON NICKLES (R-OK), HARRY REID (D-NV), TED STEVENS (R-AK) and ARLEN SPECTER (R-PA).

Desert Storm Supplemental

Appearing before the House Appropriations Committee, the Director of the Office of Management and Budget, RICHARD DARMAN, discussed the Administration's request for a supplemental to fund Desert Storm costs. "We do not at the present time construe that Desert Shield emergency as one that calls for additional foreign assistance," he stated.

Rep. DAVID OBEY (D-WI) agreed with Darman and went on to outline his views on foreign aid. "We have a right to expect certain conduct of the players in the Middle East before providing additional assistance," said Obey. Regarding Israel, Obey stated — that it would be "ill-advised" to provide aid until Israel indicates it "recognizes the long-term consequences of not effectively dealing with the Palestinian issue."

Rep. BILL GREEN (R-NY) challenged Darman's assertion that aid to Israel is not an emergency. "I don't see how anything could be more related to Desert Shield than the damage done to Israel," stated Green.

He cited the casualties, continued missile attacks, the loss of tourism and damage to the economy as a direct result of the war with Iraq.

Darman cited two reasons why aid to Israel does not qualify as an emergency: one, there was no official request from the Government of Israel for additional aid and two, the plethora of requests for aid from all departments necessitated a narrow definition of the term "emergency." Nevertheless, Darman went on to state that, as a general matter, "assistance to Israel and others has to be assessed in the context of the issue of peace." Darman also made the point that the net economic benefits of the crisis to Israel — as a result of reducing the threat it faces — exceeds any associated costs.

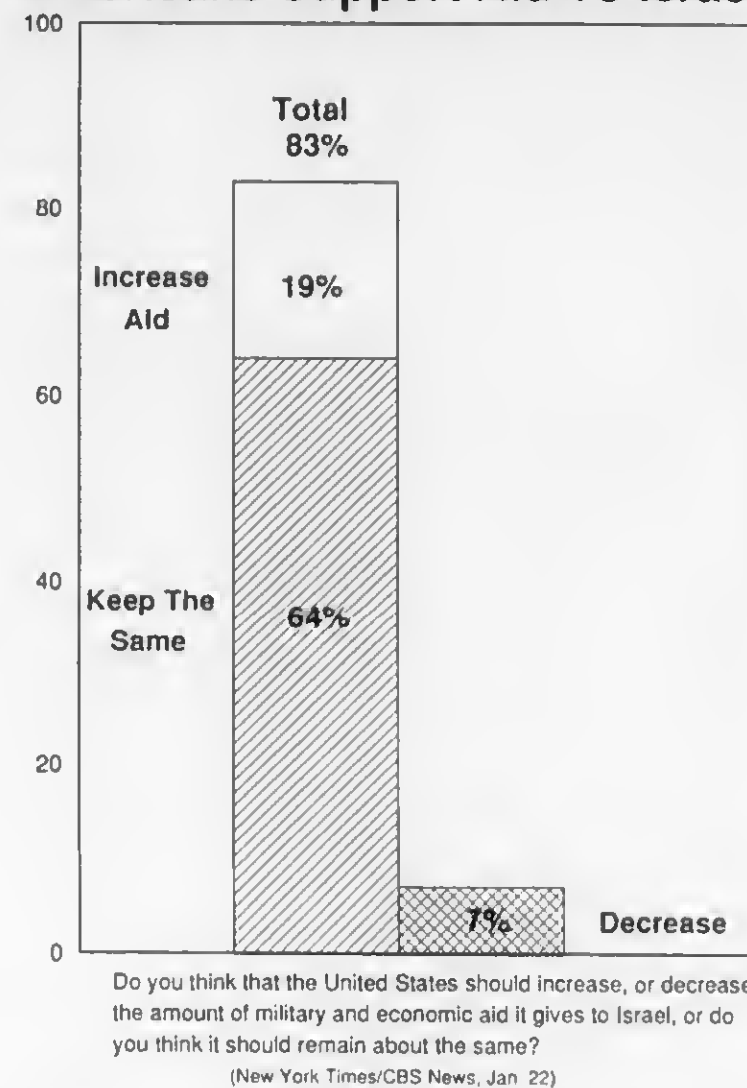
Middle East Arms Control

Secretary of Defense DICK CHENEY emphasized the need to control the proliferation of sophisticated weapons with "tighter arms transfer and proliferation controls," in testimony before the Senate Armed Services Committee.

The Secretary also explained that the U.S. "must remain engaged to protect those interests [in the Middle East] consistent with the wishes of our local friends." In this context, Cheney said the U.S. is "prepared to increase our presence compared to that of the pre-crisis period." In explaining the different means to accomplish this, he said the U.S. will "want to retain the capability to return forces quickly to the region." In addition, "we will want to do more in prepositioning heavy equipment in the region than was the case before," he said.

Sen. WILLIAM COHEN (R-ME) probed Cheney on post-war U.S. involvement in the Persian Gulf, and queried how new arms transfers to Saudi Arabia might affect Israel. He questioned whether the Saudis will claim to require a significant military force of their own if, facing tremendous pressure, the U.S. must pull most of its forces out of the region. "And if the Saudis say 'we have to have' more equipment, more F-16s, more M1-A1 tanks, more AWACs, what does that do as

Americans Support Aid To Israel



far as our other friends in the region, i.e. Israel?" Cohen asked.

Cheney did not respond directly. He said only that the post-war era will "require extensive consultation with our friends and allies in the region." □

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You can also sponsor subscriptions for libraries and journalists for \$30. Send checks to NER at the above address, Suite 607, Attention: Danita Ferguson.

AIPAC Policy Conference on C-SPAN

If you can't be with us March 17-19 for the AIPAC Policy Conference, you can catch some of the excitement on C-SPAN. Prime Minister Yitzhak Shamir's address will be broadcast on C-SPAN I, live at 1:45 p.m. on Sunday, March 17th, and re-broadcast at 2:00 a.m. EST. Monday, March 18.

General Colin Powell, Chairman of the Joint Chiefs of Staff, will appear live on C-SPAN II at approximately 12:30 p.m. on

Tuesday, March 19. Gen. Powell's address will be re-broadcast on March 23 at 10:30 p.m.

C-SPAN may broadcast other segments, including banquet speakers Zalman Shoval, Ambassador of Israel, and Sens. John D. Rockefeller IV and Phil Gramm. To learn the times for these programs, call the recorded schedule information at (202) 628-2205.

Gumbel Fumbles On Israel

One of the most severe media critics of Israel is Bryant Gumbel, co-anchor of NBC's "Today" Show. In a Feb. 20 broadcast, Gumbel combined with NBC correspondent Dennis Murphy to distort the history of the Arab-Israeli conflict and the responsibility for the Palestinian problem.

In his lead-in to Murphy's story, Gumbel attacked the UN's 1947 decision to partition Palestine into Arab and Jewish states, terming it a "forced" division of the Palestinians' "homeland." Gumbel described the Palestinians as a "much-abused" people. Murphy's report from Amman, which followed, made Israel out to be the primary villain responsible for their plight.

Murphy said that when Jews fled Nazi-ravaged Europe for Palestine after World War II, they forced Palestinians to leave the country they had lived in for "1,000 years." He didn't mention that Jews had been there for more than 2,000 years, or that many Arabs immigrated to Palestine in the years before World War II, attracted by the economic development spurred by prior Jewish immigration.

Gumbel attacked the UN's 1947 decision to partition Palestine into Arab and Jewish states.

Murphy strongly implied that the Palestinians fled because "Jewish terrorists" had "massacred" Arabs during Israel's war for independence. He didn't say a word about the far greater number of Arab atrocities against Jewish civilians, or the propaganda campaign by Arab leaders to encourage Palestinians to flee their homes to make things easier for the invading Arab armies. He also omitted altogether the most basic fact: that no war would have occurred had the Arabs been willing to join the Jews in accepting the partition compromise.

"Today" also presented a skewed history of the Six-Day War. Without mentioning that Jordan attacked Israel, Murphy said that Israel "occupied" the West Bank, thereby "uprooting" more Palestinian families.

Murphy didn't mention that close to 700,000 Palestinian Arabs are citizens of Israel. No Arab state besides Jordan has offered them citizenship.

Murphy claimed Jordan has "welcomed tens of thousands of Palestinian refugee children." He didn't say anything about King Hussein's record of mass killings of Palestinians during Jordan's 1970-71 civil war

with the PLO. As many as 3,400 Palestinians — many of them civilians — died as a result of a *blitzkrieg* launched by King Hussein's troops. Several hundred crossed the Jordan River to surrender to the Israelis rather than to give themselves up to King Hussein's army (Clinton Bailey, *Jordan's Palestinian Challenge*).

Murphy conceded his report might be biased. "Maybe we're seeing everything through the Jordanian lense," he told Gumbel. Yet this didn't prevent NBC from airing such a badly flawed story.

Another Buchanan?

Unfortunately, this is not the first time "Today" or Gumbel have unjustly slammed Israel. In a Dec. 7 "Today" broadcast Gumbel, a la Pat Buchanan, accused Israel of "trying to push the U.S. to war" with Iraq, without noting that Arab states like Saudi Arabia were the most anxious to confront Iraq.

In "Today's" Feb. 18 broadcast, Gumbel also repeatedly attempted, without success, to prod Rep. LEE HAMILTON (D-IN) and Sen. RICHARD LUGAR (R-IN) to support Saddam Hussein's propaganda effort to "link" the Kuwait and Palestinian issues. "Hasn't he a point?," Gumbel said, quoting the Iraqi UN ambassador. Gumbel later described linkage as a "worthy issue," strongly implying that acquiescence to Saddam would "save U.S. lives."

On Nov. 26, Gumbel pushed for a cut in aid to Israel. Describing Israel as "a rather expensive ally that we can't really afford," Gumbel asked Carnegie Endowment analyst Geoffrey Kemp whether there is "any justification" for providing that nation \$3 billion a year in aid. Kemp replied that Israel is "a great asset to the United States." He noted that one reason Israel received this level of aid was because of the sacrifices for peace it made at Camp David. Slashing aid to Israel, he suggested, could leave Israel feeling vulnerable and exposed, lessening the chances for peace in the region. — Joel Himelfarb

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- Emergency Aid For Israel Needed

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Hebrew Tabernacle Congregation

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Friday Evening
February 22, 1991
8 Adar 5751

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INSTALLATION SERMON: 1991

INTRODUCT

A GENERAL

- 1 IVE~~R~~ ALWAYS BEEN AMAZD AT OUT OF WAY PLACES ONE FIND JEWISH ^{1/2}PEOPLE
- 2 SOME YRS AGO, TOLD U OF WOMAN WE MET IN ^{Spain}ARIZ WHO, IT TURND OUT, WAS FRM FRANKFRT
- 3 AND IT WAS THS TYPE OF ROUND-ABOUT MEETING WTH J HE-RITAGDE THAT CAME TO US ONCE AGAIN THS YR AS WE WERE ON VACATION IN BARBADOS

B SPECIFIC

- 1 THROUGH GD OFFIES OF PAK WERE INTRTODUCED TO A MAN LIVING ON THAT ISLAND WHO OFFRD TO TAKE US SIGHT-SEEING FOR A DAY; OFFER WE GLADLY ACCEPTD
- 2 THE MAN WAS OF COLOR ALTHO NT BLACK; CONVERSATION LED TO HIS BACKGROUND: ON F SIDE: FRM INDIA = HIS GRT GR F WHO CAME TO ISLAND AS AN INDENTURED SERVNT;
- 3 WHILKE ON M SIDE, GRT-GR F, WAS A TRADER WHGO CAME TO GUYANA & THERE ENTERED INTO A RELATIONSHIP WITH THE INDIAN SIDE OF FUTURE FAMILY; INTERESTING MORE THAN THE FACT: ~~ALSO~~, ON M SIDE, FAM NAME: ISRAEL!
- 4 TO MAKE LONG STORY SHORT: WE WERE DEALING HERE WITH A GYUANAN NATIVE, NOW LIV IN BARB BUT WHOSE ANCESTRY WAS IN SOME DEGREE=JEWISH! AND WHOSE BR LVS IN R'DALE
- 5 WHY TELLING U RE THIS FAM? BEC OURS A FAM RELATIONSHIP AS WELL & WE HAVE COME TOGETHER FRM VARIOUS CORNERS OF THE WORLD TO BUYILD HERE A GRT TEMPLE

BODY

A SYN HISTORY

- 1 CLD, ~~OF~~ C, TELL U RE BEAUTY OF THE ISLAND BT WANT TO CONCENTRATE ON J ASPECT OF IT ~~ATL~~: B HAS A VERY LONG HISTORY OF J SETTLEMENT, BTH POS & NEG
- 2 FR EX, PUBLIC WORSHIP BEGAN IN B IN 1654, 3 YRS AHEAD OF LONDON BT FREEDOM OF WORSHIP POSSIBLE IN BTH PLACES BEC OF THE ~~KT~~TOLERATION OF OLIV CROMWELL
- 3 THE DATE 1654 IM¹PORT TO US BEC THAT IS THE YR IN QHICH FIRST JEWS LANDED IN NY; ONLY 23 BEC SOME OF THE OTHRS THAT LEFT BRZIL STAYED ON IN B OR CURACAO
- 4 THE SYN COMUNITY STILL EXISTS! ~~BT WITH ITS OWN BACK-GROUND DUE TO THE FACT THAT, AT FIRST, JSEWS WERE ACTIVE IN SUGAR TRADE BT WHEN THAT FAILED IN COURSE OF TIME, & ONLY 1 JEW^R REMAINING~~ IN 1929 SYN SOLD
- 5x BT, GUESS WHAT: DUE TO NZ IN 1932 THE 2ND WAVE OF IMMIGR ~~N~~BEGAN WTH MOSES ALTMAN OF POLAND ARRIVING AS HE FLED THE ONCOM⁹⁸ONG SHOAH; MORE JEWS FOLLOWD, ALTMAN BOUGHT A HOUSE, UZSED ONE OF ITS RMS AS A SYN AND NOW THEY AGAIN HAVE A VIABLE COMMUNITY

~~8~~
xno J. in B for 7 yrs

rd in 25 and

6 THE GRANDSON IS ACTIVE TODAY, AND A PROCESS OF RE-
STORATION IS UNDER WAY OF THE ORIG BUYILD SITE AND
WHILE ONCE THEY HAD A 800 MEMBR COMMUNITY, DOWN
TO 1 IN 1925 NOW AGAIN UP TO 60

7 IT IS A REMARKABLE SITUATION; A REBIRTH WITH THE
PROMISE OF A BETTER LIFE YET TO BE

B INSTALLATION

1 AND THAT IS OUR TASK, OUR DRM, THS EVE AS WELL AS WE
INDUCT THE OFFICERS INTO THR PLACES OF HONOR FR
ANOTHR YR OF ACTIVITY

2 THEY TOO MUST BE COGNIZANT OF THE VARIOUS ORIGINZS
OF OUR PEOPLE, FRM DIFF BACKGROUNDS, WAYS OF LIFE,
DIFF APPROACHES TO PROBLEMS AND ISSUES, AND NOW COME
HERE TO RENEW THE PLEDGE TO BUILD & BUILD AGAIN

3 THANKFULLY, NT IN PHYS SENSE BT SPIRITUALLY, EMOTNAL
INTELLECTUALY, CULTURALLY SO THAT BEC OF WHAT WE
WANT TO REPRESENT WE CAN BE AN EXAMPLE OF HOPE ALWAYS

4 FR YRS WERE WERE KNOWN FR GRT NUMBR OF SR CIT IN OUR
MIDST AND I THINK WE CHAMPIOND THR CAUSE BT NOW, IN
A ~~REVERSAL~~ ^{change} OF FORTUNES FR US & OUR NEIGHBRHOLOD, WE
HAVE GROWTH AGAIN IN VIEW OF THE CH WHO COME TO US

5 THERE ARE T FOR T, WORKSHOPS, YTH GRP, PLAY GRP = 4
DIFF GRPS CATERING TO OUR YOUNG PEOPLE, 1 = SELF=
SUPPORT, 1 = BY CONG, 2 ARE FUNDED & WE HOPE THAT
WITHIN THESE 4 GRPS AND THE PARENTS WE FIND R FUTURE

6 WE THANK THR LEADERS: ABBY FINK, BARB FISHVBACK,
KAREN DUBINER & ROBYN UTRECHT

7 IN THS ORBIT OF WORK AND PLANNING WE AGAIN THANK OUR
PA FR THR WONDERFUL WORK IN BEHALF OF OUR CH, AND
THR PRESIDUM RUTH WERTH & SONYA HARTGG

8 WE ACKNOWLEDGE RICHARD EHRENREICH AND HIS MENS CLUB
MEMBRSHIP FR THR COMMITMENT TO WORK IN OUR BEHALF
TO BUILD & ~~work~~ ^{create} RE SOUND SYSTEM, INCLINATOR, REPAIR
OF SILVR DECORATING SCROLLS & MUCH MORE

9 OF C, WE AGAIN VOICE TRIBUTE TO RENVY SMERKA RE SIST
FR HER EXCEPT WORK IN CONJUNCTION ^{with} ~~to~~ ALL WHO HELP
~~IN SISTERHOOD~~ ALREADY SPOKE AT CONG MEET & BUT REITERAT
ONCE AGAIN: WE ~~CLD~~ ^{WOULD} NT SUCCEED WITHOUT THEM

0 SPK NT ONLY OF FINANCIAL AID BT OF QUALITY OF COMIT
MENT, DESIRE TO BE OF SERVICE, GRACIOUSNESS OF SPIRIT
AND SUCH AN OBV LOVED OF SYN THAT AM GLZAD THEY HERE
& NT IN BARB FR IF THEY ~~WERE~~ ^{WERE} THERE, OLD BLDG ALREADY
RESTORED ^{we in trouble! energies}

CONCLUSION

A GENERAL

1 THS BRINGS ME TO FIUNAL PRES: CH BLEIBERG, PRES OF

[^]
to be mentioned & installed

III

- CONGREGATION NOW COMPLETING HIS 1ST YR IN OFFICE
- 2 WE OWE HIM DEBT OF GRATITUDE BEC HE KEPT US TOGETHER
DESPITE THE MANY CURRENTS OF PAST HIST, AND CONFLICTS
OF CULTURE AND VESTED INTERESTS *Personal*
- 3 ASND BY HIS WON COMMITMENT AND DEDIC AND SENSE OF
DUTY AS A JEW HE IS AT THE CORE OF OUR FAMILY AND
INSTEAD OF CONFLICT THERE IS PEACE. WE INDEBTED
- B SPECIFIC
- 1 INSTALL THEM ALL AS WELL AS NEW BRD MEMB OF SISTRHJ
ESPECIALLY AND WISH THEM WELL FR ANOTHR YR OF WORK-
OF HARD WORK-BT WTH VERY SPECIAL REWARDS OF SPIRIT.
- 2 ~~FR~~ ON AN ISLAND IN CAIRB, WTH J PRESENCE OF OVER A 300
YR SPAN, WTH UP & DOWNS, WTH BURDENS AND GLORIES,
WE LEARN A LESSON OF SURVIVAL, OF PESEVERANCE, OF
HOPE AND TRUST AND FAITH
- 3 WE HELP EACH OTHER, WE FORM THE FAM, WE BUILD OUR
SYN AND WE PREVAIL *re outreach to Russian immigrants!*
- 4 MAY IT BE THIS WAY FR MANY YRS TO COME AND LET US
JOIN IN THE BLESSING FOR THE FUTURE OF THR WORK...
LET US RISE

HEB TAB., FRIDAY, FEB. 22, 1991
ANNUAL INSTALLATION SERVICE & SERMON

Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

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ARGUING WTH GD; I; INTRO
BASED ON BK BY ANSON LAYTNER

INTRODUCT

A GENERAL

- 1 WE ALL HAVE FAVORITE PASSAGES & IDEAS RE BIBLE; WE THINK, DABBLE, EXAMINE THEM & THEN ON TO OTHR IDEAS
- 2 BT IN MY CASE, PERHAPS BEC OF MY PROF & MY INTEREST IN BIBLE, ONE IDEA ALWAYS: THE CONFRONTATION BETWEEN MAN & GD
- 3 ALWAYS THOUGHT IT THE EPITOMY OF CHUTZPAH, BT WHAT SURPRISED ME EVEN MORE, IN SOME INSTANCES A MAN WINS
- 4 THESE IDEAS STAYD WTH ME, ANCHORD BY ABES CHALLENGE OF GD RE S & G; BT NT UNTIL RECENTLY DID ALL THS COME INTO FOCUS BEC OF A BK BY A COLLEAGUE
- 5 R ANSON LAYTNER NT IN PULPIT BT IN COMMUNITY WORK, LVS IN SEATTLE, PUBL ARTICLES IN LEAD JOURNALS BT SO FAR AS I CAN TELL, THS 1ST SCHOLARLY VOLUUME

B SPECIFIC

- 1 BK "ARGUING WTH GD" & TRACES THE CONCEPT FRM GEN~~TO~~ ~~THE~~ RABBINIC THRU CHASSID, TO EEUROPE, HOLOC & NOW AND HE HAS DONE BACKGROUND SCHOLARSHIP TO ROOT HIS IDEAS IN TEXT
- 2 AS PART OF THS YRS LECT-SERMN SERIES WLD LIKE TO DISCUSS THS TOPIC WTH U: "ARGUING WTH GD" & LEAD U IN THE STEPS OF ANALYSIS &, PERHAPS, IN COURSE OF ALL THIS, ANSWER SOME OF OUR OWN QUESTIONS
- 3 OF C, SOME WLD SAY: QUITE A DIFF IN LIFE EXPERIENCs BETWN GEN & HOLOC BT WHAT AMAZD ME, SO MUCH TH SAME
- 4 IN SENSE, TRUE "NOTH NEW UNDR SUN" BT WHAT IS EVER NEW, DIFF, COMPLEX IS OUR REACTION TO ISSUES WHICH CONFRONT US, BEC OF WHICH WE ~~CONF~~ ^{challenge} GD / & HIS RESP~~ONSE~~ FRM THOSE EARLY YRS, BY WAY OF JOB, UNTO ELI WIESEL
- 5 CONSEQ RE "ARGUING WTH GD" WILL SPK ON THS SUBJECT 5 TIMES, C. EVERY 2ND FRID BETWEEN JAN & MAY / & HOPE ~~TH~~ THAT IN SO DOING CAN BRING MESSAGE ~~OF~~ UNDERSTNDING

BODY

A EARLY/CONFRONTATIONS/CHALLENGES

- 1 1ST ISSUE BRIGHT TO MY ATTENTION = NT JUST ABE BT SEV OF THE PATRIARCHS ARGUED WTH GD; THERE WERE ~~&~~ PHYSIVC AS WELL AS EMOTIONAL/SPIRITUAL CHALLENGES
- 2 LISTEN TO ORIGINAL RE S/G: GEN 18:23-32
NOW ALSO WTH MOSES: EXOD 32:9-14, 30-34
AND MOST PERSONAL: JERE 20: 13-18
- 3 THESE WERE SPIRITUAL BT NOW THE MOST FAMOUS = PHYSIC: JAC VS ANGEL: GEN 32:25-31
- 4 ALL FOR DIFF REASONS & WTH DIFF CONSEQUENCES ~~BEC~~ ~~HAVING BEGUN TO APPREC THE MANY TIMES THERE WAS A~~ ~~CHALLENGE, AN ARGUMENT WTH GD,~~ / NOW THE RATIONALE

B RATIONALE

- 1 WHY DO WE FEEL THAT WE HAVE THE RIGHT TO ARGUE, TO CHALLENGE AND TO CONFRONT? WHY IS THIS PART OF J THEOL UNLIKE ANY OTHER WESTERN & CERT EASTERN THEOL?
- 2 BEC SEV FACTORS PART OF EQUATION: 1: FROM MOMENT OF CREATION JEWS FEEL THAT THERE IS AN ORDER TO THE UNIVERSE TO WHICH EVEN GD MUST ADHERE
- 3 IF ~~THAT~~ IS THE CASE, WHILE CERT THINGS EXPECTED OF US, SIMILARLY OBLIGATION UPON HIM
- 4 THIS BESPEAKS THE COVENANT, EVEN BEFORE SINAI, AS IS THE CASE WITH ABE! THERE IS A RELATIONSHIP BETWEEN GD & PEOPLE OF ISRAEL WHICH IS BASIC/AND BEING SO WE ENCOUNTER A ~~2ND~~ SPECIFICALLY J PRINCIPLE:TIKUN OLOM
- 5 WHICH MEANS TO "REPAIR THE WORLD" TO RIGHT THE WORLD. ~~AND~~ WE AS PEOPLE, AS MORTALS HAVE A TASK INTO MAKING THIS A BETTR WORLD IN WHICH TO LIVE, NOT AS A ME\$RE PHRASE BUT AS AN ACT OF COMMITMENT PERSONAL *pious phat.*
- 6 LAST, ~~3RD~~: WTH PARTICULAR REF TO JOB, WE ARGUE WTH GD AND WE CONFRONT/CHALLENGE HIM AND ALTHO WE MAY NT GET AN ANSWER AS WE WISH, WE KNOW HE IS THERE, WE DO NT LIVE OR SPK OR ARGUE ~~TOA~~ IN A VOID. GD IS!!!

CONCLUSION

A GENERAL

- 1 WHAT IT COMES TO, IN FINAL ANALYSIS, WE EXPECT GD TO ~~ANSWER~~ *respond* IN SOME WAY EVEN IF NT IN A WAY WE COMPREHEND
- 2 REASONS: 1) APPEAL TO PROMISE OF THE PAST, 2) MERIT OF THE FATHERS, 3) FOR HIS NAMES SAKE, 4) GD NEEDS SOMEONE TO SPK FR HIM SO THAT OTHR NATIONS WILL KNOW HIS POWER/MAJ.
- 3 GD NEEDS PRAISE OF THE LIVING AS PSALM ASKS "WILL THE DUST PRAISE THEE", AND LAST: FR SAKE OF HIS TEMPLE IN JERUSALEM SO THAT IT BENT AN "EMPTY" HOUSE
- 4 ~~LAST~~, CHALLENGES HURLED TO MOVE HIM TO ACTION: WHY? HOW LONG? ARISE! AWAKE!, ROUSE YURSELF!, BEHOLD!-ARE ALL PART OF THE THEMETHAT HE IS UNYIELDING, UNHEEDIN OR, EVEN WORSE, SLEEPING OR HIDING HIS FACE

B SPECIFIC

- 1 IN NO OTHR FAITH WILL U FIND SUCH ~~A CHALLENGE~~ *reasoning*, ~~SO DEEP A COMMITMENT TO ARGUE WTH DEITY~~, SUCH UNYIELDING STRENGTH IN MAN TO MAKE GD JUSTIFY HIS ACTIONS
- 2 THS WE DEMAND, THS WE ENTITLED TO, IN THS MANNER CAN WE DEAL WTH TRAGEDIES COME TO US, & THEN PREVAIL
- 3 THS PRINCIPLE RABBIS ENBRACD DURING LATER CENTURIES AND IT FORMD ~~PRINCIPLE ALSO~~ OF DEMANDS ON GD DURING ALL PERIODS OF PERSECUTION, CRUSADES & INQUISITION, ~~PARTIS~~ *Bope*, CERT UNTIL HOLOCAUST IN OUR CENTURY
- 4 THESE THE ISSUES OF CHALLENGE WE WILL DISCUSS IN TH

months to come, as we "argue with Gd" - Amos
 Hek Tah - Frid 9x - II/8/91 Art Series #1

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Israel

I/18/91

1) hot line for work Hts 927-9632

2) Volunteers Bonds - 730 Bury at
Waverly Place - 677-9650

3) Day Hundred - 4601st at noon to
show support for US forces &
solidarity with Israel

Who knows - AOT Rosenthal column
also at odds with himself

4) Danburs - 7 d 7 1st born

Ur - Chaldeans - Desoy - Bagh - Bahl

death of so many young people - 7 planes
captured - let hostages
hunt & grief with anxiety of families
24 hr day 800 line for relatives

Children feel anxiety deeply - poems
even in our Rel School

parents who had children there
recall '67 war + our " "

as is VA protests - These begin early

Overcome psychology & prejudice

Sadd H - not a nice person

ally of Arafat

get rid of it - he means it
fiction of Palestinian state

Israel must respond - own pride!



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HUGH DOWNS

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March 18, 1991

[word count = 1650]

ABC New Perspectives

WHEN FRIENDS GO MAD

Sometimes it is important to be firm with friends. When a friend drives too fast we might tell him to slow down. If a friend consistently drinks too much we might take time for a serious talk. But imagine if our friend develops a combination of dangerous activities; if he drank heavily and drove his car. He could then be a danger, to himself and to others. We might be forced to do more than simply talk about the problem. We might be obliged to take his money away or his car. We might even physically restrain him. That's what friends are for.

Friendship between countries is not very much different. Sometimes countries, even countries that are longtime friends, require firm advice or even financial restraint. The time may have come for the United States to be firm with Israel. Israel is an old and valued friend and deserves help.

But Secretary Baker's recent visits to Israel have not brought forth any break in the intransigent pre-conditions the

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MADFRTEND 2

Shamir government insists on for any peace conference -- conditions that would surely doom the talks from the start.

Israel has both legitimate needs, and legitimate claims. But Israel's mistreatment of Palestinians has become illegitimate. The mistreatment is a problem for the Palestinians, but it is also a problem for Israel.

An Amnesty International report for 1990 gives us an idea how severe the problem really is. Under "Israel and the occupied territories" the report says,

"About 25,000 Palestinians, including prisoners of conscience, were arrested in connection with the intifada (uprising) in the occupied territories. Over 4,000 served periods in administrative detention without charge or trial. Several thousand others were tried by military courts... Thousands of Palestinians were beaten while in the hands of Israeli forces or were tortured or ill-treated in detention centers. At least eight were reported to have died as a result. Over 260 unarmed Palestinians civilians, including children, were shot dead by Israeli forces, often in circumstances suggesting excessive use of force or deliberate killings. Others died in incidents where

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MADFRIEND 3

tear gas was possibly deliberately misused. Official investigations into abuses appeared inadequate."

Reports from Amnesty International are useful in pointing out serious offenses committed by nations, as President Bush discovered with the reports that described offenses committed by Iraq. According to these reports (and others by other agencies) Israel officially permits soldiers to shoot Palestinians for minor things, like: simply wearing masks, or turning garbage cans over in the street as barricades. Now, the soldiers don't do this all the time -- the significant thing is that it is officially permitted. Palestinians can be shot if they refuse to stop when ordered. These killings are not only morally reprehensible, they are against international law.

Since the beginning of the intifada more than eight hundred Palestinians have been summarily shot. The aid agency "Save the Children" says over one hundred and fifty Palestinian children have been shot and killed by Israeli troops. Thirty-seven of those children were under six years old. The average age turns out to be only ten years old. The "Save the Children" report claims most of the children shot were not throwing stones, nor

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MADFRIEND 4

were they involved in demonstrations.

The United States is Israel's best friend, and is, perhaps, in the best position to bring Israeli policy back onto a path of peace and due process. As the newly --- albeit self-appointed -- - policeman of the world, the United States may feel a particular urgency to reign-in Israel and curtail the brutality.

In the past, Israel, like Iraq, has committed what could be called "naked aggression." Israel invaded Lebanon repeatedly. One invasion left anywhere from twenty-thousand to fifty-thousand dead. Another invasion saw massacres committed at two Palestinian refugee camps. Israel did not have permission from the United Nations to invade Lebanon. The United States did little about this "naked aggression."

Norman Finkelstein, a professor and political scientist, helps refresh our memory about the unique relationship between Israel and the Palestinians. Dr. Finkelstein says,

"Between 1947-49, some 750,000 Palestinians fled or were expelled from their homes as Israel declared its independence, and in 1967 some 300,000 more Palestinians fled or were driven

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MADFRIEND 5

into exile as Israel conquered the West Bank and Gaza. This is not simply a matter of dredging up ancient history or pointing to skeletons buried in Israel's closet: the United Nations still regards the fate of the Palestinian refugees as very much a contemporary issue. In recent years, the General Assembly has repeatedly condemned Israel for preventing the return of the Palestinians displaced in 1967." End of quote from Dr. Finkelstein.

In fact, the UN vote is never a close one; The vote often splits as: the world, on one side, and Israel and the United States on the other. Israel not only has no support for the actions it takes against the Palestinians (except from the United States); Israel is frequently condemned for those actions by an overwhelming majority of nations at the UN. This is particularly true regarding the treatment of Palestinians living in the occupied territories and how that treatment contravenes the Fourth Geneva Convention.

The Geneva Convention stipulates that countries are forbidden from mistreating people who fall under their jurisdiction in any manner that could be interpreted as "adverse distinction founded on race, colour, religion or faith, sex,

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MADFRIEND 6

birth, wealth, or any other similar criteria." Palestinians living in the occupied territories have been singled out for punishment by Israeli forces based on any and all of those categories. Israel claims the Geneva Convention does not apply to the West Bank and Gaza. Even the United States parts company with Israel when it comes to such a strange interpretation.

Countries are not supposed to engage in murder, torture, arbitrary detention or any other obviously cruel behavior.

Tom Farer, a professor of law and international relations at the American University in Washington, says, "Considering only those actions officially acknowledged by Israeli authorities, it is clear that Israel has committed grave breeches of the Geneva Conventions and of the most elemental norms of human rights. If one looks deeper, and considers allegations supported by persuasive evidence, the situation appears considerably grimmer."

In 1988, fourteen Arab homes were demolished at a village called Beita as retribution for the killing of an Israeli girl. None of the people who lived in those homes were accused of any crimes; they were simply punished collectively --- as a group. Later, Israeli authorities concluded that the girl had been

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MADFRIEND 7

killed accidentally by an Israeli settler, and not by an Arab.

Unfortunately, this incident of collective punishment at Beita village was not an isolated event but part of an orchestrated pattern. The human rights group Middle East Watch estimates that, since the intifada began, at least four hundred and sixty-two Palestinian homes have been either sealed (and the occupants expelled) or the homes have been demolished outright. Collective punishment of this kind is against international law.

Palestinians are prohibited from forming political parties in Israel; the Arab press in Israel is subject to brutal censorship and denied freedom; and Palestinians who merely advocate self-determination are charged with crimes and frequently tried by military courts. All of these offenses are in violation of international law.

It may be time for The United States, Israel's only consistent friend, to help Israel back into policies that will end these cruelties, and provide better long-range security for Israel itself.

Eventually, Israel will change because the world community

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MADFRIEND 8

demands that it change. The Palestinians need to have their nation restored for the same reason --- the entire world demands it. But the current administration in Israel has turned a deaf ear to world opinion and seems to listen only to the United States, when it listens to outside opinion at all.

The United States recently destroyed Iraq which helped Israel enormously. Iraq was Israel's arch-enemy. Today, Iraq is irrelevant as a Middle Eastern power. Iraq's destruction cost the United States a lot. It cost some American lives and a lot of American treasure. During the war Israel was applauded for remaining out of the fight. But Israel had the protection of the U.S. and a coalition of nations. Insisting that Israel help establish a Palestinian state could be a small favor to ask in return.

Before the war Saddam Hussein was depicted by President Bush as being only months away from developing a nuclear bomb. The President was wrong. Iraq was not that close. Articles in "The Bulletin of the Atomic Scientists" suggest that Iraq was five, maybe even ten years away from producing atomic weapons. In fact, it is not Iraq, but Israel that has nuclear weapons.

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MADFRIEND 9

After an Israeli defector brought photographs of the Israeli bomb project to a British newspaper, it has been widely assumed that Israel has at least one hundred nuclear bombs. But the Israeli government refuses to admit they have this nuclear arsenal, and for a good reason: it is against U.S. law for Congress to give money to countries with nuclear weapons that have not signed the Nuclear Non-Proliferation Treaty. Ironically Iraq, a country years away from even a "crude" nuclear weapon, signed the Non-Proliferation Treaty.

The point of all this is not to point a finger of shame at Israel, but to stress that these policies are now seen to be counterproductive and undermine the very peace and stability so needed for Israel's security.

Justice and self-determination for the Palestinians is long over due. Considering Israel's policies, which have been termed wrong-headed by many of Israel's supporters in and out of that country, perhaps it's time for a friend to step in and help with a new approach -- one that will be fairer to the one-point-seven million Palestinians and that will protect the Israelis from themselves. Real friends will want to intervene.

MEMORIAL DAY THOUGHTS: CAN PC BE WON?

INTRODUCT

A GENERAL *and was*

- 1 LAST WK ~~WE HAD A~~ GLORIOUS ~~WEEKEND~~; LOTS OF SUNSHINE & PEOPLE ABLE TO GO TO MTS/BEACHES, WALKS, ETC
- 2 AND YET, FR MANY, TIME OF SADNESS AS THEY TURNED TO TRUE MEASURE OF MEMORIAL DAY: REMEMB THR DEAD WHO WERE KILLD IN DEFENSE OF THR COUNTRY
- 3 MEM DAY REFLECTS THE TRAGEDIES OF CVL WR BT, OF C, APPLIES NOWADAYS TO EVENTS OF INTERVENING 100 YRS AL

B SPECIFIC

- 1 WHAT PROMPTS ME TO SPK ON SUBJECT OF MEMORIALIZATION OF WR & PC, ~~WHICH ARE INTERRELATED~~, OF LIFE/DEATH = SEV BKS RECENTLY PUBLISHED & A GD MANY IDEAS WHICH DISTRB AND WONT GO AWAY
- 2 WE ARE ALSO FACD WTH REVISIONIST HISTORY ~~AND~~ NOT BY UNINTELLIGENT $\frac{1}{2}$ PEOPLE, THERE ARE MANY OF US WHO NT MADE PC WTH PRSN GULF CONFLICT
- 3 AND THERE IS A WHOLE SCHL OF THOUGHT WHICH ~~REFLECTS~~ *weighs* THE PLACE OF WOMEN IN ARMD FORCES, IN WARFARE, AS RECENTLY DEPICTD IN TIMES MAG WTH BUYRIAL OF WOMAN FLYER WHOSE PLANE SHOT DOWN IN GULF WAR ZONE
- 4 NT POSSIBLE TO SPK OF IT ALL BT SOME CONCERNS OUGHT TO BE VOICED AS WE REFLECT ON IDEA OF "MEMORIAL DA"

BODY

A BOOKS

- 1 PROBLEM FR MANY OF US: IS THAT AS CONTEMP AMERICANS WE TEND TO DOUBT WHAT ISSUES FORTH FRM DC IN GENERL AND FRM SPECIFIC AGENCIES IN PARTIC
- 2 BOB WOODWARDS NEW BK ON "THE COMMANDERS" IS A GD EX BEC IT TAKES US BEHIND THE SCENES OF PGLF COMBAT & ALLOWS US AN INSIGHT INTO OTHR PLAYERS WHO DETRMND OUR FATE & CERT FATE OF $\frac{1}{2}$ MILLION PERSONNELL
- 3 ITS NT ONLY SCHWARTZK & POWELL BT ALSO CHENEY, BAKE QUALE, CONTROL OF THE NEWS, SECRET DLS WTH SYR, IRN AND WE HAVE NO WAY OF KNOWING WHICH VESTD INTEREST CAUSD US TO VEER IN ONE WAY AS VS ANOTHER
- 4 WHY SO DOUBTING? BEC LVD THRU VN, WATRGATE TO MENTN JUST THE OBVIOUS BT, ALSO, IRAN CONTRA-AS AGAIN DE-PICTD IN NEW BK BY THEOD DRAPER "A VERY THIN LINE" MEANING: LINE BETWN LAWFUL OR UNLAWFUL \uparrow CROSSD SEV X
- 5 MCNAM TALKING TO CARL BERNSTEIN SOME TIME AGO & IN REFLECTING ON HIS PLACE RE VN: MISINFORM, MISPERCE, MISJUDGEMENTS "AS TO WHERE A NATION'S INTERESTS LIE AND WHAT CAN BE ACCOMPLISHD"
- 6 TELL THAT TO A MOTH LOST HER SON, WIFE HER HUSB, CHILD LOST A FATH IN A WAR WHERE ALMOST 50TH DIED!

I wonder how some of these survivors spent Memorial Day?

B REVISIONIST HIST

- 1 BT WHILE WAR MAY OR MAY NT SOLVE AN ISSUE, TIMES CHANGE AND, ESPEC, TIME MOVES ON; TODAY WE THE BEST OF FR WTH GERM AND WTH JAPAN
- 2 YESTERDAY ENEMIES WTH IRAN, TODAY FR/AND SAME EQUAT CAN BE SET RE SYRIA, IRAQ; ONE HAS ONLY TO FGLLOW THE TRAVELS OF SECT BAKER TO UNDERSTAND THE REALITY OF POLITICS AS VS NEEDS OF HUMAN BEINGS
- 3 BT ALL THIS EVEN MORE VIABLE RE ISRAEL AND THE REVIS HIST ~~BEING~~ WRITTEN BY INFORMD PEOPLE: RECENTLY READ STATEMENTS OF AN ANTI-ISRAEL NATURE NT TO BE BELIEV BY NO LESS OPINION MAKER~~S~~ AS HUGH DOWNS AND B GUMPEL
- 4 THESE REMARKS PICKD UP BY TALK SHOW HOSTS AND ARE BEING FOUGHT BY ADL AND OTHR AGENCIES BT DAMAGE DONE BT, IN MEANTIME, PEOPLE BEING KILLD ALL THE TIME, ON BTH SIDES, BEC OF MISUNDERSTANDINGS & MISPERCEPT
- 5 AND WERE THESE PEOPLE TO HAVE A MEM DAY/also, how! REACT TO REALITIES OF REAL-POLITIK *misjudgment*

C MANHOOD

- 1 AT HRT OF ISSUE, HOWEVER, LIES THE DEF OF WARFARE, AS IT IS BEING FOUGHT BY MEN, A MAN'S "SPORT" TO SOLVE WHATEVER IRRECONCILABLE ISSUES CONFRNT US AND WHEN SUFFIC #S DIED, ISSUE IS SETTLED
- 2 IN BEGINNING, WAR AN INDIV EFFORT AS GLADIATORS VS EACH OTHR BT NOW, OF C, ARMIES INVOLVED AND DEATHS AND INJURIES MULTIPLIED ~~by~~ 10 TH TIMES; MEN ND TO BE STRONG AND TOUGH AND THAT ALSO VS PARTIC OF WOMN
- 3 AQ RECENTLY WROTE A COLUMN ABT A GRP OF CH TAKEN IN BY NUNS AND TAUGHT BASIC SOCIAL AND EDUC SKILLS INCLUDING PRIASE, A HUG, A BUILDING UP OF EGOS
- 4 A MOTH VS IT BEC CHILD ND TO GO OUT ON STREETS AGAIN AND LEARNING WTH NUNS NO PREP FR STREETS; AND ~~THESE~~ CHILDREN WERE ALL UNDER OR AT AGE 4; WHAT A COMMENTARY ON MEN AND MANHOOD IN OUR TIME
- 5 WHAT IS ~~THE~~ MANLY THING TO DO? TO FIGHT AND KILL AND MAIM? A MAJR QUESTION FR US AR THIS TIME OF MEMORIAL DAY & WONDER HOW MANY WIDOWS, ORPAHSNS ASK IT AS WELL
- 6 EVEN MORE SO, PAUL FUSSELL, THE WRITER, RECENTLY ~~SAID~~ *wrote*: 'IF WE DO NT REDEFINE MANHD, WAR IS INEVITABLE AND I THINK IT IS ONE OF MOST PERCEPTIVE REMARKS HRD IN MANY DECADES

CONCLUSION

A GENERAL

- 1 HOW, THEN, TO REDEFINE MANHOOD? DEATH BY DRUGS, GUN, DRIVE-BY SHOOTINGS ON EITHER COAST, HOW CHEAPLY IS life to be ~~assessed~~ *beating of innocents by police?* *can't feed, put out fires, save abused etc.*

III

- 2 SHALL WE COUNT THE # OF HIGHWAY DEATHS DUE TO DRUNK DRIVING ON THESE HOLIDAYS AS PART OF THE WAR DEATH TOLL? ~~SOMEONE IS KILLED BEG OUT CELEBRATING WITH LIQUOR AND DRIVING RECKLESSLY~~, IS HE TO BE COUNTD AS ONE OF VN DEAD OR WWII OR PGULF TOLL?
- 3 IS THIS THE EPITOMY OF MANHOOD IN THE PROMISED LAND?
- B SPECIFIC
- 1 SEEMS TO ME THAT MANHD CN BE DEFINED DIFFERENTLY: ND
- 2 COMPASSION, GENEROSITY, MUTUALITY; IT SOMETIMES TAKS MORE COURAGE AND HEROISM TO BE A CONSC OBJECTOR THAN THE USUAL BRAVURA TO BECOME A SOLDIER
- 3 BT, OF C, ONE MUST BELIEVE IN A CAUSE AND IT SEEMS TO ME THAT "WAR IS NOT THE TRUE CRUCIBLE OF MANHOOD AS SOMEONE RECENTLY WROTE IN A LETTR TO TIMES MAG
- 4 WE HAVE THE DRIVE FR PC ALSO IN OUR TRAD, ON MANY LEVELS, AND EVEN HERE ON OUYR STAINED GLASS WINDOW "BEAT SWORDS INTO PLOWSHARES, SPEARS INTO PRUNING HOOKS, LET EACH MAN SIT UNDER HIS VINE AND FIGTREE AND LET THEM LEARN WAR NO MORE"
- 5 THAT WOULD BE THE PROPER, THE BEST, THE ONLY WAY TO CELEBRATE AND OBSERVE MEMORIAL DAY
- AMEN

HEB TAB., FRIDAY, MAY 30, 1991

THOUGHTS ON MEMORIAL DAY

Memorial Services

FOR

HARRY ROTHCHILD

RABBI ROBERT LEHMAN

OFFICIATING



Bat Kol Services

20501 Ventura Blvd., Suite 180
Woodland Hills, California 91364

(800) 922-2244

NAME OF DECEASED HARRY ROTHSCHILD

HEBREW NAME _____

DATE OF BIRTH MAY 3, 1907

PLACE OF BIRTH GERMANY

DATE OF DEATH MAY 20, 1991

PLACE OF SERVICE PACIFIC VIEW MEMORIAL PARK

TIME 1 PM DATE MAY 23, 1991

TYPE OF INTERMENT BURIAL

DIRECTOR IN
CHARGE OF SERVICE SANDRA FINE/MARVIN WINCHELL

MISCELLANEOUS _____

Immediate Family

NAME GRETE ROTHSCHILD RELATION WIFE

ADDRESS 3110-N VIA SERENA S., LAGUNA HILLS, CA
92653

TELEPHONE (714) 859-4213

NAME Dr. MONICA (DAVID) ROTHSCHILD RELATION DAUGHTER

ADDRESS 12 ROCKWREN, IRVINE, CA 92714

NAME 2 granchildren RELATION _____

ADDRESS _____

NAME _____ RELATION _____

ADDRESS _____

NAME _____ RELATION _____

ADDRESS _____

NAME _____ RELATION _____

ADDRESS _____

OTHERS _____

INTERESTING FACTS

ABOUT DECEASED'S LIFE

In Loving Memory

Of

HARRY ROTHSCHILD

Born May 3, 1907
in Bittenwiesen, Germany

Passed Away May 20, 1991
In Laguna Hills, California

Funeral Services

1:00 P.M.

Thursday, May 23, 1991

Pacific View Chapel

Interment

Pacific View Memorial Park
Corona Del Mar, California

Rabbi Robert Lehman
Officiating

The family will be receiving callers at
the Rothschild Residence
3110 - N Via Serena S.
Laguna Hills, California
Gate 8, Santa Maria Avenue
Leisure World

PSALM 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in
green pastures;
He leadeth me beside the still waters.

He restoreth my soul;
He guideth me in straight paths for
His name's sake.

Yea, though I walk through the
valley of the shadow of death,
I will fear no evil,
For Thou art with me;
Thy rod and Thy staff, they
comfort me.

Thou preparest a table before me in the
presence of mine enemies;
Thou hast anointed my head with oil;
my cup runneth over.

Surely goodness and mercy shall
follow me all the days of my life;
And I shall dwell in the house of
the Lord forever.

אל מלא רחמים

El Male Rahamim

אל מלא רחמים שוכן במרומים. המצא מנוחה
נכונה על בנפי השכינה. במעלות קדושים וטהורים
קוהר הרקיע מזהירים את נשמת

שהלך לעולמו. בעבור שאני נודר לצדקה בעד
הזכרת נשמתו. בנן עדן תהא מנוחתו. לכן בעל
הרחמים יסתירהו בסתר כנפיו לעולמים. ויצרור
בצרור החיים את נשמתו. יי הוא נחלתו. וינוח בשלום
על משכבו. ונאמר אמן:

El Maleh Rahamim Shochayn Bamromim.
Hamtsay Menucha Nechona Al Kanfay
Hashechina Bema-alot Kedoshim Ut'horim
K'Zohar Harakia Mazhirim Et Nishmat.
Shehalach (Shehalcha) Leolamo (Leolama)
Baavur She'ani Nodair Litzdaka Be'ad
Hazkarat Nishmato (Nishmata) Began Eden
Tehay Menuchato (Menuchata) Lachayn Ba'al
Harachamim Yastirayhu (Yastireha) Besater
Kenafav Leolamim, Viyitzror Bitzror
Hachayim Et Nishmato (Nishmata,) Adonai
Hu Nachalato (Nachalata) Veyanuach (Vetanuach)
Beshalom Al Mishkavo (Mishkava) Venomar, Amen.

Kaddish

יתגדל ויתקדש שמה רבא בעלמא די-ברא
כרעוה, וימליך מלכותה בחייכון וביומיכון ובחיי
דכל-בית ישראל, בעגלא ובזמן קריב, ואמרו: אמן.

Yit-ga-dal ve-yit-ka-dash she-may ra-ba be-al-ma di-ve-ra
chi-re-u-tay, ve-yam-lich mal-chu-tay be-cha-yei-chon
u-ve-yo-mei-chon u-ve-chay-yay de-chol beít Yis-ra-eil,
ba-a-ga-la u-vi-ze-man ka-riv, v'imru Amen.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Ye-hay she-may ra-ba me-va-rach le-a-lam u-le-al-may
al-ma-ya.

יתברך וישתבח, ויתפאר ויתרומם ויתנשא,
ויתהדר ויתעלה ויתהלל שמה דקודשא, בריך

הוא, לעלא מן-כל-ברכתא ושירתא, תשבחתא
ונחמתא דאמירן בעלמא, ואמרו: אמן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam
ve-yit-na-say ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-may
de-ku-de-sha, be-rich hu, le-ei-la min kol bi-re-cha-ta
ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran
be-al-ma, v'imru Amen.

יהא שלמא רבא מן-שמיא וחיים עלינו ועל-כל-
ישראל, ואמרו: אמן.

Ye-hay she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu
ve-al kol Yis-ra-eil, v'imru Amen.

עשה שלום במרומיו, הוא יעשה שלום עלינו
ועל-כל-ישראל, ואמרו: אמן.

Oseh shalom bimromav hu ya-aseh shalom alaynu
v'al kol Yisrael v'imru Amen.

IMMORTALITY

Do not stand by my grave and weep,

I am not there, I do not sleep,

I am a thousand winds that blow,

I am the diamond glints on snow.

I am the sunlight on ripened grain

I am the gentle autumn rain.

When you awake in the morning's hush

I am the swift uplifting rush

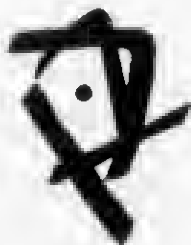
Of quiet birds in circling flight

I am the soft star - shine at night.

Do not stand by my grave and cry,

I am not there, I did not die.

unknown



BAT KOL SERVICES

(818) 346-0749

(800) 922-2244

TRIPS TO WASHINGTON/APRIL

INTRODUCT

A GENERAL

- 1 WENT 3 X TO DC IN APRIL & WANTED TO TELL U ABT THEM
- 2 IN MEANTIME, ALREADY SPOKE OF ONE: ARZA, ORGANIZ WHICH CONCERNS ITSELF WTH AM ZIONISTS & REL TO ISRA
- 3 SPOKE ON THS 2 WKS AGO; NO ND TO REPEAT

B SPECIFIC

- 1 ON OTHR HAND, DO WANT TO SPEND TIME THS EVE SPEAKING RE 2 OTHR TIMES: ONE ON A TRIP TO ROTUNDA OF CAPITL IN OBSERV OF YOM HASHOAH
- 2 AND THE OTHER, 2 WK-DAYS WTH REF TO A "CONSULTATION OF CONSC" WHICH MEETS EVERY TWO YRS & TO WHICH IVE BEEN GOING FOR ALMOST A DECADE ON REG BASIS

BODY

A CONSULT ON CONSCIENCE

- 1 THS 2 DAY EVENT GROWS OUT OF REL ACT CENTR IN DC, A SUBSIDIARY OF UAHG
- 2 ALM 200 PEOPLE ATTENDED, SURPRISING BEC WKDAY AND PEOPLE OBV HAVE TO BE AT WORK; THESE NT RETIREES BT, OBV FRM SPEAK TO PEOPLE THAT FR THEM MATTR OF BELF!
- 3 THEY OWE SOMETHING TO JUD, INVEST SOMETHING IN OUR SOCIETY AND WANT TO BE GUIDED BY WHAT J SAYS RE IT
- 4 IT IS NT SIMPLY A MATTR OF BELIEF BT OF CONSCIENCE
- 5 HAD MEET, DISC, LECTURES FRM EARLY TILL LATE AND SIZE OF CROWD NT LIM TO #S BT SPACE AVAILABLE IN RMS IN BTH RAYBUYRN & DIRKSON OFFICE BUILDINGS
- 6 FR EX, HEARD AL GORE ON ENVIRONMENT BT BEC JUST PAST PGULF, SPOKE ON THAT SUBJECT AS WELL; A VERY ARTICULT YOUTHFUL PERSON

A-POPUL IN 1945 = 2BILL; 5BIL IN 90; 2045 = 10 BILLIO

B-SAHARA DESERT IS MOV, EXPANDING 5 MIL A YR!

C-WE MAY HAVE DOMINION BT THAT IMPLIES STEWARDSHIP

- 7 ALSO SEN PAUL WELLSTONE, D-MIN, WHO DEFECTED BOSHWS AND WAS CAUSE OF GRT CURIOSITY; PHYS SMALL MAN BUT EXTREMELY WELL SPOKEN, VERY DYNAMIC, KNOWS HIS FACTS

A-HIS CONCERN WTH HEALTH ISSUES, INSURANCE CRISIS

B-HLTH RELATED TO OTHR ISSUES: NUTRITION, HOUSING, ED

C-ESP¹ECIALLY WHEN WE TAKE NOTE 1 OUT OF 8 CH IN US

ARE HUNGRY; IF D STORM SHOULD BE ABLE TO FD HUNGRY

- 8 ALSO SHK HANDS WTH JIM BRADY = QUITE AN EXPERIENCE BEC THEY JUST PRIOR TO HOUSE VOTE & WERE INCENSED RE HYPOCRICY OF LAW MAKERS & THR LACK OF REGARD FR MAN A-THR BILL MAKE A PERSON WAIT 7 DAYS BEFRE GUN =OK

SO THEY CAN CHECK FR CRIMINAL BACKGRND OF BUYER

B-BT NRA VS THIS & EVEN WANT IMMED CHECK BT, OF C,

COMPUTER SYSTEM NT LINKD SO IT MAY TAKE YRS FR THE

immed check the NRA guidelines

9 IN THS WAY MET & HRD INTEREST ~~X~~ PEOPLE WHO CONTEMPORAR
RE NEEDS OF SOCIETY & OUR J OBLIG FOR TIKUN OLOM (X)

B ROTUNDA

1 OTHER EXPERIENCE I HAD FR 1ST TIME WAS TO ATTEND YOM
HASHOAH COMMEMOR IN ROTUNDA OF CAPITAL, A MOST IM-
PRESSIVE SETTING

2 ROTUNDA GIVES FALSE IMPRESSION: NT SMALL BT SEATED
SEV 100 PEOPLE WTH MANY MORE STANDING; IN ADD HAD A
MARINE BAND, LEADING POLITICIANS, GVT FIGURES

3 PROGRAM BEGAN WITH SOME 25 FLAGS BEING MARCHED IN BY
MILITARY GUARD, EACH FLAG REP ONE OF THE REGIMENTS
WHICH FREED ONE OF THE CC; TRULY A STIRRING SIGHT

4 PROGRAM WAS RATHER BRIEF, LASTED L¹/₂ HRS; SEV SPEECH
PRAYERS BY J & X CLERGY, WTH SENATE CLERGY GIVING
ONE OF THE SHORTEST & MOST PRECISE PRAYERS IVE HEARD
IN A SPIRIT OF CONCERN, COMPASSION & UNDERSTRANING
A X WHO FELT FOR THE SADNESS OF OUR PEOPLE

5 IN ADD, TWO AWARDS WERE GIVEN: A POSTHUMOUS ONE TO
A X GVT OFFICIAL WHO HELPD HUNDREDS OF JEWS ~~IN~~ FR
AND SINCE HE NO LONGER ALIVE, TO HIS CHILDREN
AND 2) AN OLD MAN WHO BEC OF HIS GIFT OF PLAYING THE
VIOLIN WAS ABLE TO SURVIVE & ESCAPE

6 AND PLAYING IN DIFF TOWNS ABLE TO HIDE JEWS; HE AND
HIS WIFE STILL ALIVE, BOTH PRESENT AND MAN ASKED TO
PLAY WHICH HE DID, VERY BADLY, NOT A DRY EYE IN ROT

7 BT WHAT WAS MOST IMPORTANT OF ALL: GVT OF US SAW FIT
AND NT FOR THE 1ST TIME TO HONOR REMEMBRANCES OF THE
HOLOCAUST AND ITS VICTIMS. THS OFFIC. GVT BUSINESS &
THEREFORE ASSUMES A PLACE OF IMPORTANC! TK YRS TO
ACCOMPLISH DESPITE GRT ANTAGONISM BT WE PREVAILED

8 MUXH CONTROV EVEN TODAY, OTHER GRPS WANT SAME RECOG
JUST AS OTHER GRPS NOW WANT THR "HOLOC" MUSEUMS, &
ON GVT LAND AT THAT! OPENED A PANDORAS BOX

CONCLUSION

A GENERAL

1 TWO ,EVEN 3, MOST INTERESTING TRIPS TO DC, IN DIFF
CAPACITIES AND WTH DIFF GOALS BT ALL VEARY SPECIAL
2 FR AM Z, FR HOLOC OBSERVANCE, FR SOCIAL CONSCIOUSNE
AND AMAZING ASPECT: SO MANY LIKEMINDED PEOPLE FRM
ALL WALKS OF LIFE, BACKGROUNDS, CITIES

B SPECIFIC

1 WE SHOULD KNOW OF THESE DEDIC. PEOPLE WHO GIVE OF TH
TIME AND EFFORT TO MT WTH ONE/ANOTHER, TO FURTHER
GOALS OF JUD AND MAKE THEM COME ALIVE; *to learn -> to do!*

2 IDEA IS TO TAKE LESSONS HOME; TO PARALLEL OUR CONG-
X IN 1 SYN USE MONEY FRM PUR CARNIV FR RUSSIAN AT LB
SCHL IN HAIFA & NY RUSSIANS TO EISNER CAMP

Heb Tel - 2/24/91

RLL -

pay hotel & food
etc

Elson - pay reg
(130.-) & transit

Submitted 5/2/91

20/10: fd jobs = standing up

So K. want to thank you for saving the world

"Answer: Thank you!"

Cup of F - joined or empty reach per-

ticipant at 200 odds a little = we

life, we each add a little for full life

D. Shor: is war really over?

20/7/91

was issue Kuwait? What then

we opened food stores - can we work away
food of human misery: shirts & kinds
of all worn, stay so much power left to

The defeated person?

Over violence, instability - how that
want another democratic rules -

same as Ka & S the

Paul Levine

one of few D Cmpres Rep who voted
with Bush - one of most lib
aries of Ca

Talk a campaign document
introduced by Alex as perhaps
a future Senator

Young, well - spoken from text,
fd looking, photogenic

How should you vote if you go to it?
In people is war? / experience,
travel, personal knowledge —
local's vote / internet etc —
what kind of representative
fit is his?
What of his conscience?

Excuse, that is opinion on shortage / want
Reus: that's want?

Ans: " shortage

Prof: " opinion

Tr: " excuse

Monday
4/8/91

Nikva - confirmation in '79 (see
by Carter) seemed OK except for
NRA which spent 1 mil as him
= lesson to others not to cross NRA

To what degree does Jud affect you?
greatly re post: immigration,
history - up to go
as is Frankfurt - not interested
at all although as 4th = Zionist
Goldberg very much pro of heritage

Cu Kiler born - S Pauls → Hans in
res. Wurzburg → Memphis; B & B
Rack - end '81 term 'land' -
Inv Blean to China via Hong K
has hired Asst
Hilton for Cit - invest 150.
discounts = pd for within a yr

only 10th programs - Tuesday

- ① support 1 Russian child
at ZB school in Heife
18 600
- ② support 1 Russian child at
Eibner camp for 2 months →
camp used its Russian Car-
nival profits for this cause
- ③ (9 sent to Surprise Lake via Y.)
weekly school & study, talk,
play till parents get home,
do reading, history, etc.

Jimmy D

after CRD 60s, a falling out,
a distrust

Jimmy turned to Tr & for Jimmy
many were delighted - This as
it ought to be
Bl wore a -s all the time &
permitted it to fester - a mistake
see CR ideal & ours in descent/pot

Norden

91 = to 64 CR Act with some add.
shd & her for m Hill can't under-
stand how 27 yrs later have to
fight again what they did in the 4th
for which they went into streets.
Much of damage due to Sen Helms
vilification is bl cand. vs him in 1990.

Brady Div

7 long pause before selling handgun
10 yrs ago - 9 mo. in hospital

Thy. S - well spoken

✓ OAC: CC AR endorses Bill
He also speaks but not well ^{from} ~~test~~
direction & int - interchange of ~~re~~
marks

lots of remarks re personal nature

gifts from Jody Powell -

camp. & bullet proof vest -
not for bullets but "fracts" - press
corps.

Have now 12 yr old boy - Scott

3 yrs ago lost in House by 24 votes
because of another "study" =
play by RRA

Went instantaneous background
checks but sev starts drill

have criminal records on com-
puters - a well system is
years away!

Com This wh of Judiciary Com &
so floor before removal Day
Then to Senate here passage easily

Our family was "lucky".

Tuesday
4/9

Nite Lowery on Ed!
on North Street - White Plains -
a fed financed Child Center
had 16 no. empty - altho '
furnished
has could not get child care
workers
has AOP / on Union paid more
than they - gov - old after workers!

Tuesd -

Sen. Wellstone - D MN
(defeated Bushwits)

small person, very dynamic &
articulate

health insurance crisis
Students selling plasma for books
need with health care
key = cost control

policy of private interests in 1980s
give way to policy of public int in 90s

related to other issues: housing ^{crisis},
diets, etc especially sheer
1 out of 8 child in US is hungry!

got to be "health carrier" but
not in sense of "socialized" Red

of Desert Storm, can feed hungry!

Al Gore

why did we allow exemptions
re cease fire conditions —
let them use heli vs Shi:es
This in southern Iraq
Then moved to N vs Kurds

we control 20% of land
100% of air space
all the oil
but "we don't want to intrude into
Iraq internal affairs" — official
US pol policy in war after war.

New world order?

Emphasis by us on "order"
not on "new"

Environment

Why no excitement?

- a) basically all is new
- b) we're in crisis — not that

tasks yet to accomplish, we
not taken, as a country, as a
people, by unthinking, ages, etc.

Up until 1970 scientists believed
that continental drift has no
basis in fact!

Assumption: "continents are
so big, they don't move" = false.

Population in 1945 = 2 Billion
1990 (45 yrs diff) = 5 " +

project to 2045 = 10 Billion. =

unusual problems. can
identify & see in space photo-
graphs today that Sahara
desert is moving, expanding
5 miles per year!

We may have "dominion over the
earth" but that also brings
with it good stewardship.

RELIGIOUS ACTION CENTER
OF REFORM JUDAISM

10/9
April 1991

CONSULTATION ON CONSCIENCE

APRIL 7-9, 1991 WASHINGTON, D.C.

SCHEDULE



COMMISSION ON SOCIAL ACTION

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Rabbi Ralph Mecklenburger	Sen. Howard Metzenbaum*	Rabbi Jonathan Miller
Rabbi Judea Miller	Mr. Jordan Millstein	Ms. Sharon Morton**
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Mr. Ken Rosett	Mr. Alexander Ross*	Mr. Michael Rukin
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Ms. Belle Schwartz	Ms. Eleanor Schwartz	Mr. Norman Schwartz
Ms. Evelyn Laser Shlensky	Mr. Adam Shyevitch	Dr. William Silver
Mr. Samuel Simon	Rabbi Joel Soffin	Dr. Ernest Solomon*
Ms. Debra Sternberg	Mr. Roger Tilles	Mr. David Toomim
Ms. Geraldine Voit	Mr. Al Vorspan	Dr. Martin Weinberg
Mr. David Widzer	Ms. Jocelyn Wurzburg	Rabbi Daniel Zemel
Prof. Fred Zemans		

- * Denotes honorary member
 ** Denotes executive committee member
 *** Denotes consultant

THE 1991

CONSULTATION/CELEBRATION

IS HEREBY LOVINGLY DEDICATED TO

AL VORSPAN

The Consultation on Conscience is inherently a "celebration" of conscience. This is the last Consultation that will be held during Al Vorspan's formal tenure as Director of Social Action for the Reform Jewish movement. But the celebration of what he has given to all of us, and of what it has meant to have so passionate and so sensitive a conscience at our helm these many years, will continue for many, many years to come.

5-5
20
11-2

SUNDAY

CONSULTATION ON CONSCIENCE
April 7 - 9, 1991

SUNDAY, APRIL 7, 1991

10:00 a.m. - 12:00 p.m. Tzedek Society/Commission on Social Action of Reform
Judaism Brunch
Sheraton Washington Hotel, Alexandria Room

Speakers: Al Vorspan
Senior Vice-President, Union of American Hebrew
Congregations (UAHC)
Director, Commission on Social Action of Reform
Judaism

Leonard Fein
Senior Scholar, Religious Action Center of Reform
Judaism

Diana Aviv
Associate Executive Vice-Chair, National Jewish
Community Relations Advisory Council

12:00 p.m. - 5:00 p.m. Registration
Sheraton Washington Hotel, Registration Desk C

1:00 p.m. - 4:30 p.m. Commission on Social Action of Reform Judaism Meeting
Sheraton Washington Hotel, Dover Room

4:00 p.m. - 5:00 p.m. Rabbinic Students Seminar
Registration
Religious Action Center

5:00 p.m. - 7:00 p.m. Dinner and Special Program

Welcome: Rabbi Sharon Kleinbaum
Director of Congregational Relations, Religious
Action Center

Speaker: Dr. David Luchins
Associate Professor of Political Science, Touro
College, New York, N.Y.
Special Assistant to Senator Daniel P. Moynihan
(D-NY)

5:00 p.m. Tzedek Society bus departs Dupont Plaza Hotel for
Washington Hebrew Congregation

MONDAY

5:15 p.m. Tzedek Society bus departs Sheraton Hotel for
Washington Hebrew Congregation. (Meet at 24th
Street Lobby entrance).

5:30 p.m. - 7:00 p.m. Tzedek Society Dinner
Washington Hebrew Congregation, Freed Youth Wing
Massachusetts & Macomb Streets, NW

6:55 - 7:10 p.m. Buses to Washington Hebrew Congregation from
Religious Action Center, Sheraton Washington, and
Dupont Plaza Hotel. Buses will leave promptly.
After 7:10 p.m. please take a taxi to Washington
Hebrew Congregation.

7:30 p.m.

Topic:

CONSULTATION ON CONSCIENCE OPENING SESSION
Washington Hebrew Congregation

"Prospects for Peace: U.S. Policy in the Aftermath of
the Gulf War"

Speakers: Daniel Schorr
News Analyst, National Public Radio

Representative Mel Levine (D-CA)

Moderator: Rabbi Alexander Schindler
President, UAHC

10:30 p.m. - 10:40 p.m. Buses return to hotels

MONDAY, APRIL 8, 1991

7:15 a.m. - 7:50 a.m. Morning Tefilla
Led by Janise Poticha and Jordan Millstein
Hebrew Union College - Jewish Institute of
Religion, New York Campus

Sheraton Washington Hotel, Calvert Room

8:10 a.m. - 8:20 a.m. Buses depart Dupont Plaza & Sheraton Washington (24th
Street Lobby Entrance) for Capitol Hill. Buses
will leave promptly. After 8:20 a.m. please take
a taxi to Cannon House Office Building.

MONDAY

8:30 a.m. - 4:30 p.m. Consultation Registration
Cannon House Office Building, Caucus Room #345

8:45 a.m. Welcome

Harris Gilbert
Chairperson, Commission on Social Action,
Westfield, NJ

D'var Torah

Rabbi Marla Feldman
Member, Commission on Social Action, Gainesville,
FL

9:00 a.m. - 9:50 a.m.

First Briefing Session

Topic: "Reflections on the Bicentennial of the Bill of
Rights: The Meaning of Fundamental Rights in the
21st Century"

Speaker: Judge Abner Mikva
Chief Judge, United States Court of Appeals, DC
Circuit

Moderator: Judge David Davidson
Chair, Israel and World Jewry Task Force,
Commission on Social Action, Rosslyn, VA

9:50 a.m. - 10:50 a.m.

Second Briefing Session

Topic: "Our Changing Supreme Court: Implications for Our
Basic Rights"

Speakers: Bruce Fein
Columnist, Legal Times, Washington, D.C.

Herman Schwartz
Professor of Constitutional Law, Washington
College of Law, The American University

Moderator: Ben Chernov
Vice Chairperson, Commission on Social Action,
Wilwaukee, WI

MONDAY

11:10 a.m. - 11:50 a.m. Third Briefing Session

Topic: "Our Civil Rights Agenda in the 1990's"

Speaker: Representative Eleanor Holmes Norton (D-DC)

Moderator: Rabbi Jerome Davidson
Temple Beth El, Great Neck, NY
Member, Commission on Social Action
Chair, UAHC Interreligious Committee

11:50 a.m. - 12:30 p.m.

Kovler Award Presentation
Presented by the Religious Action Center's Marjorie
Kovler Institute for Black-Jewish Relations.

Recipient: Arnold Aronson
Co-founder, Leadership Conference on Civil Rights
President, Leadership Conference Education Fund

Presenter: Al Vorspan
Senior Vice-President, UAHC
Director, Commission on Social Action

Recipient: Los Angeles Young Professionals Black-Jewish Dialogue
The Reverend Kenneth Flowers
Rabbi Steven Zane Leder

Presenter: Peter Kovler
Director, Marjorie Kovler Fund

12:45 p.m. - 2:00 p.m.

Lunch - Rayburn House Office Building,
Rooms B 338-340

Birkat Hamazon: Cantor Nancy Hausman
Administrator, American Conference of Cantors
Member, Commission on Social Action, Nyack, NY

Musical
Presentation: Doug Mishkin

2:15 p.m. - 3:15 p.m.

Fourth Briefing Session

Topic: "Handguns in America: Time to Take Control"

Speakers: Sarah Kemp Brady
Chair, Handgun Control, Inc.

James Brady
Former White House Press Secretary, Reagan
Administration

Moderator: Rabbi Alexander Schindler
President, UAHC

3:45 p.m. - 5:00 p.m.

Workshops1. Social Action Programming in the Synagogue
Rayburn House Office Building, Room 2222

How does one create effective, interesting social action programming in the synagogue? Are there specific issues that currently lend themselves to successful programming? Where in the Reform Movement and the larger Jewish community do people get ideas and resources for social justice programming?

Speakers: Rabbi Janet Marder
Associate Director, Pacific Southwest Council,
UAHC, Los Angeles, CA

Bruce Elder
Outreach Director, Jewish Council on Urban
Affairs, Chicago, IL

Moderator: Rabbi Sharon Kleinbaum
Director of Congregational Relations, Religious
Action Center

2. Coalition Building: Working With and Making Outreach to Other Communities
Rayburn House Office Building, Room 2203

The '90s will provide many challenges for synagogues to expand coalition work with other groups in our communities. How do we best respond to these opportunities and how do we actively pursue them? What are some of the pitfalls to such work? When do we decide that such activity is appropriate?

Speakers: Rabbi Gary Bretton-Granatoor
Director, Interreligious Affairs, UAHC
Associate Director, Commission on Social Action

Rabbi Margaret Moers Wenig
Beth-Am The Peoples Temple, New York, NY

Stephen Balicer
Chair, Social Action Committee, Beth-Am The
Peoples Temple, New York, NY

Moderator: Evelyn Laser Shlensky
Member, Commission on Social Action, Santa
Barbara, CA

3. Women's Issues in the '90s

Rayburn House Office Building, Room B-352

This workshop will examine both policy issues within the Jewish community and major legislation in Congress affecting women. Emphasis will be given to synagogue programming opportunities on these issues which include violence against women, gender issues in the synagogue, Family and Medical Leave Act, comparable worth, the Civil Rights Bill as it affects women, and reproductive rights.

Speakers: Rabbi Shira Stern
Monroe Township Jewish Center, Spotswood, NJ

Hilary Shelton
Program Director, United Methodist General Board
of Church and Society, Washington, D.C.

Sue Ellen Eisenberg
Member, Commission on Social Action, West
Bloomfield, MI

Moderator: Jocelyn Wurzburg
Member, Commission on Social Action, Memphis, TN

4. Soviet Jewry

Rayburn House Office Building, Room 2253

This workshop will examine general policy issues around the Soviet Jewry issue with a focus on congregational efforts at absorbing Soviet Jewish families into synagogue life. What kind of programming has worked? What have been some of the pitfalls of past efforts? What are the specific needs of Soviet Jews which synagogues can address?

Speakers: Randi Locke
Coordinator of Social Action Projects, UAHC

Rabbi Joel Soffin
Temple Shalom, Succasunna, NJ
Member, Commission on Social Action

Mark Levin
Washington Representative, National Conference on
Soviet Jewry, Washington, D.C.

Moderator: Betty Golomb
Chair, Taskforce on Soviet Jewry, UAHC

5. The Jewish Community Responds to the Housing Crisis in America: Moving from Soup Kitchens to Bricks and Mortar

Longworth House Office Building, Room 1324

How do we develop synagogue programming that addresses the lack of adequate affordable housing? What can the synagogue community do to move beyond soup kitchens and overnight shelters into the actual development of affordable housing in their communities?

Speakers: Russell Pearce
Brooklyn Ecumenical Cooperatives, Brooklyn Heights Synagogue, Brooklyn, NY
Member, Commission on Social Action

Mark Weinheimer
Yachad, Washington, D.C.

Moderator: Bruce Friedman
Member, Commission on Social Action, Los Angeles, CA

6. Judaic Sources: Speaking to Contemporary Social Problems

Cannon House Office Building, Caucus Room #345

This text study workshop will explore some of the Jewish sources that form the foundation of Jewish roots of social action.

Speaker: Rabbi Israel Dresner
Temple Beth Tikvah, Wayne, NJ
Member, Commission on Social Action

Moderator: Sharon Morton
National Association of Temple Educators,
Member, Commission on Social Action, Glencoe, IL

5:20 p.m. Rabbinic students board bus for Religious Action Center

5:20 p.m. Buses depart Cannon for Dupont Plaza Hotel & Sheraton Washington Hotel
(Commission on Social Action members board buses for Sheraton)

6:00 p.m. - 10:00 p.m. Rabbinic Student Seminar
Dinner and Special Program
Religious Action Center

Topic: "Social Justice and Ethical Issues in the Synagogue"

Speakers: Rabbi David Saperstein
Co-Director, Religious Action Center

Henry Everett
Member, Tzedek Society

Topic: "Is the Bloom off the Rose?"

Speaker: Leonard Fein
Senior Scholar, Religious Action Center

6:30 p.m. - 10:30 p.m. Commission on Social Action Task Force
Dinners and Meetings
Sheraton Washington Hotel

Domestic Affairs - Johnson Room
Long Range Planning - Truman Room
Peace and World Affairs - Eisenhower Room
Women and Minorities - Kennedy Room
World Jewry - Roosevelt Room

TUESDAY, APRIL 9, 1991

7:00 a.m. - 7:20 a.m. Morning Tefilla
Led by Sissy Coran and Brian Michelson
Hebrew Union College - Jewish Institute of Religion, Cincinnati Campus

Sheraton Washington Hotel, Woodley Room

7:30 a.m. - 8:15 a.m. UAHC Regional Social Action Breakfasts

Canada - Kennedy Room
Great Lakes - Truman Room
Mid-Atlantic- Johnson Room
Midwest - Truman Room
New Jersey - Roosevelt Room
New York - Taft Room
Northeast Lakes - Kennedy Room
Northern California - Eisenhower Room
Pacific/Northwest - Eisenhower Room
Pacific/Southwest - Eisenhower Room
Pennsylvania - Roosevelt Room
Southeast - Johnson Room
Southwest - Eisenhower Room

TUESDAY

8:25 a.m. - 8:35 a.m. Buses depart Sheraton Washington for Capitol Hill.
Buses will leave promptly. After 8:35 AM please
take taxi to Capitol Hill

8:45 a.m. Consultation Registration
Dirksen Senate Office Building, Auditorium
Immediately inside the visitors entrance at C Street
between 1st and 2nd Streets, NE

9:00 a.m. - 9:10 a.m. D'var Torah
Rabbi Sharon Kleinbaum
Director of Congregational Relations, Religious
Action Center

9:10 a.m. - 10:00 a.m. Fifth Briefing Session
Topic: "Health Care and the Jewish Community"
Speaker: Senator Paul Wellstone (D-MN)
Moderator: Constance S. Kreshtool
Past President, National Federation of Temple
Sisterhoods
Member, Commission on Social Action, Wilmington,
DE

10:10 a.m. - 11:00 a.m. Sixth Briefing Session
Topic: "Two Issues Shaping the Future of Our Children: Drugs
and Education Policy in the U.S."
Speaker: Representative Nita Lowey (D-NY)
Moderator: Judith Hertz
President, National Federation of Temple
Sisterhoods
Vice Chairperson, Commission on Social Action, New
York, NY

11:15 a.m. - 12:10 p.m. Seventh Briefing Session
Topic: "The Environmental Crisis: The Global Emergency of
the '90s"
Speaker: Senator Al Gore (D-TN)
Moderator: Rabbi David Saperstein
Co-Director, Religious Action Center

WEDNESDAY

12:10 p.m. - 12:40 p.m. Eighth Briefing Session
Topic: "Update on the 102nd Congress"
Speaker: Senator George Mitchell (D-ME)
Moderator: Rabbi Daniel B. Syme
Vice President, UAHC

12:45 p.m. - 1:30 p.m. Lunch - Dirksen Auditorium
Birkat Hamazon

1:30 p.m. - 2:30 p.m. Ninth Briefing Session
Topic: "Native American Issues"
Speaker: Representative Ben Nighthorse Campbell (D-CO)
Moderator: Rabbi Eric Yoffie
Executive Director, Association of Reform Zionist
of America

2:30 p.m. - 3:30 p.m. Tenth Briefing Session
Topic: "Chemical, Biological & Nuclear Arms Proliferation"
Speaker: Senator Tom Harkin (D-IA)
Moderator: Rabbi Douglas Krantz
Congregation B'nai Yisrael, Armonk, NY
Chairperson, Justice and Peace Commission, CCAR
Vice Chairperson, Commission on Social Action

4:15 p.m. Lobbying Visits

6:30 p.m. - 10:30 p.m. Commission on Social Action
Dinner and Meeting
Religious Action Center

WEDNESDAY, APRIL 10, 1991

8:30 a.m. - 4:00 p.m. Commission on Social Action
Meeting
Religious Action Center

(Breakfast and lunch will be served)

TZEDEK SOCIETY

Honor Circle

Mr. & Mrs. Albert Arent
Mrs. & Mrs. Leo Gelvan
Rabbi & Mrs. Elliot Holin
Rabbi & Mrs. Peter Kasdan
Mr. Arthur Kobacker

Mr. & Mrs. Paul Kodimer
Dr. Judith Lansing/Mr. Peter Kovler
Mr. & Mrs. Joseph Lefrak
Mr. & Mrs. Mace Levin
Mr. and Mrs. Sherman Naymark

Mr. Michael Rukin
Mr. & Mrs. Lew Wasserman
Mr. & Mrs. Bernard Werthan, Jr.
Mr. Sam Wiener

Mr. Milton Abrahams
Mr. Merv Adelson & Ms. Barbara Walters
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Mr. David Brenner
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Jan & Dan Bridge
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Ms. Sally Broido
Mr. & Mrs. Robert Bronson
Mr. & Mrs. Paul Brown
Mr. & Mrs. James Brubaker
Mr. William Bush
Mr. Sid Caesar
Mr. & Mrs. Sammy Cahn
Mr. Stanley Caplan
Mr. & Mrs. Raymond Cell
Mr. Irvin Chazen
Mr. & Mrs. Jerome Chazen
Mr. & Mrs. Ben Chernov
Mr. & Mrs. Jonathan Cohen
Mr. & Mrs. Ronald Cohen
(in honor of Al Vorspan)
Mr. & Mrs. Leonard Cohn
Mrs. Peter & Joan Cohn
Mr. Sidney Cohn

Mr. & Mrs. William Coleman
Mr. & Mrs. Lou Cohen
Ms. Lucille K. Cooper
Mr. & Mrs. Howard Cosell
Mr. & Mrs. Hal Coskey
Rabbi Laurie Coskey
Mr. & Mrs. Alan Cotzin
Ms. Ida Crane
Rabbi Darryl P. Crystal
Mr. Harry Danziger
Mr. Hal David
Judge & Mrs. David Davidson
Mr. & Mrs. Richard Davison
Mr. & Mrs. Maurice Deane
Mr. & Mrs. Laurence Daitch
Mr. & Mrs. Alfred Deutsch
Mr. & Mrs. Stephen Dickstein
Mr. Abe Donsky
Rabbi William & Cantor Ellen Dreskin
Rabbi Israel Dresner
Mr. Lloyd Dresler
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Mr. Victor Farbus
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Mr. Richard Friedkin
Ms. Jeanne Friedman
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Mr. Stephen Fuchs
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Rabbi Rosalind Gold
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Mr. Mark Goldman
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Mr. Elias Goldsmith
Mr. Samuel R. Goldstein
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Mr. Samuel Gordon
Dr. Hershel Goren
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Mr. Barney Gottstein
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Mr. Sam Hausman
Ms. Goldie Hawn
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Mr. Fred Heller
Mr. Julius Hermalstein
Rabbi & Mrs. Floyd Herman
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Ms. Chloë Herzig
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Mr. Samuel Hoffberg
Mr. LeRoy Hoffberger
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Mr. Louis Horvitz
Mr. & Mrs. Leonard Israel
Mr. Brett Isserow & Ms. Jinny Roth
Rabbi & Mrs. David Jacobson
Mr. & Mrs. Jack Jaffe
Mr. Norman Joseph
Mr. Marvin Josephson
Mr. & Mrs. Eugene Jude
Rabbi & Mrs. Bruce Kahn
Mr. Leonard Kapiloff
Mr. & Mrs. Edward Kaplan
Mr. & Mrs. Morris Karpen
Mr. & Mrs. Gerald Kaufman
Rabbi James Kaufman
Dr. Charles Kenney
Mrs. Harriet Keyserling
Mr. & Mrs. Joseph Kittner
Mr. Solomon Klapman
Mr. Leo Klar
Mr. Sydney Kleeman
Dr. & Mrs. Alfred Klingler
Mr. Robert Klutznick
Mr. & Mrs. Irving Konigsberg
Mr. Simon Konover
Mr. & Mrs. Julius Koppelman
Mr. Edward Kornblith
Mr. Jonathan Kovler
Mr. & Mrs. Milton Kramer
Rabbi Douglas Krantz
Ms. Constance Kreshtool
Mr. & Mrs. Herman Kretzer
Rabbi Charles & Dr. Terry Kroloff
Mr. & Mrs. Harvey Krueger
Dr. Harold Kudish
Mrs. Barbara Kuhn
Mr. & Mrs. Mitchell Kur
Mr. & Mrs. Ronald Kushner
Mr. & Mrs. Melvin Kutchin
Mr. Luis Lainer
Ms. Esther Landa
Mr. & Mrs. M. Martin Lane
Mr. & Mrs. Frederick Lawrence
Rabbi Martin Lawson
Mr. Norman Lear
Mr. & Mrs. Daniel Lee
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Mr. Ruben Lenske
Mr. Arnold Lerner
Dr. & Mrs. Bruce Lerner
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Rabbi Joel Levine
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Dr. Jerome Levy
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(in memory of Annette Dam)
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TEMPLE BETH ZION BULLETIN

Volume 73 No. 4

Buffalo, NY

December 1990



From the Rabbis' Study

This month, Jews around the world will mark the Festival of Chanukah. The Festival of Chanukah commemorates the rededication of the ancient Temple after its desecration by the Greeks.

Temple Beth Zion is also rededicating a new Temple, or at least part of a Temple. Our newly refurbished Suburban Chapel is now a place of warmth and beauty with the addition of a magnificent oak valance, a fresh coat of paint and new carpeting on the Bima. Together with Cantor Birnbaum, we have been working to create services that match the environment. We hope you will stop by and check us out.

On another front, our Social Action Committee is rededicating itself to its mission of compassionate involvement in the Buffalo community. Two programs, of the many current on-going activities, merit special attention.

Under the auspices of the Social Action Committee, ably led by Marvin Herman, and our Caring Companions Committee, led by Ruth Pugash, we are beginning to increase the scope of our activities at the Rosa Coplon Home. Ruth and Marvin are diligently working to bolster the activities of the Caring Companions, a group of volunteers who give of their time to share with those residents of Rosa Coplon in need of companionship. We have recently donated 100 Union Prayer Books for use in the chapel of the Rosa Coplon Home.

The Social Action Committee is also rededicating itself to a new relationship with Benedict House, Buffalo's only residential treatment center for persons with AIDS. Inside this month's Bulletin, you'll find an article by Father Vincent Crosby, the founder and director of Benedict House. Please read this article with interest and compassion. Over the course of the next year, TBZ's Social Action Committee hopes to become involved in a variety of activities that bring light and joy to the residents of Benedict House. Your help would be most welcome.

Although the programs organized by our Social Action Committee touch many lives, those who serve on our committee reap the most beautiful rewards. Each interaction with the residents of Rosa Coplon and of Benedict House serves to rededicate our spirit to the message of our prophets: "Do justly and walk humbly with your God."

Faithfully,
Martin L. Goldberg
Joshua M. Aaronson

Schedule of Sabbath Services

Friday, Dec. 7

Dr. Goldberg will speak at Downtown Chapel on:

"Is Life Just?" 8 p.m.

Shabbat Service at Suburban 7:30 p.m.

Rabbi Aaronson will speak on:

"Religion and Passion"

Saturday, Dec. 8

Rabbi Aaronson will speak on:

"Relax and Tell Me Your Dream" 11 a.m.

Friday, Dec. 14

Congregational Shabbat Dinner 6:15 p.m.

Chanukah Candlelight Service 8 p.m.

Conducted by Young People's Society

Saturday, Dec. 15

Dr. Goldberg will speak on:

"How to Deal with Worry" 11 a.m.

Friday, Dec. 21

Congregational Share-A-Dish

Shabbat Dinner 6:15 p.m.

New Member and Music Sabbath 8 p.m.

Saturday, Dec. 22

Rabbi Aaronson will speak on:

"Someone to Watch Over Me" 11 a.m.

Friday, Dec. 28

Rabbi Aaronson will speak at Downtown Chapel on:

"Whither Guy Lombardo?" 8 p.m.

Shabbat Service at Suburban 7:30 p.m.

Dr. Goldberg will speak on:

"Paul and the Parting of the Ways"

Saturday, Dec. 29

Dr. Goldberg will speak on:

"Knowing Our Limitations" 11 a.m.

Following services there will be an Oneg Shabbat Friday evening in the Rabbi Joseph L. Fink Auditorium and a Kiddush Saturday morning. All are most cordially invited to attend.

President's Message

'140 Years And Beyond - Is Mere Survival Enough!'

In the August Edition of "Moment" magazine, Gary A. Tobin reviewed dramatic demographic changes in our Jewish communities that significantly impact on the vitality of the synagogue as a communal and religious institution. He asked the question: "will the synagogue survive?" The article was so thought-provoking that I sent a copy to every officer and Trustee at the start of this 140th Anniversary Year.

Among the changes Tobin catalogs are these:

1. Most Jews do not belong to a synagogue, perhaps only one-third have a current affiliation with a synagogue and that figure may be exaggerated.

2. The synagogue is designed to appeal to the traditional Jewish family - a married couple (both for the first time) with kids. This is an image of a reality that has radically changed and the traditional Jewish household is now the minority.

3. Singles are now an important household type. Being single is now a period of one's adult life that may extend as long as the time that one is married.

4. Jewish households consist of couples that have not yet and may never have children and include an evergrowing number of empty nesters (people primarily in their 50's and 60's).

5. Jewish households also consist of people who are widowed, divorced or separated, gays, couples who live together but are not married, older adults who share housing and adult children living with parents. "When all these 'others' are added together," Tobin states, "the traditional Jewish family does not loom as large a constituency as synagogues would like to believe."

6. The number of interfaith couples have soared in the last 20 years and synagogues must find ways to incorporate interfaith couples into their spheres.

7. In the next ten years, Jewish lifestyles will change again. "Synagogues can remain the core of what Judaism is about only if they are responsive to these changes ... The synagogue must prepare for the future or face a future of mediocrity and stagnation."

Recently, our Temple officers unanimously agreed to begin or restart the process of strategic planning for our Temple for the 1990s and beyond. Initially, a series of 7 to 8 planning sessions will be held over the next two and one-half months. Eventually the entire Board of Trustees and the congregation will participate in the process in meaningful ways during this 140th Anniversary Year.

Work begun by previous Boards remains dust-covered or incomplete. Today's priorities will be reexamined on the basis of prior studies and current goals and objectives. A reasonable process that insures consistency and continuity of commitment and accomplishment will be planned and implemented.

There are no "quick fixes" or symbolic attainments that will work miracles. Continual delays in starting the strategic planning process are not acceptable to me or to your officers. We will need your help, support and your prayers.

B'Shalom
Jeremy V. Cohen

Executive Director's Report Report on Regional Biennial

The Twentieth Anniversary of the Northeast Lake Region of the UAHC was celebrated in Cleveland on Nov. 2-4 at the regional Biennial. Orrin Tobbe presided as regional president for the last time as he completed his second two-year term of office. Beth Zion had the following delegates: Orrin and Noreen Tobbe, Donald Day, Jeremy and Peggy Cohen, Dr. Joseph and Barbara Rait, Michael and Elaine Klein, Rivona Ehrenreich and Myles and Barbara Fox.

The most controversial issue concerned the resolution which stated that while all congregations should be open and accepting to homosexuals and lesbians, it called on the UAHC and Hebrew Union College to prohibit them from becoming rabbis. After a spirited open discussion at the plenary session, the resolution was defeated by 154 to 19.

Rabbi Sanford Seltzer presented the results of a recent survey of 425 Reform congregations on ritual practice:

1. 50% of congregations conducts Saturday morning services weekly.

2. 90% of respondents preferred Shabbat mornings for B'nai Mitzvah.

3. 50% of congregations the rabbi marches up and down the aisle with the Torah each Shabbat.

4. 50% of congregations have kipot at the rear of the sanctuary; 25% require the wearing of kipot at services.

5. 25% celebrate 2 days of Rosh Hashanah.

6. 77% conduct late (8 or 8:30 p.m.) Friday evening service as the primary erev Shabbat service.

7. Congregations have more members who are single, divorced, widow(ers), interfaith couples than "normal" family of husband, wife and children. Dual career families are on the increase.

Rabbi Seltzer also presented his vision of the direction of the Reform Movement based on the survey he conducted and visiting many congregations. The highlights are as follows:

1. Chanukah will become a major holiday by the year 2000 because of the importance in the secular world.

2. Tu B'Shevat will become more important as an environmental holiday.

3. The majority of Reform congregations will celebrate holidays on the days they occur rather than the closest Friday night.

4. Many large congregations will hold a concurrent Saturday morning service in the Chapel when there is a Bar/Bat Mitzvah in the Sanctuary.

5. Jews by choice will become 20-30% of each congregation.

6. Non-Jewish partners will participate more in ritual ceremonies. Now 25% of the congregations allow non-Jewish women to bless Shabbat candles; 12% allow non-Jewish spouses to read blessings before or after Torah reading and 20% may lift the Torah.

There were many more useful topics discussed and hopefully many will be implemented at Temple Beth Zion. It was a most inspiring weekend.

Myles N. Fox

NOTES FROM CANTOR



Three Musical Secrets

Our December Friday evening services will give you a chance to discover three of Buffalo's best-kept Jewish musical secrets: TBZ's Suburban Services, our youth choirs and our adult volunteer choir — the TBZ Singers.

Suburban Services

You will not be able to resist joining in and signing at our Suburban Services on Friday, Dec. 7 at 7:30 p.m. What you will notice when you attend is that the melodies will always be the same at Suburban Services. So it will be a breeze for you to learn and participate.

Youth Choirs

We have two. The first, for our school-children, will help lead services on Dec. 7. This choir, under the capable leadership of Mary Jean Kushner and Sara Schultz,

rehearses on Sunday mornings before Religious School. The second, our Tiny Tot "choir" is not really a choir at all. Rather, it is an informal group that will give families with young children a chance to learn some new, fun Jewish songs. Just bring your children a half hour early to services whenever this "choir" is listed and introduce your little ones to a lifelong love of Jewish singing.

TBZ Singers

You have an extraordinary volunteer choir of dedicated, musical people. You are welcome to join at any time. Like the Marines, we could especially use a few more good men! Come hear them sing on Dec. 21 at our December Music Sabbath program. We will be bringing you some heavenly new Jewish compositions that evening.

W. F. Z.
1990

Intermarriage and American Jews Today: New Findings and Policy Implications

A Summary Report

Maurice and Marilyn Cohen
Center for Modern Jewish Studies
Brandeis University

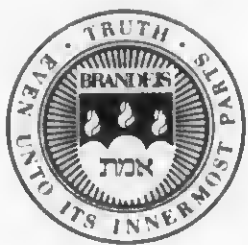
October 1990

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Waltham, MA 02254-9110

Intermarriage and American Jews Today: New Findings and Policy Implications

A Summary Report

A publication of the
Maurice and Marilyn Cohen Center for
Modern Jewish Studies at Brandeis University

Sylvia Barack Fishman, Ph.D.
Mordechai Rimor, Ph.D.
Gary A. Tobin, Ph.D.
Peter Medding, Ph.D.

This is a *revised edition* of a report prepared for a

Conference on Intermarriage

Jointly sponsored by
The American Jewish Committee
The George and Beatrice Sherman Family Charitable Trust
and the Cohen Center for Modern Jewish Studies

October 1990

Introduction

The American Jewish community is currently undergoing dramatic changes. American Jews today marry later and have their children later and divorce more often, join and attend synagogues less frequently, live in less densely Jewish neighborhoods, and are more socially, economically, culturally, and politically integrated into American society than ever before. Among these developments, few changes have more far-reaching implications for the future of American Jewry than the growing pace of intermarriage. Intermarried couples, once considered rare in the Jewish community, now comprise a substantial proportion of all Jewish families. Much concern has been expressed that these changes may affect the delicate balance which Jewish Americans, as individuals and as a community, have tried to maintain between full integration into American society and the preservation of a separate and distinct Jewish identity. With each successive generation this balance has become more precarious. Rising rates of intermarriage seem to make the balancing act even more difficult, and scholars differ as to how intermarriage affects American Jewish life.

Prior to the 1970s, when intermarriage was relatively rare among American Jews, most observers assumed that intermarriage was a vehicle away from mainstream American Jewish life. As rates of intermarriage began to increase, some observers have vigorously lamented what they perceive as an inevitable decline in Jewish communal cohesion. Other observers have suggested that rising rates of intermarriage do not necessitate the progressive weakening of the American Jewish community.

Today, the debate over what intermarriage may mean now and in the future continues to absorb American Jews, with some depicting intermarriage as an opportunity for numerical communal growth and others anticipating numerical decline. The position of this *Summary Report* is that concerns about communal vitality are far more significant than simple issues of numerical growth or decline. Without meaningful involvements with the Jewish community and Jewish tradition, the label "Jewish-American" becomes only that—a description of someone's lineage, but no more. Rigorous research helps increase understanding of the degree to which intermarried families function as Jews and as part of the Jewish community. Coherent and responsive policy planning should be based on careful analysis of this research. The future of the American Jewish community depends not only on what is currently happening, but on how the Jewish community reacts and acts to influence the future.

This *Summary Report* presents a picture of the Jewish behavior of today's intermarried American Jewish families, both conversionary and mixed married, and outlines a strong agenda of Jewish communal action suggested by the data. The Report draws on research

completed for a larger, complex analysis of intermarriage data, which is scheduled for publication in the *American Jewish Year Book*. The Report compares mixed married, conversionary, and inmarried families with each other by analyzing the Jewish behaviors of each of the three types of families. Information in this report is based on data from Jewish population studies conducted in the late 1980s by scholars in eight communities (a bibliography of Jewish community surveys used can be found at the conclusion of the *Summary Report*). The figures and tables used were calculated and analyzed by the staff of the Cohen Center for Modern Jewish Studies expressly for this publication, and have not been drawn from any previously published study.

The *Summary Report* begins by analyzing the incidence of mixed marriage and conversionary marriage by age group and by decade of marriage. The study then focuses on some Jewish communal and ritual behavior patterns in each type of household. Finally, the *Summary Report* presents a number of policy implications which are suggested by the data. A page highlighting the major findings and policy implications of this *Summary Report* precedes the text.

The *Summary Report* shows that levels of intermarriage among younger Jews and among Jews who have married in the 1980s are strikingly high, and that the great majority of these recent intermarriages are mixed marriages, in which the spouse who was not born Jewish also does not currently consider him/herself to be a Jew. It demonstrates that large differences exist between the Jewish behaviors of mixed married families, on one hand, and inmarried and conversionary families, on the other hand. Mixed married families are much less likely than either conversionary or inmarried families to join and attend synagogues, to become affiliated with Jewish organizations, to donate money to Jewish philanthropies, to visit Israel, and to perform Jewish rituals in their homes. Moreover, they are half as likely to provide their children with Jewish education. Based on these differences between the Jewish behaviors in families where both spouses consider themselves to be Jewish and those in which only one spouse considers him/herself to be Jewish, the *Summary Report* urges a Jewish communal policy which strongly promotes conversion among intermarried couples and couples contemplating intermarriage.

At the same time, the *Summary Report* shows that younger conversionary families are less communally involved than their counterparts among inmarried families in their local synagogues, in Jewish national organizations, and in visits to Israel. The data suggest that conversionary families could be more effectively drawn into the social, cultural, and political life of the American Jewish community through creative programming on a number of levels. The strengthening of communal ties between conversionary families and the community is a crucial aspect in fostering the dynamic cohesiveness of the contemporary American Jewish communal life.

The *Summary Report* approaches the American Jewish community as a continuum, in which the lives of all three types of American Jewish families come into contact with Jewish institutions at a number of key windows of opportunity. The strengthening of Jewish life can serve the needs of many segments of the American Jewish community at those windows of opportunity. Two examples are found in the enhancement of formal and informal Jewish educational programming and in the effective promotion and use of Israel experiences. Simple acceptance of the *status quo* is not in the best interests of American Jewish life at any point in the continuum; the community must research, create, and implement a broad spectrum of programs which will move families of all types along the continuum towards more vibrant Jewish connections.

Definitions are important when dealing with sensitive group concerns. In this *Summary Report*, an intermarriage is a marriage between one person who was born Jewish and one person who was not born Jewish. When the spouse who was not born Jewish does not convert to Judaism, the couple (and their children) are called a "mixed married" family. When the spouse who was born non-Jewish converts to Judaism or considers him/herself to be Jewish, the couples (and their children) are called "conversionary" families.¹ Households in which both spouses are born Jews are called "inmarried" families.

Methodology

The *Summary Report* presents data drawn from the following eight Jewish population studies conducted between 1985 to 1989: Baltimore, Boston, Essex and Morris Counties (New Jersey), Rhode Island, and Worcester, representing the Eastern region, Cleveland, representing the Midwest, Dallas representing the Southwest, and San Francisco representing the West. While we do not contend that the data constitute a statistically representative sample of all American Jews, the consistency of the results over such a wide range of community sizes and geographical locations suggests that the data do indeed indicate general trends throughout the United States. When data from the National Jewish Population Study currently being conducted are available, comparisons between individual communities and the national base will be possible. However, both the individual community studies and the National Jewish Population Study do not address themselves directly and extensively to intermarriage. The generalized data collection appropriate for such studies is not designed for the purpose of analysis specifically focused on intermarriage. Further research is crucial for deeper study and analysis of intermarriage in American Jewish life.

¹Some of the population studies asked whether the spouse who was not born Jewish had formally converted to Judaism; some asked whether s/he had formally or informally converted; others simply asked whether s/he considers her/himself to be Jewish. This *Summary Report* treats Jewish status as a form of self-definition, as self-definitions of religious denomination are customarily treated in demographic studies.

Altogether, Cohen Center faculty analyzed data extracted from 8387 currently married households, including 6733 inmarried households and 1654 intermarried households: the intermarried group were comprised of 463 conversionary and 1191 mixed married households. All the studies utilized sampling and weighting methods to insure that the respondents accurately reflected the behavior patterns of other Jewish households in their respective communities. Projecting the weighted households, the analysis studied 199,666 currently married households, including 143,606 inmarried, 15,955 conversionary, and 40,105 mixed married households.

Each table and figure indicates whether individual or household intermarriage rates were used. Household rates are used for factors or behaviors related to the family unit and reflect the proportion of each type of household engaging in a given behavior. Individual rates are utilized when the information reflects the behavior of individual persons in the family unit. Individual intermarriage rates are always considerably lower than household rates.

Although they do not appear in the text of this *Summary Report*, the researchers ran higher order statistical analyses to check the effects and degree of relationships among the variables. The results of these analyses will be published in the forthcoming article in the *American Jewish Year Book*. The *Year Book* article will include background variables, such as the effect of secular education and occupation, gender, delayed marriage, Jewish education, neighborhood, and other social and demographic variables which may be related to the incidence of intermarriage. The authors are also in the process of writing a book fully exploring the subject of intermarriage among American Jews.

The authors of the *Summary Report* gratefully acknowledge the generosity of Prof. Lawrence Sternberg, Cohen Center Associate Director, and Gabriel Berger, Cohen Center Research Fellow, who read the manuscript and made many useful suggestions. Thanks are also due to Prof. Sternberg for managing the design and formatting of the *Summary Report* in L^AT_EX at the Feldberg Computer Center at Brandeis University, and to Sylvia Riese, Executive Secretary of the Cohen Center, who facilitated our work with her usual graciousness and efficiency.

✓ Highlights of Findings

High Levels of Intermarriage

- Intermarried couples now make up a substantial proportion of American Jewish families. Among the families studied in this *Summary Report*, 29% were intermarried.
- The highest levels of intermarriage are found in marriages performed during the 1980s. In the 1960s, about nine out of ten Jews married another Jew. In the 1980s, however, from one-quarter to almost one-half of Jews married persons who were not born Jewish in the communities studied.
- The youngest Jews are the most likely to intermarry and by far the most likely to be mixed married. One-third of married Jews under age 44 were intermarried in Boston, Dallas, San Francisco, and Worcester.

Conversion Rates Low

- The great majority of contemporary intermarriages do not involve a conversion of the spouse who was not born Jewish. For example, of intermarriages performed in the 1980s, only seven percent were conversionary in Boston, as were 12% in Essex-Morris, N.J., 22% in Baltimore, and 29% in San Francisco. Overall in the eight communities studied, about one out of four intermarried families was conversionary.

Vast Differences Between Conversionary and Non-Conversionary Marriages

- Only half of mixed married families with children ages 10 to 13 are providing their children with any Jewish education, compared to about nine out of ten conversionary and inmarried families.
- Mixed married families are much less likely than either conversionary or inmarried families to perform Jewish rituals in their home. Fewer than two-thirds of mixed married families participate in a Passover Seder, compared to almost all of conversionary or inmarried families in most communities. Fewer than one out of ten mixed married families light Sabbath candles, compared to one out of three inmarried and conversionary families.

- Mixed married families are much less likely to join synagogues and much more likely to report no or minimal attendance than conversionary or inmarried families. In Boston, for example, two-thirds of mixed married couples said they never attended or attended only when invited to weddings or Bar/Bat Mitzvahs. In comparison, fewer than 20% of inmarried or conversionary families attended so infrequently. Conversely, at the other end of the spectrum, in Dallas 41% of inmarried couples and 42% of conversionary couples say they attend once a month or more, compared to only 17% of mixed married couples.
- Mixed married families are much less likely than conversionary families or inmarried families to donate money to Jewish philanthropies or to visit Israel. About four out of five inmarried couples and about two out of three conversionary couples say they give money to Jewish causes—compared to about half of mixed married couples.

Some Differences between Conversionary and Inmarried Families

- Conversionary families have more close Jewish friends than mixed married families, but fewer Jewish friends than inmarried families. About half of conversionary families in Essex-Morris, Dallas, and Rhode Island, for example, reported that they had none or only one close Jewish friend.
- Conversionary families over age 45 have patterns of Jewish communal behavior which are quite similar to those of their inmarried counterparts. However, in some communities younger conversionary families are less likely to join synagogues or Jewish organizations than are their inmarried counterparts.
- Although younger conversionary families are more likely than older conversionary families to include someone who has visited Israel, their levels of Israel visits are still substantially lower than those of their inmarried counterparts.

Policy Recommendations

- Advocacy for conversion should be a primary agenda for Jewish families, organizations, institutions, and communal leaders, as well as for individuals considering marriage to someone who is not born Jewish.
- Revitalizing Jewish experiential and educational programs is essential for families who affiliate with the Jewish community. For example, the Jewish community has access to 95% of the children of inmarried, 83% of the children of conversionary, and 56% of the children of mixed married couples through Jewish educational settings. These affiliations comprise a window of opportunity for the Jewish community to reach each of these families—not children alone—and to help them forge vibrant and enduring bonds with Judaism and the Jewish people. Upgrading Jewish educational programs, including family education components which aim to enhance the Jewish attachments of the entire family, have the additional advantage of creating and reinforcing social ties with other Jewish family units and with the synagogue and local Jewish community.
- Interfaith counseling and outreach programs are essential elements to bring persons who were not born Jewish into the Jewish community. In order to most effectively move these people along the continuum toward vital connections with American Jewish life, these programs should be linked to wide-scale efforts to promote conversion.
- Maximum Jewish communal efforts should be expended in helping conversionary couples—especially young conversionary families—to feel themselves to be *bona fide* members of the community and to enhance their Jewish communal involvement. Creative programs should be devised on the local level to draw conversionary families into Jewish social networks; on a national and international level, ties with Israel and worldwide Jewry should be encouraged. Communities may wish to make Israel visits a subsidized step in the conversion process and to provide prospective conversionary families with trained “host” families from within the local community.
- Rigorous research is necessary to understand the degree to which intermarried families function as Jews and as part of the Jewish community. Coherent policy planning should be based on careful analysis of this research.
- Efforts to facilitate the meeting and marriage of Jews to other Jews should be vigorous and ongoing. Dating services, matchmaking services and facilitating the development of Jewish social networks should be a major component in the Jewish communal agenda.

Growing Levels of Intermarriage in the United States

Intermarried families today make up a substantial proportion of American Jewish communities. In the communities studied, among all married households intermarried households comprised 15% in Baltimore, 20% in Boston, 15% in Essex-Morris Counties (New Jersey), 11% in Rhode Island, 29% in Worcester, 21% in Cleveland, 32% in Dallas, and 40% in San Francisco. Altogether, among the families studied in the communities of this *Summary Report*, 29% were intermarried.

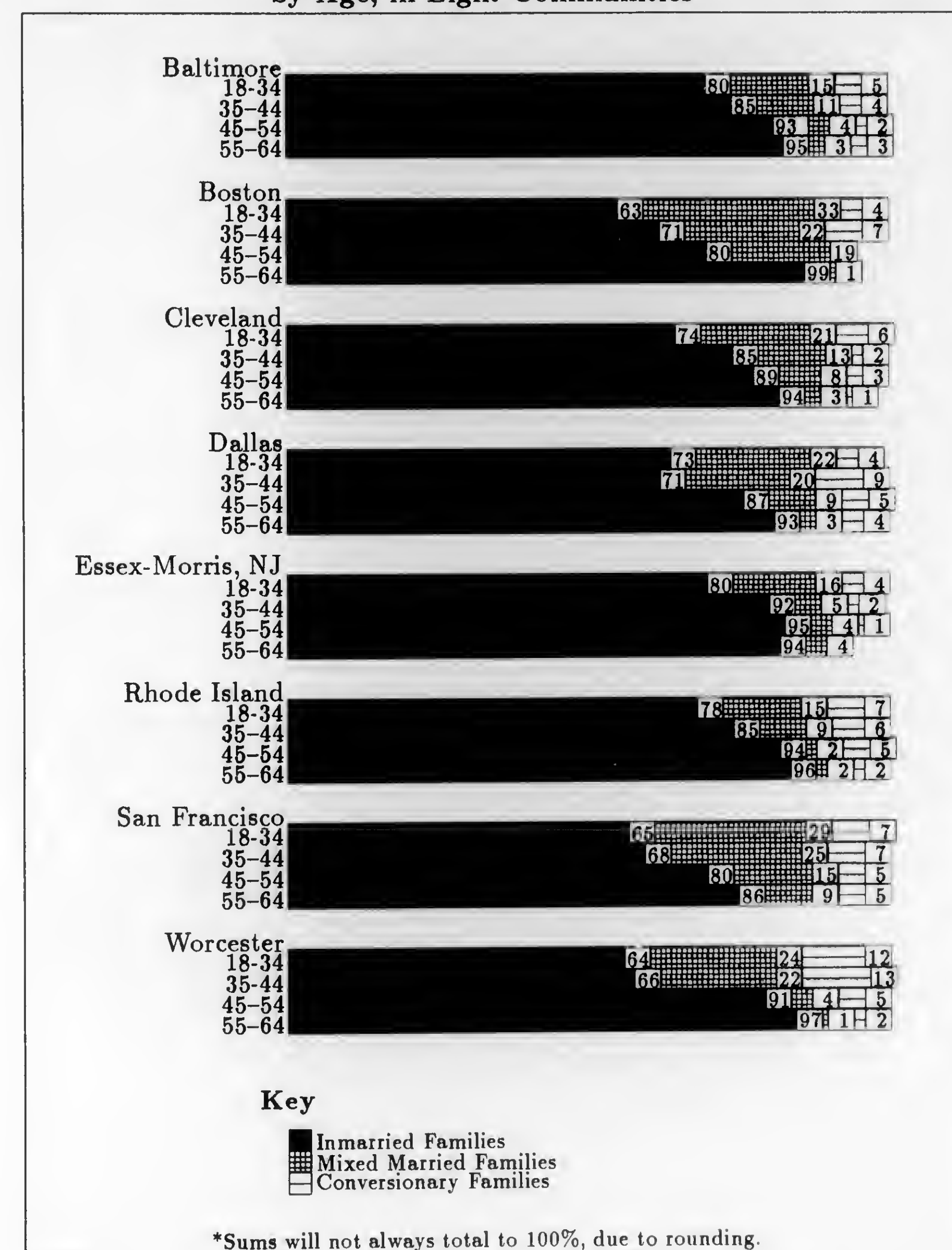
American Jews in the younger age groups are much more inclined to be intermarried than older Jews. Among younger American Jews who intermarry today, most marry spouses who do not convert to Judaism. In contrast, among older American Jews who intermarried in the past, in most communities larger proportions married spouses who converted to Judaism or considered themselves to be Jewish, either before or subsequent to the marriage ceremony.

The increase in mixed marriage among younger Jews is seen clearly by examining percentages of married Jews in each age group living in inmarried, mixed married, and conversionary households (Figure 1). In every community, the percentage of mixed married Jews rises as the age falls. Indeed, contrary to some earlier analyses, which speculated that the rising rate of intermarriage might attenuate, rates of intermarriage among America's youngest Jews continue to rise. Thus, among married respondents ages 18 to 34, rates of intermarriage ranged from highs of 37% (mixed married 33%) in Boston and 35% (mixed married 29%) in San Francisco to lows of 20% to 22% in Baltimore, Essex-Morris (N.J.), and Rhode Island. Among older married Jews, in contrast, the mixed marriage rate is generally well under 10% for Jews over age 55 in most communities.

Examining marriages by the decade of marriage complements the picture we have obtained by using the Jewish spouse's current age. Rates of mixed marriage among those married in the 1980s exceeds even the high rates of mixed marriage found among the youngest cohort of American Jews. This is partially because recent marriages involve not only the intermarriage prone younger generation of marriages, but also the intermarriage prone second marriage group. In general, second marriages are twice as likely to be intermarriages as first marriages, as previously demonstrated in an analysis of data collected in Boston's 1985 demographic study, which showed that second marriages had an intermarriage rate of 54%, compared to a first marriage intermarriage rate of 25%.²

²Mordechai Rimor, "Intermarriage and Conversion: The Case from the Boston Data," *Cohen Center Research Notes* 2, No. 2 (December 1988), based on data from Sherry Israel, *Boston's Jewish Community: The 1985 CJP Demographic Study* (May 1987), p. 14.

Figure 1*
Percentages of Married Jews Living in Inmarried, Mixed Married, and Conversionary Families, by Age, in Eight Communities



In Figures 2 and 3 we examine rates of mixed marriage among men and women by decades of marriage. Observing a growing tendency for Jewish women as well as Jewish men to marry non-Jewish spouses, and observing as well the fact that non-Jewish men who marry Jewish women are much less likely to convert to Judaism than are non-Jewish women who marry Jewish men, some have speculated that the rising rates of mixed marriage among younger couples may be largely due to female intermarriage. However, as Figures 2 and 3 clearly illustrate, rising rates of mixed marriage among Jewish women do not tell the whole story: while contemporary American Jewish women are entering into mixed marriages at an unprecedented rate, American Jewish men in many communities continue to far surpass women in rates of mixed marriage.

In all communities, mixed marriage has been steadily increasing among women, so that rates of mixed marriage are nearly identical for men and women in marriages performed during the 1980s in Baltimore, Worcester, and San Francisco. However, in other communities rising rates of intermarriage for men are more dramatic; for example, in marriages performed in the 1980s in Boston, men were almost twice as likely (48%) as women (26%) to be mixed married. Nevertheless, the pattern of rising rates of mixed marriage among women is clear: in marriages performed during the past decade, between nearly one-fifth and one-third of female Jewish respondents were involved in a mixed marriage.

Figure 2
Percentages of Married Jewish Men
Who are Mixed Married, by Decade
of Marriage, in Six Communities

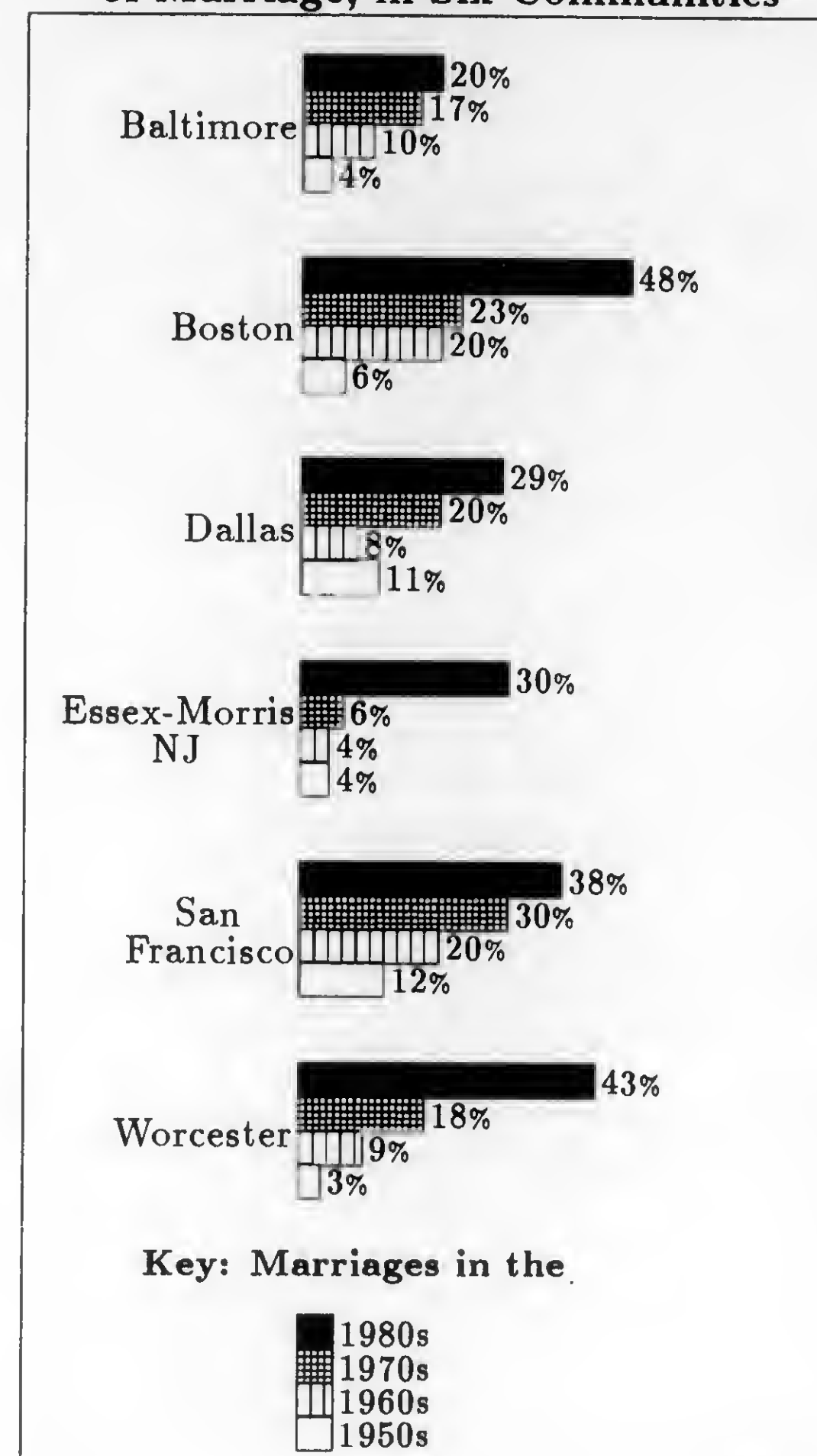
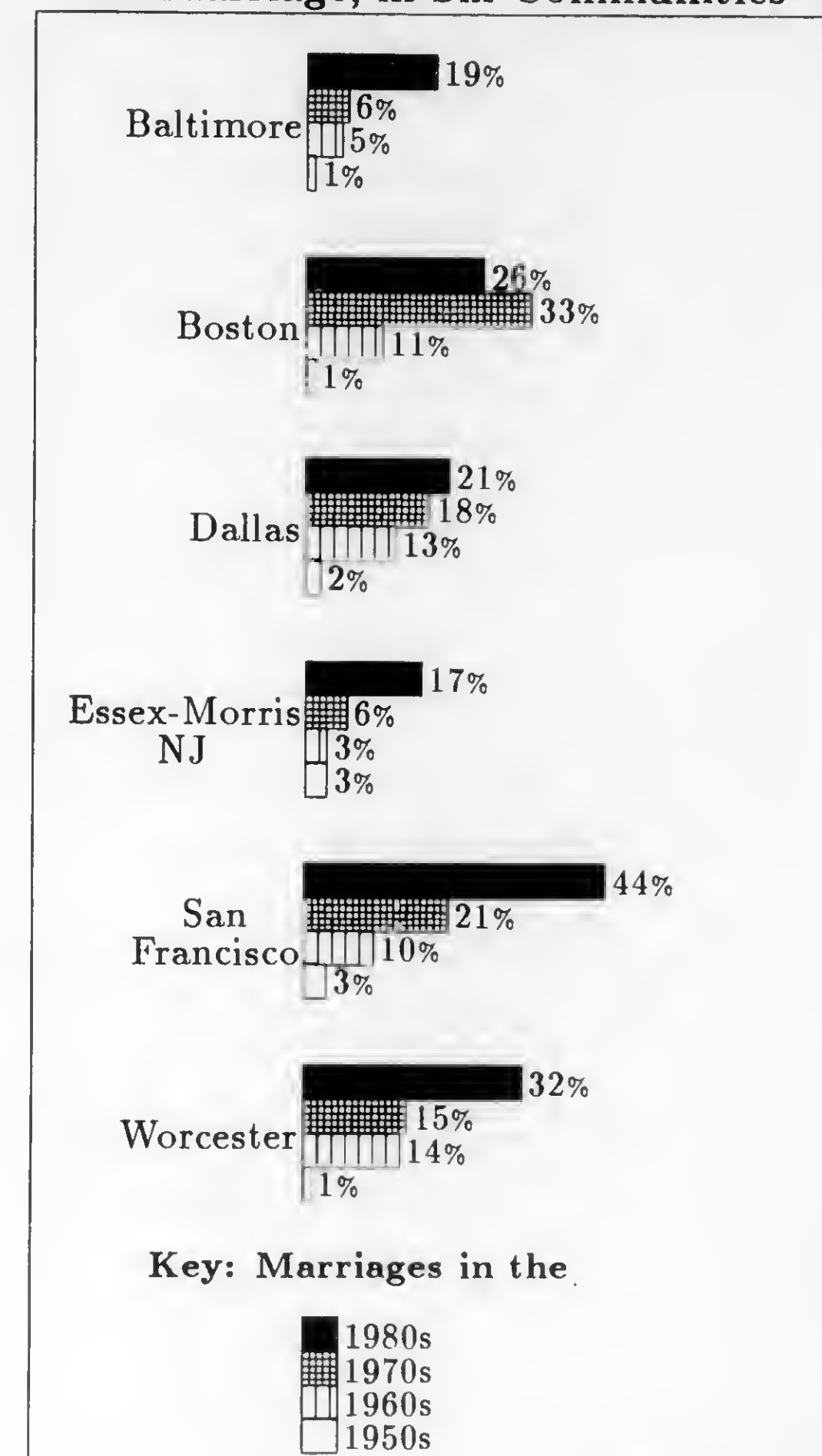


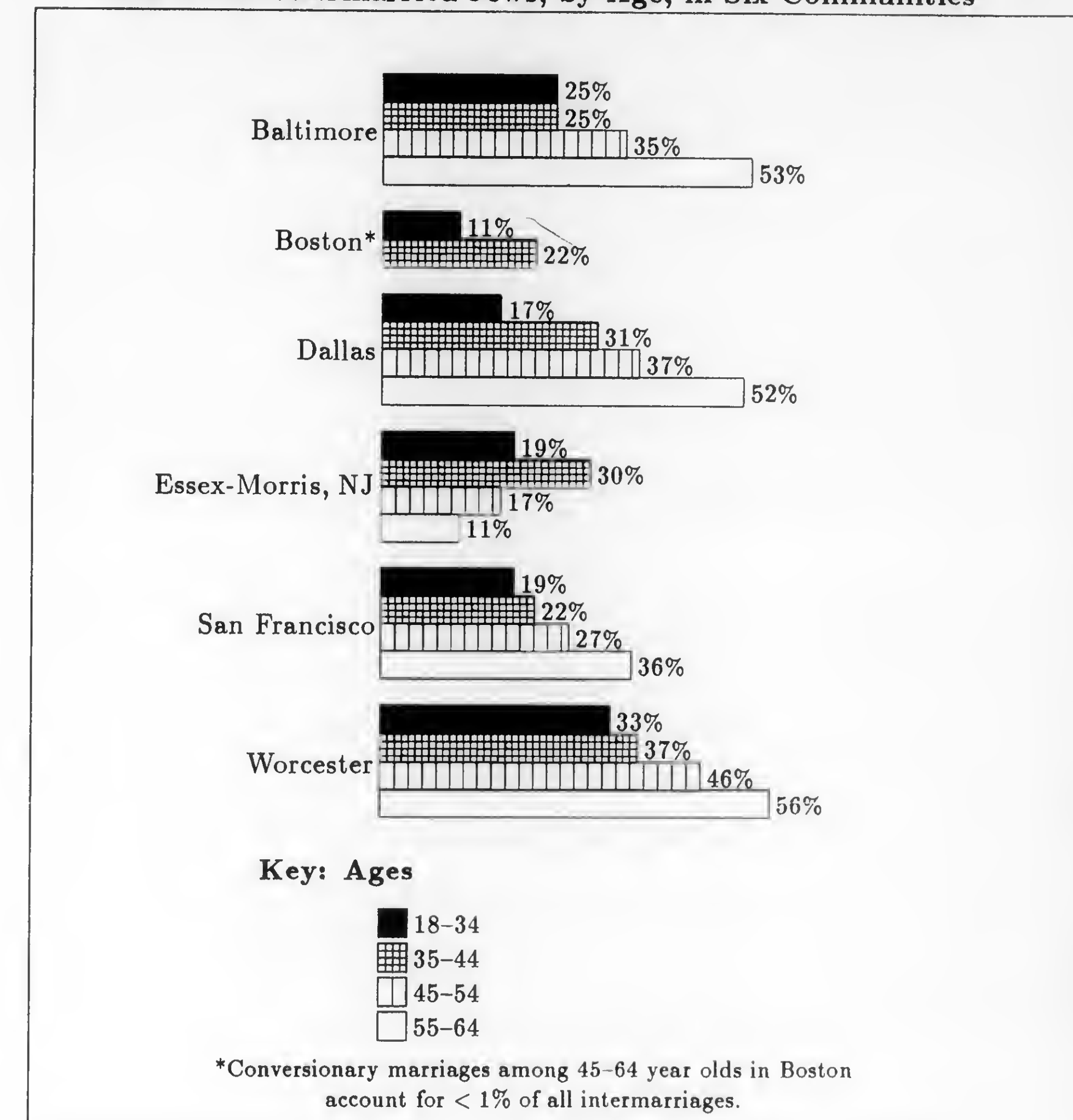
Figure 3
Percentages of Married Jewish Women
Who are Mixed Married, by Decade
of Marriage, in Six Communities



While mixed marriage has increased greatly among the most recent marriages, conversionary marriages have increased only modestly, and primarily among men. Conversionary households have generally decreased as a proportion of the intermarried households, although they have increased gradually as a proportion of total married households in each community. Thus, for example, among intermarriages in Boston which took place in the 1960s and 1970s, almost one-fifth of spouses who were not born Jewish converted to Judaism; however, in Boston intermarriages performed in the 1980s, only seven percent were conversionary (not shown in a figure).

The incidence of conversion is less among younger Jews who have intermarried, as shown in Figure 4. In Baltimore half as many intermarried Jews ages 18 to 44 had conversionary marriages (25%) as those ages 55-64 (53%). Patterns of diminishing conversion were consistent from community to community, with the exception of Essex-Morris Counties, N.J., where rates of conversion appear to have increased among younger age cohorts.

Figure 4
Percentages of Jews Involved in Conversionary Marriages
Out of All Intermarried Jews, by Age, in Six Communities



How "Jewish" are Mixed Married and Conversionary Households?

Are Intermarried Couples Giving Their Children Jewish Education?

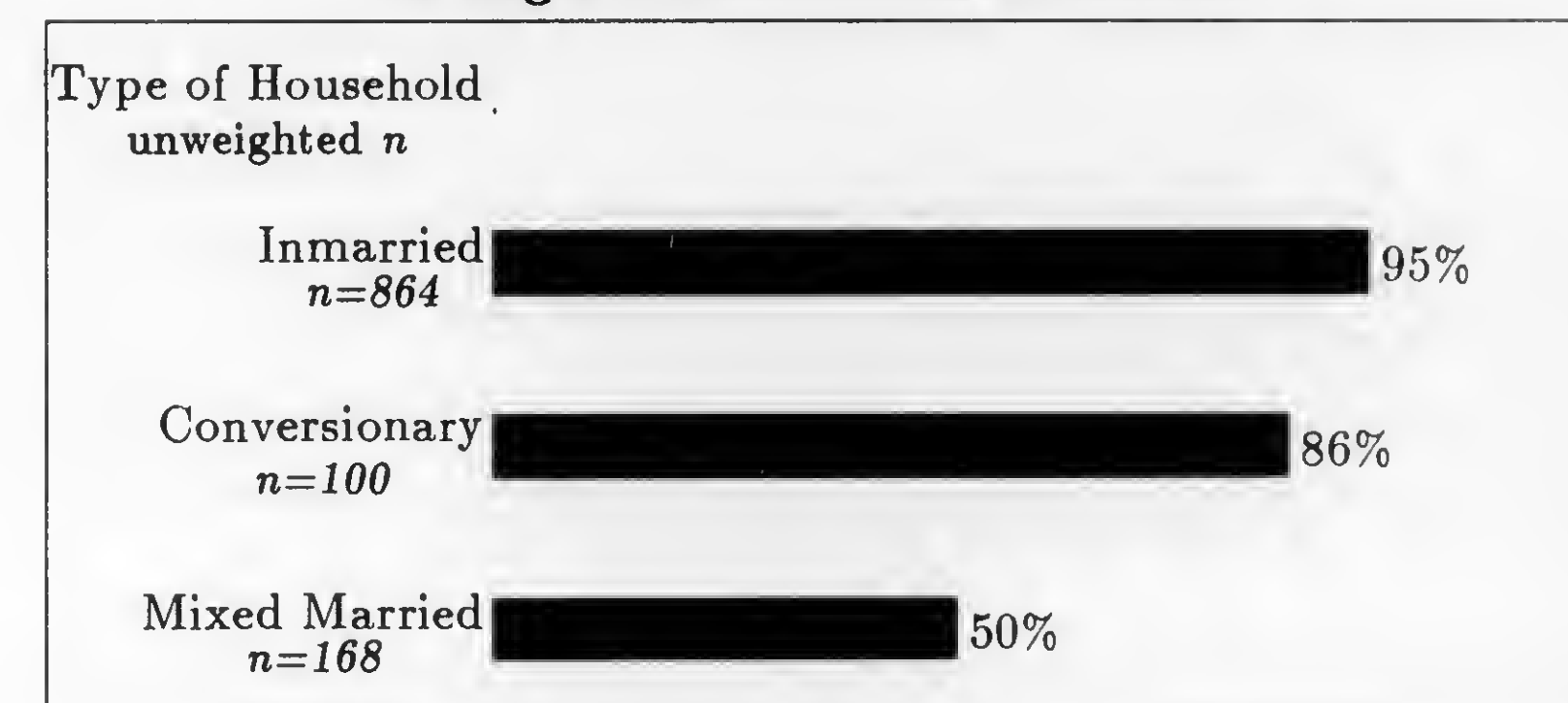
Much of the debate over the impact of intermarriage has focused on the children of intermarriage. There is no doubt that the future of the American Jewish community will be profoundly affected by whether or not the children of intermarried couples are raised as Jews.

✓ Being "raised as a Jew" is of course a rather amorphous statement. The provision of Jewish education emerges as an important measure of whether or not children are in fact learning about Jewish tradition and peoplehood. Many Jewish leaders feel that the vitality of American Jewish life in the future is directly shaped by Jewish commitments being instilled in today's Jewish youth. In the United States, providing children with Jewish education is one of the most common Jewish behaviors among households which have given birth to children, and in the United States the years when children are most likely to receive Jewish education is in the pre-Bar/Bat Mitzvah years, ages 10 to 13.

Figure 5 compares the percentages of children ages 10 to 13 in the eight communities combined receiving Jewish education in the three different types of households. The majority of mixed married couples say they are raising their children to be Jews; in San Francisco, for example, mixed married parents said that 58% of the children living in their households were being raised as Jews; five percent were being raised as Catholics, three percent as Protestants, 19% with no religion, and 15% part Jewish or some other combination.³ As is consistent with these expressed intentions, only half (50% of the children of mixed married households in the eight communities are receiving any formal Jewish education in the pre-Bar/Bat Mitzvah years, ages 10 to 13. In contrast, among inmarried American Jews in the eight communities, Jewish education for children ages 10 to 13 is almost universal, 95%. Conversionary households come close to universal education for children in the pre-Bar/Bat Mitzvah ages as well, with 86% giving their children some formal Jewish education.

³Gary A. Tobin and Sharon Sassler, Bay Area Jewish Community Study, "Special Report: Jewish Identity and Community Involvement," December, 1988, p. 161.

Figure 5
Percentages of Children Ages 10-13
Receiving Jewish Education, by Household Type
in Eight Communities Combined



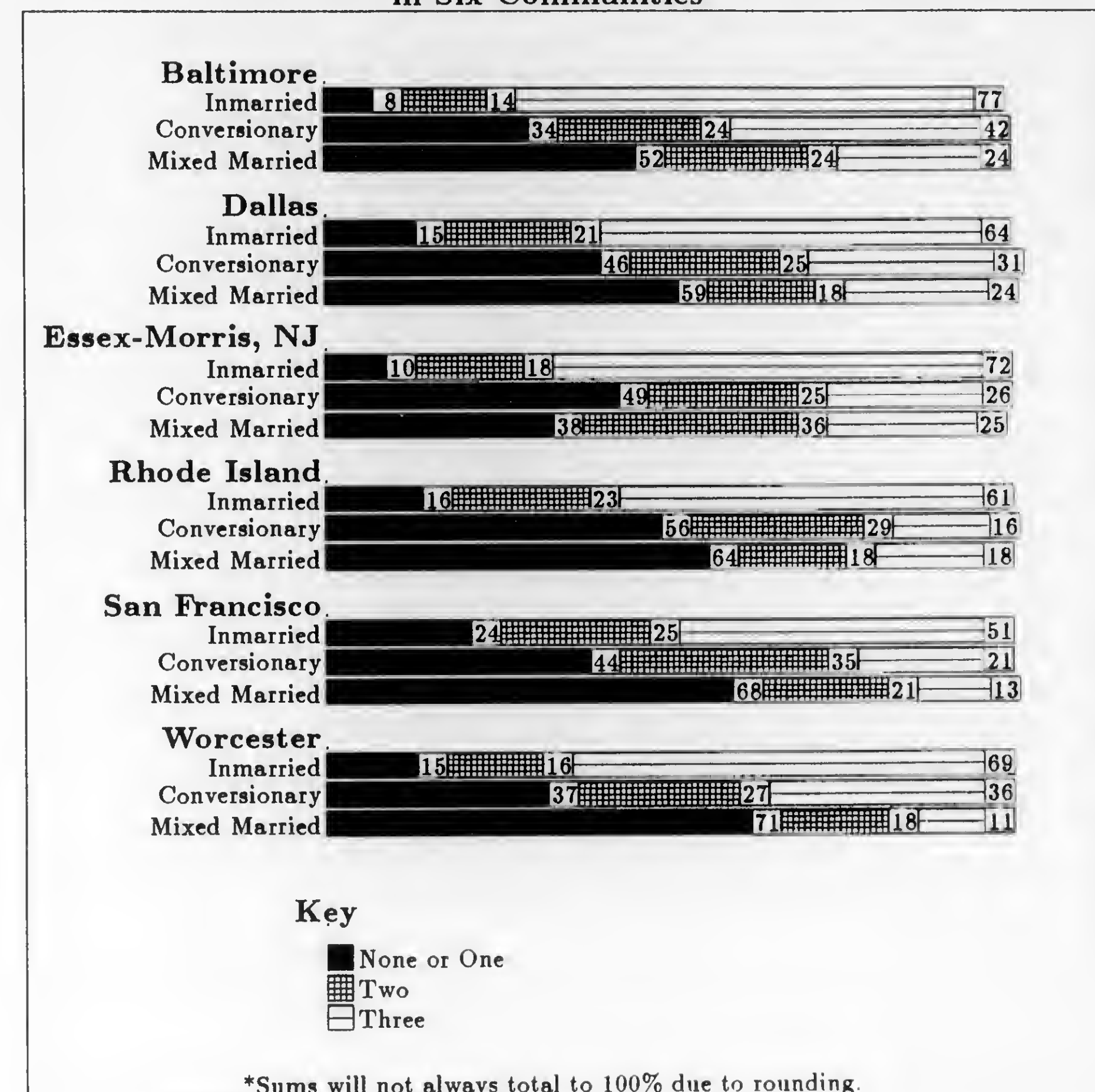
Do Intermarried Families Have Jewish Friendship Circles?

Friendship circles emerge as one of the few ways in which contemporary conversionary families closely resemble mixed married households, rather than inmarried households. Figure 6 shows that well over half of mixed married couples in most communities report that none or only one of their three best friends are Jewish.

Among the ways in which Jewish identity is both expressed and reinforced, Jewish friendship circles figure prominently. Indeed, in the past a significant number of families which had no formal affiliation with synagogues and Jewish communal organizations and institutions nonetheless felt themselves to be very much part of the Jewish community by virtue of the fact that most of their friends tended to be Jewish. Sociologists have often cited the reinforcing effects of primarily Jewish friendship circles as an important element in maintaining group cohesion.

Anecdotal evidence indicates that many conversionary couples feel less than fully accepted by inmarried couples in the communities in which they live and worship. It seems likely that greater association with other Jews would increase the sense of ethnic solidarity in conversionary households.

Figure 6*
"How Many of Your Three Best Friends Are Jewish?"
Percentages of Married Respondents, by Marriage Type,
in Six Communities



Do Intermarried Families Perform Jewish Rituals in their Homes?

In this section, we group families with respondents under age 45 together, because age in itself may be a factor in diminished observance of Jewish ritual. Even when families are grouped by age, however, we see that there are significant differences between household observances. The majority of conversionary families exhibit an impressive number of Jewish behaviors, as seen in Table 1. The home-based Jewish ritual practices of conversionary families more closely resemble those of inmarried Jews than of mixed married Jews. In some communities and for some rituals, inmarried and conversionary families are remarkably close in their behavior; in other communities and for other rituals, conversionary families are markedly less observant than inmarried families. However, conversionary families are almost always much more like inmarried families in their level of observance than they are like mixed married families, as seen in Table 1.

Incidence of fasting on Yom Kippur, the holiest day of the Jewish year, is a good example. In Baltimore, Boston, and San Francisco levels of observance of the Yom Kippur fast are almost identical between inmarried and conversionary families. Throughout the country, fasting on Yom Kippur, a quintessentially Jewish and somewhat difficult activity, is observed less by American Jews than attending a Passover Seder or lighting Chanukah candles, rituals which are festive, family oriented, and fit easily into American sensibilities.

In general, Jews living on the Eastern Seaboard and the Midwest observe Jewish rituals in greater numbers than those living in the Southwest and West. These trends are demonstrated by the far higher levels of Yom Kippur fast observance in Baltimore and Boston than in San Francisco. The general cultural atmosphere appears to affect observance among intermarried families as well. For example, mixed married families are twice as likely in Baltimore (50%) and Boston (45%) to fast on Yom Kippur as they are in San Francisco (24%).

Do Intermarried Families Have Christmas Trees in their Homes?

Christmas trees present a difficult issue for intermarried couples and a troubling symbol to many in the Jewish community. They can be viewed as simply popular expressions of an essentially non-religious, all-American holiday, or they can be seen as part of a religious experience, transmitting mixed messages, at best, and possibly signaling allegiance to another religion, at worst, especially in households with children.

The data show that high proportions of mixed married families do indeed have Christmas trees in their homes, as seen in Table 1, about two-thirds of mixed married Jewish households under age 45. Reviewing Table 1, it can be seen that similar proportions of mixed married families light Chanukah candles as well, necessitating a fair amount of overlap in winter holiday celebrations.

Table 1
Selected Rituals Observed "Always" or "Usually"
Percentages Observing Among Respondents Under Age 45,
by Marriage Type, in Seven Communities

City	Light Shabbat Candles	Attend Passover Seder	Light Chanukah Candles	Fast on Yom Kippur	Have Christmas Tree
Baltimore					
Inmarried	49	96	*	86	1
Conversionary	29	97	*	90	22
Mixed Married	1	66	*	50	69
Boston					
Inmarried	41	93	91	73	3
Conversionary	21	80	61	71	29
Mixed Married	2	61	57	45	69
Dallas					
Inmarried	35	92	93	77	2
Conversionary	45	89	94	77	23
Mixed Married	11	62	89	53	45
Essex-Morris, NJ					
Inmarried	38	93	*	79	2
Conversionary	30	98	*	80	12
Mixed Married	2	61	*	42	63
Rhode Island					
Inmarried	49	*	80	80	5
Conversionary	30	*	95	76	19
Mixed Married	16	*	27	59	66
San Francisco					
Inmarried	31	87	89	63	2
Conversionary	39	95	94	62	17
Mixed Married	2	57	61	24	59
Worcester					
Inmarried	32	94	91	80	1
Conversionary	40	100	98	77	2
Mixed Married	9	59	66	46	57

*Data not available—questions not asked.

Conversionary families are half as likely as mixed married—but several times more likely than inmarried—families to have Christmas trees. Fewer than one-third of conversionary families say they have Christmas trees, and fewer than five percent of inmarried families under age 45 have Christmas trees.

How Do Conversionary Couples and Mixed Married Couples Define Themselves Religiously, Compared to Inmarried Couples?

Mixed married couples are more than twice as likely as both inmarried and conversionary couples to call themselves “just Jewish.” This is important because on most measures of Jewish identification those defining themselves as “just Jewish” evidence many fewer Jewish behaviors than persons who choose a denomination, regardless of which one they choose.

As seen in Table 2, conversionary couples have a strong preference for Reform Jewish identification. In eight out of nine communities, from one-half to two-thirds of conversionary couples define themselves as Reform Jews. Conservative Jewish identification is also popular among conversionary couples in Boston (44%) and Rhode Island (41%). In all other communities, one-third or fewer of conversionary couples define themselves as Conservative Jews. Well under 10% of both conversionary and mixed married couples are Orthodox.

Of those mixed married couples who have a denominational preference, the vast majority define themselves as Reform. In many communities mixed married households comprise a substantial presence within the Reform population: of households which define themselves as Reform Jews, one-fifth of Dallas and one-quarter of San Francisco and Boston households are mixed married (not in Table 2).

Table 2
Religious Self-Definition
Percentages by Marriage Type, in Eight Communities

City	Orthodox	Conservative	Reform	Just Jewish	Row Total	Unwght <i>n</i>
Baltimore						
Inmarried	27	39	28	7	101	578
Conversionary	5	27	58	10	100	41
Mixed Married	5	26	38	31	100	110
Boston						
Inmarried	6	44	41	10	101	526
Conversionary	0	44	53	3	100	21
Mixed Married	3	5	57	34	100	129
Cleveland						
Inmarried	9	39	50	2	100	462
Conversionary	4	29	58	8	99	24
Mixed Married	3	21	54	22	100	99
Dallas						
Inmarried	5	40	48	8	101	437
Conversionary	4	33	53	10	100	51
Mixed Married	3	16	57	24	100	107
Essex-Morris, NJ						
Inmarried	8	45	36	12	101	1016
Conversionary	0	16	65	19	100	40
Mixed Married	0	14	36	50	100	130
Rhode Island						
Inmarried	15	48	36	2	101	563
Conversionary	9	41	48	2	100	45
Mixed Married	8	20	31	42	101	66
San Francisco						
Inmarried	5	28	54	13	100	1078
Conversionary	2	27	61	10	100	151
Mixed Married	2	13	53	32	100	233
Worcester						
Inmarried	7	33	54	6	100	289
Conversionary	0	34	38	28	100	30
Mixed Married	0	15	58	27	100	37

What Is the Relationship of Intermarried Couples to Synagogues?

As a total group, inmarried and conversionary couples are more than twice as likely as mixed married couples to belong to synagogues. This is very significant, because both recent and previous studies have shown that synagogue membership seems to be strongly connected to other Jewish behaviors and attitudes.

Disturbing gaps, however, develop in some communities between inmarried and conversionary households in the synagogue membership levels of under age 45 families in many communities, as seen in Table 3. In Baltimore, for example, of all married couples, 69% of inmarried, 63% of conversionary, and 16% of mixed married families are currently synagogue members. When these households are divided by age, within the under age 45 group 67% of inmarried, 48% of conversionary, and ten percent of mixed married families are synagogue members. In the over age 45 group, however, 70% of inmarried, 88% of conversionary, and 32% of mixed married couples belong. Age is nearly irrelevant in the synagogue membership of inmarried couples in Baltimore, but it is extremely relevant in intermarried families. Similarly, in Boston among the under age 45 group 44% of inmarried couples but only 15% of conversionary couples and ten percent of mixed married couples were synagogue members. In the over age 45 group, however, 59% of inmarried and 60% of conversionary families belonged to synagogues, compared to only two percent of mixed married families. Further research is needed as to the cause of relatively low levels of membership in synagogues among conversionary families in the under age 45 group in some communities.

Note, however, that in Essex-Morris (N.J.), in Dallas, in Cleveland, and in San Francisco the trend among conversionary families does not fit this pattern; in Essex-Morris, younger conversionary families are twice as likely to be synagogue members than older conversionary families, in Cleveland and Dallas the membership profile of inmarried and conversionary families is almost identical regardless of age, and in San Francisco, both younger and older conversionary families are more likely to be synagogue members than inmarried families.

Mixed married couples are also less likely than inmarried couples to belong to Jewish organizations. Conversionary couples fall between inmarried and mixed married couples in regard to organizational membership (not in Table 3).

Table 3
Synagogue Membership
Percentages Among Married Households,
by Marriage Type and Age,
in Eight Communities

City	Under Age 45	Age 45 and Over
Baltimore		
Inmarried	67	70
Conversionary	48	88
Mixed Married	10	32
Boston		
Inmarried	44	59
Conversionary	15	60
Mixed Married	10	2
Cleveland		
Inmarried	68	71
Conversionary	68	68
Mixed Married	34	26
Dallas		
Inmarried	64	79
Conversionary	69	81
Mixed Married	21	32
Essex-Morris, NJ		
Inmarried	67	66
Conversionary	65	20
Mixed Married	14	12
Rhode Island		
Inmarried	75	80
Conversionary	80	83
Mixed Married	45	43
San Francisco		
Inmarried	48	53
Conversionary	64	63
Mixed Married	17	10
Worcester		
Inmarried	61	83
Conversionary	50	74
Mixed Married	22	25

American Judaism, it has often been stated, has become a religion which is largely institutionally based. The synagogue in many ways continues to be the center of American Jewish religious life. Moreover, the synagogue is an important locale for the social aspects of American Jewish life as well. Attending synagogue is important to American Jewish life not only because it provides an opportunity for spiritual expression but also because it helps to build Jewish friendship patterns and to foster a sense of involvement in the community.

Mixed married couples are twice as likely as either inmarried or conversionary couples to say they never attend synagogue services. About one-third of mixed married couples say they never attend synagogue services. For example, as seen in Table 4, in Boston 30% of mixed married couples but only three percent of conversionary couples and six percent of inmarried couples say they never attend services. Similarly, in Baltimore 26% of mixed married couples but only six percent of both inmarried and conversionary couples say they never attend services. Mixed married households are also far more likely to report minimal attendance—for ceremonial events or for High Holidays only. In Essex-Morris Counties, New Jersey, for example, 48% of mixed married Jews attend services only when invited to weddings and Bar/Bat Mitzvahs, or not at all, compared to 12% of inmarried couples and 24% of conversionary couples.

At the other end of the spectrum, inmarried and conversionary couples attend synagogue services much more frequently than mixed married couples. In Dallas 41% of inmarried couples and 42% of conversionary couples say they attend once a month or more, compared to only 17% percent of mixed married couples. The majority of conversionary families in most communities attend synagogue several times a year or more often.

Table 4
Frequency of Synagogue Attendance
Percentages of Household Attendance by Marriage Type, in Eight Communities

City	Never	Only Weddings & Bar Mitzvahs	Only High Holidays	Several Times/Yr.	Monthly	Weekly
Baltimore						
Inmarried	6	6	21	29	26	14
Conversionary	6	2	21	42	25	3
Mixed Married	26	16	15	36	5	3
Boston						
Inmarried	6	12	38	22	12	9
Conversionary	3	16	29	31	4	18
Mixed Married	30	35	23	7	5	0
Cleveland*						
Inmarried	6	42		25	15	13
Conversionary	13	13		30	35	9
Mixed Married	29	43		20	5	1
Dallas						
Inmarried	5	1	11	42	21	20
Conversionary	4	6	13	36	23	19
Mixed Married	20	8	13	42	8	9
Essex-Morris, NJ						
Inmarried	7	5	17	44	25	2
Conversionary	8	16	18	33	25	0
Mixed Married	31	17	13	37	3	0
Rhode Island						
Inmarried	6	15	22	20	23	14
Conversionary	5	16	10	31	31	6
Mixed Married	23	19	25	12	14	7
San Francisco						
Inmarried	15	9	25	26	20	5
Conversionary	6	7	19	31	33	4
Mixed Married	41	16	16	22	5	0
Worcester						
Inmarried	6	2	13	36	26	18
Conversionary	4	0	15	36	42	4
Mixed Married	32	14	9	32	12	2

*In Cleveland, High Holidays and/or special occasions were one category.

Do Intermarried Households Visit Israel?

The State of Israel, as many observers have noted, has come to occupy a central position in the constellation of concerns which comprise American Jewish identity. Visiting Israel is linked to American Jewish identity in several ways: first, it is an important measure of the extent of the relationship to Israel; second, it tends to reinforce feelings of support for Israel; third, it tends to reinforce American Jewish communal involvement in general and philanthropic behavior in particular.

Visits to Israel have risen among the American Jewish population in general, and while visiting Israel is far from a universal American Jewish behavior, many report it as a highly significant event in their Jewish experience. While inmarried households are the group most likely to include someone who has visited Israel, the proportions of conversionary households with someone who has experienced an Israel visit rises strikingly among younger conversionary households. For example, in Baltimore among married households under age 45, 45% of inmarried, 29% of conversionary married, and 11% of mixed married had visited Israel; for households over age 45 the percentages were 46% inmarried, 8% conversionary, and 18% mixed married. In Cleveland among households under age 45, 47% of conversionary and nine percent of mixed married had visited Israel; for those over 45, 22% of conversionary and 18% of mixed married had visited Israel.

Do Intermarried Households Donate to Jewish Philanthropies?

Jewish philanthropy is important not only because the entire Jewish local, national, and international institutional network is based on the generosity of American Jews but also because giving to Jewish causes is a deeply ingrained traditional Jewish behavior. Demographers have found that making contributions to Jewish causes is a significant measure of Jewish identity among American Jews. Among the communities studied, inmarried and conversionary couples were about equally likely to make some gift to Jewish causes, even when divided by age group. However, mixed married couples were substantially less likely to give to Jewish causes in both the above age 45 and the below age 45 group. Indeed, the gap between inmarried and conversionary couples, on one hand, and mixed married couples, on the other hand, was more pronounced in the younger age group in some communities: mixed married couples were less than half as likely as either inmarried or conversionary couples to give to Jewish causes. In Baltimore, for example, 71% of inmarried couples and 70% of conversionary couples under age 45 gave to Jewish causes, compared to 31% of mixed married couples; in the above age 45 group, which is generally both more affluent and more philanthropic, 82% of inmarried and 80% of conversionary couples gave to Jewish causes, compared to 58% of mixed married couples. In San Francisco, however, younger conversionary couples (81%) were more likely to donate money to Jewish philanthropies than were older conversionary couples (77%).

However, there are few differences in rates of giving to non-Jewish philanthropies between the three types of couples—almost three-quarters of each group said they made such donations. Of inmarried, conversionary and mixed married households, mixed married households were the only group more likely to give to non-Jewish than to Jewish causes in most communities.

Conclusions and Policy Implications

This report has shown that the American Jewish community is undergoing a sweeping change in its composition. Intermarried couples comprise a large proportion of the married households in each American Jewish community. The report has shown that conversion matters: households in which the spouse who was not born Jewish currently identifies him/herself as a Jew exhibit many more Jewish behaviors than those in which one spouse remains a non-Jew. Perhaps the most striking finding in this report is that many mixed married households are not environments which are likely to produce a new generation which is connected to Judaism or the Jewish people. The vast majority of mixed married households are significantly less likely to engage in Jewish ritual practice, are less likely to belong to and seldom attend synagogues, and have lower levels of Jewish organizational affiliation. Only about half give their children any kind of Jewish education or make contributions to Jewish philanthropies. Very few of them have visited Israel. Their contemporary friendship circles are preponderantly non-Jewish.

Conversionary families, on the other hand, behave very much like inmarried families in many areas. Their ritual and Jewish organizational activities are generally lower than those of inmarried American Jews—but significantly greater than their mixed married counterparts. They are as likely as inmarried Jews to make contributions to Jewish philanthropies and are highly committed to providing their children with Jewish education. However, while conversionary households function at about the same level as inmarried households in providing their children with Jewish education and in many Jewish rituals, younger conversionary households as a group are less involved in social and ethnic aspects of contemporary Jewish life. As a group, younger conversionary families may be less involved in synagogue life than their inmarried counterparts.

The Jewish community should develop a coherent agenda to approach the issue of intermarriage. First, conversionary families should be recognized as a highly significant human resource within American Jewish communal life. Care should be taken both to increase the knowledge and commitment of these households and to include them in social and friendship patterns. Maximum Jewish communal efforts should be expended in helping conversionary couples to feel themselves to be *bona fide* members of the community and to increase their Jewish communal involvement. Further research is crucial in this area. We

need to know the answers to questions such as: do conversionary families feel "at home" in synagogues? What could bring them into the Jewish communal world earlier and more actively? How does informal education work to increase levels of Jewish identification, and how can it be most effectively employed?

Secondly, the relatively weak Jewish nature of mixed married households should be honestly confronted by Jewish communal planners, lay leaders and educators, families, and individuals who themselves choose to intermarry. Little is gained by simply wishing things otherwise. Without diminishing the passionate commitment of the American Jewish community to pluralism or religious freedom, the community should advocate conversion. While further research is needed as to the best methods of drawing people into the community, we know we must devise a broad, creative spectrum of programs, including family education and retreats, media campaigns, and social events, to attempt insofar as possible to encourage a greater participation in Jewish life among existing or potential mixed married families. Conversions can take place subsequent to marriage; the Jewish community has much to gain by increasing the frequency of these conversions in cases where intermarriage has or will take place.

Third, programs to link intermarrieds, both conversionary and mixed marrieds, to the Jewish community are essential. All types of participatory behavior in the Jewish community are mutually reinforcing. Involving an intermarried family in a Jewish Community Center program, a trip to Israel, or seminar for intermarried couples may lead to another and yet another type and level of involvement. It is not known what methods are most effective; further study is required. However, it should be clearly recognized that conversionary families may have values and attitudes which are very different from those of mixed married couples, and programs which are respectful of their differences and concerns should be devised.

Fourth, involving intermarried households in American Jewish communal life can be increased by strengthening their relationship with Israel. Israel has been one primary component of both American Jewish identity and, perhaps even more important, a prime element in fostering a concrete sense of Jewish peoplehood. In addition, visiting Israel is related to feelings of support for Israel. This study has shown that significantly fewer conversionary and intermarried households have visited Israel than have inmarried couples. It is strongly advisable for rabbis and Jewish communal leaders involved in conversion to encourage trips to Israel as part of the conversion process. Indeed, visiting Israel may be such an important element in fostering Jewish commitment and consciousness that communities may wish to develop specific, low-cost Israel programs which take into account the needs and sensitivities of conversionary households. For mixed marrieds it may also be a step that leads to greater interest in conversion.

Fifth, is the activity of enhancing opportunities for Jewish singles of all ages to meet and marry other Jews. Programs should be strongly supported on both local and national levels which maximize the social interaction between American Jewish men and women, such as counseling for high school, college and graduate school students to advise them of social opportunities in differing locations, and a broad, creative spectrum of social networking programs for all ages of Jewish single adults, such as matchmaking services, social events, and programs with Jewish content throughout the community.

The future of American Judaism is inextricably linked to the communal response to intermarriage. On the one hand, an honest appraisal is necessary. Intermarriage can have negative effects on the Jewish community. The quality of Jewish life can be severely diminished. How the community responds is essential. Innovative Jewish education programs for all age groups must be developed, combined with the equally important task of creating and enhancing social contexts for Jewish households of all types, from singles through the complete variety of family units; both socially oriented and educationally oriented programming are crucial partners in helping to keep Jews tied to the community. At the same time, effective outreach programs for mixed married couples and in-reach programs for conversionary couples can be utilized to help bring mixed marrieds and retain conversionary families within the Jewish community. Most of all, the Jewish community must appraise and confront the realities of contemporary intermarriage. Conversion must become a basic priority of the communal agenda, whether it takes place before or after the marriage. How and when to achieve the goal of conversion should constitute our focus in the coming decade. To ignore this essential need for conversion, however, would be Jewish communal folly.

Finally, the community must recognize and act upon the knowledge that the future of the American Jewish community increasingly depends on renewing a rich and vital core of American Jewish life. The community should aim to strengthen Jewish communal involvement, attachments to the Jewish intellectual and cultural tradition, and warm social networks among all segments of the community; in so doing, it should not be forgotten that a vibrant and attractive center is probably a key element in moving currently marginal families along the continuum to more intensive Jewish attachments. More emphasis on a wide variety of Jewish social, cultural, political, and educational programs of all kinds is necessary. Their scope should be broadly based for all age groups, and include both formal and informal techniques. Numerical debates will continue to focus on the quantitative size of the future Jewish community. However, the quality of Jewish ethnic, cultural, and spiritual life for all types of Jewish families will depend to a large extent on excellent social, cultural, and educational programming, which serves to deepen the connection of contemporary American Jewish families to their Jewish destiny.

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M-M & AMER JEWRY TODAY; PART II

INTRODUCT

A GENERAL

- 1 LAST WK BEGAN THS SERIES OF 2 LECTRS ON M-M AND THR RAMIFICATIONS, WHICH REP A MAJR PROBLEM WITHIN J COM
- 2 U MAY RECALL THAT WE SPOKE OF 8 COMM REP DIFF PARTS OF COUNTRY; THAT WE DIV MEMBRSHIP OF COMM INTO 3 DISTINCT GRPS FR PURPOSES OF THS STUDY: J M J, J M NON-J WHO CONVERT, J M NON-J WHO DO NOT CONVERT
- 3 WE FOUND, IN EVRY INSTANCE, IN EACH COMMUNITY, THAT THOSE WHO M WITHIN FAITH & THOSE WHO M PEOPLE WHO CONVERTED WERE FAR MORE INTENSE IN THR J AFFIL THAN THOSE WHOSE M RELATED TO INDIV WHO DID NOT CONVERT
- 4 ~~IN THOSE INSTANCES, A CONSISTANT DECLINE IN J LIFE~~

B SPECIFIC

- 1 WHILE THESE ISSUES & RESULTS MAY NT SURPRISE US, WHAT DOES CAUSE US MOMENT OF PAUSE: ~~THE INTENSITY~~ OF DIF ~~AND THAT~~, FR EX, 1/3 OF J IN BOST, DALL, SF & WORC M OUT & ALL OF THEM UNDER AGE OF 44
- 2 TYHAT WHEN THERE IS A 2ND M, 54% M OUT WHILE ~~rate~~ WAS ONLY 25% AT TIME OF 1ST M; MEANS: DOUBLE RATE!
- 3 WHILE SPOKE IN GEN TERMS LAST WK & TRIED TO INDICATE THE PRECARIOUS BALANCE BETW THOSE WHO WANTD TO BE A PART OF INTENSE J LIFE & THOSE WHO WANTD TO BE "AM" PRIMARILY (CONFUSING THANKS WTH SUCCOT, TU BESHVAT W WTH ECOLOGICAL OBSERV, ETC.), THIS WK BE SPECIFIC

BODY

A EDCUYATION

- 1 WE SPOKE LAST WK OF THE IMPACT OF M-M ON CHILDREN AND THAT THE COMMON RESPONSE OF PAR IS THAT THR CH CAN CHOOSE THR REL AFFIL WHEN OLD ENOUGH
- 2 DONT AGREE WTH THS CONCEPT BEC KIDS NT ~~XCAPABLE~~ OF SUCH CHOICES & PARENTS CANT EITHER IN MOST INSTANCES
- 3 ~~THIS BELIEF IS REINFORCD BY THE FIGURES ARRIVED AT IN THS STUDY BY THE "CENTR OF MODERN J STUDIES" AT BR U WHICH TELLS US THAT WTH M-M COUPLES ONLY 50% OF THR CHILDR RECEIVE BAR/T TRAINING WHEREAS OF IN-M OR CONVRD COUPLES, % IS AS HIGH AS 95! QUITE A DIFF!~~
- 4 BT FURTHER TO INDICATE THE DIFFERENCES IN J RELATN-SHIPS, A M-M FAMILY IS 2/3 MORE LIKELY TO HAVE A XMAS TREE THAN IN-M OR CONV COUPLES!
- 5 AND, AGAIN, THESE ARE PEOPLE UNDER THE AGE OF 45 WHICH HIGHLIGHTS A LESSON WE ALREADY LEARNED: ~~LAST WK~~ THAT % OF M-M RISES / AS AGE OF COUPLES FALLS

B SYNAGOGUE RELATIONSHIPS

- 1 BT ALL THIS IS EVEN MORE OBVIOUS AS WE LK AT THE %S OF SYN AFFIL AND PARTICIPATION

Children not int. in these but more so re their peers.

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- 2 RE SYN MEMBRSHIP, ~~THOSE~~ ^{THOSE} UNDER AGE 45 ONLY 10% BELONG WHEREAS IN SAME AGE BRACKET 67% OF IN-M ARE MEMBERS
- 3 NT ONLY SYN ORGANIZ BT ANY TYPE OF J ORGANIZ HAVE SAME % DICHOTOMY; M-M SIMPLY CHOOSE NT TO BELONG BT PERHAPS THEY DO NT BELONG TO X ORGANIZATIONS EITHER
- 4 WHAT IS EVEN MORE INTERESTING: M-M COUPLES ARE ALM ~~TWICE~~ AS LIKELY NEVR TO ATTND SYN SERVICES THAN IN-M OR CONV COUPLES, WHICH IS A REMARKABLE DIFF/GAP
- 5 AND IF U APPLY THS TO SPECIFIC CEREMONIES, HERE IN NJ, FR EX, 48% OF M-M ATTEND SERVICES ONLY WHEN INVITED TO WEDD, BAR/T, ETC.
- 6 ~~AND~~ IF U APPLY BEHAVIORAL PATTRNS TO HH OBSERV ~~& ATTENDANCE~~ AGAIN VAST DIFF COME INTO FOCUS WHICH CAN BE SEEN MOST SPECIFICALLY RE FASTING ~~PRACTICES~~: IN BALTO 86 OF IN-M FAST BT ONLY 50% OF M-M; THESE SAME % HOLD TRUE RE LIGHT OF SHBT CANDLES AND CHAN CANDLES
- 7 ALTHO IT MUST BE SAID THAT THERE IS A DIFF IN OBSERVANCE DEPENDING ON WHICH PART OF COUNTRY U LIVE IN" ~~IN GEN~~, J LIV IN E & MID-W OBSERVE J RITUALS IN FAR GREATER NUMBERS THAN J LIV IN SW AND WEST
- C OTHER AREAS OF CONCERN
- 1 SPOKE SO FAR OF SYN PARTIC AND GEN EDUC PATTERN BT OTHER AREAS AS WELL, NT QUITE SO SPECIF DEFINED
- 2 FR EX, THERE IS ~~IS~~ SUCH A THING AS FRIENDSHIP PATTRN WHICH MEANS THAT WHEN ASKD HOW MANY OF YR 3 BEST FR ARE J, ~~INVARIABLY~~, M-M ANSW 1 OR NONE ~~MORE FREQUENT AND IN 1 COMM (WORE)~~ AS HIGH AS 71%
- 3 TAKE ANOTHR SETTING: ~~CONTRIBUTIONS~~ TO J CAUSES. M-M COUPLS GIVE SUBSTANTIALLY LESS & CERT THOSE BELOW THE AGE OF 45. IN BALTO, FR EX, 71 OF IN-M GAVE BT OF M-M ONLY 31%. ~~AGAIN, AS POINTD OUT LAST WK IT IS NT A SURPRISE THAT IN-M MORE PARTICIPATORY THAN M-M BT~~ WHAT IS SHOCKING IS THE DIFF, THE 40-70 Gap.
- 4 ~~AND~~ IF U APPLY THESE FIGURES TO THOSE IN-M OR M-M COUPLES WHO HAVE VISITED ISRAEL, SAME % GAP: IN-M IN BALTO = 45 BT M-M ONLY 11% -- *Parents set pattern for ch*
- 5 AND WHILE % FIGURES ~~CHANGE~~ SOMEWHAT AND ~~BECOME~~ MR POSITIVE TO THSE OVER 45 YRS OF AGE, STILL A MARKD DIFF WHICH CAN NT BE DENIED & MUST BE NOTED
- 6 RAMIFICATIONS ALSO RE SYN PARTICIPATION BY THSE COUPLES, NT JUST MEMBERSHIP OR ATTENDANCE. FR EX: BY YR 2000 JEWS BY CHOICE WILL BECOME 20-30% OF OUR CONGREGATIONS & NON-J PARTNERS WILL PARTICIPATE MORE IN RITUAL CEREMONIES DURING THE ~~KREL~~ SERVICE ON SHAH
- 7 SEE THIS ALREADY NOW IN MIDWEST: 25% OF CONG ALLOW NON-J WOMEN TO BLESS SHBT CANDLES, 12 ALLOW NON-J

III

SPOUSES TO RD BLESS BEFR & AFTRR T READ AND 20% MAY
LIFT THE SCROLL AND THESE ARE DUTIES AND FIGURES
PICKED AT RANDOM. ~~AND~~ THE ~~CHANGES ARE~~ OBVIOUS

CONCLUSION

A GENERAL

- 1 THS 5 YR STUDY BY BR U A VERY IMPORTANT DOCUMENT BE
CAUSE IT ~~X~~SHOWS US HOW ~~FAR~~ THINGS HAVE CHANGED IN
THE J WORLD
- 2 ONCE UPON A TINME WE WERE ONE, THEN THERE WERE LIBER
TENDENCIES BT NEVER THE INCLUSION OF NON-J IN OUR
TRADITION; A FACT WHICH HAS NOW BEEN CHANGED
- 3 NO MAT~~X~~TR HOW J FAM CHANGES, AND IT IS ALREADY IN THE
PROCESS OF CHANGE AS WE NOTD LAST WK, NON-J PARTIC
IN J RITUAL LIFE A NEW FACTOR & FOR MANY AN AWKWRD
BT, OF C, AM SPEAKING FR OUR GRP WHICH, IT SEEMS,
HAS ALREADY LOST TOUCH WTH REALITY OF AM J CONG BEC
WE NT AV AM-J, SUBURBAN TEMPLE & ~~X~~AGE IS ABOVE 45

B SPECIFIC

- 1 WE LEARN, IN BRIEF, THAT M-M HOUSEHOLDS NT A BREED-
GROUND FR CLOSE J AFFILIATION, THAT YNG COUPLES LESS
INVOLVD WTH SOCIAL AND ETHNIC ASPECTS OF CONTEMP J
- 2 CONVERSELY, WE LEARN THAT ALL TYPES OF PARTICIPATORY
BEHAVIOR ARE MUTUALLY REINFORCING AND MUST BE CNTRL
- 3 ~~FOR~~ ~~THR~~, WHILE NUMERIAL % DEBATES SERVE ONLY PURPOSE
OF ~~X~~SHOWING FACTS, QUALITY OF LIFE, J LIFE, OUGHT TO
BE OUR ~~X~~PRIMARY CONCERN
- 4 MADE RECOM TO OUR BRD RE PROGRMS FR M-M & SHOULD BE
INCLUDED IN OUR PROGRAMMING FR NEXT SEV YRS BEC CO-
HESION WE ONCE KNEW & TK FR GRANTED, NO LONGR VALID
- 5 JUD CHANGING, AS TIMES CHANGE & WE MUST CHANGE ALSO
IF JUD WE KNOW & LOVE IS TO SURVIVE. THAT OUR HOPE
AND PRAYER.

AMEN.

HEB TAB., FRID EVE., MARCH 22, 1991
M-M AND AM JEWRY, PART 2

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M-M & AMERIC JEWRY TODAY; I

INTRODUYCT

A GENERAL

- 1 THERE USED TO BE CERT SUBJECTS OF WHICH WE DID NOT SPK IN PUBLIC OR, IF SO, IN WHISPERS
- 2 FAMILIES WERE EMBAR, FR EX, RE DIVORCE & IF A CHIULD M OUT OF THE FAITH, IT WAS ALMOST HIDDEN AT LEAST UNTIL THE GRAND CHILDREN WERE BORN
- 3 ~~WITHIN THE LAST 30/40 YRS NO LONGR SO~~ *frankly yet* ~~BAD AN EVENT~~
a- ~~THAT~~ PAR SAT SHIVA FR THR CHILDREN, DECLARING THEM TO BE DEAD ~~ON OTHR HAND~~ - NT OVERJOYED EITHER
- 4 IN THS CONG, WHERE WE DO NT OFFIC AT M-M, WE OFTEN HAD NO IDEA THAT SOMEONES CH HAD M BEC, OF C, M A X

B SPECIFIC

- 1 NOWADAYS EVERYTHING IS DIFF, IT CERTAINLY IS MORE OPEN & WHILE ALL "TO THE GD, BRINGS OTHER PROBLEMS
- 2 WE KNOW THAT ENORM CHANGES TAKEN PLACE BETWEEN 60S & 80S AND WE ALSO KNOW THAT THE YOUNGER OUR CH MARRY THE GREATER THE RATE OF M-M
- 3 IN 1960S 9 OUT OF 10 J MARR ANOTGHR J/BT BY 1980S ~~1/4~~ TO ALMOST $\frac{1}{2}$ OF J MARRIED PERSONS WHO NT BORN JWISH AND THAT IS AN ENORMOUS CHANGE & EXCEPT HIGH %
- 4 AND JUST TO HIGHLIGHT ISSUE & PROBLEM, FULLY $\frac{1}{3}$ OF MARRIED JEWS UNDER AGE 44 WERE M TO A NON-J IN SUCH URBAN & J ORIENTED CENTERS AS BOST, DALLAS & SAN F.
- 5 WHETHR WE AGREE OR ACCEPT THESE FIGURES DOES NT MATTER BT, RATHER, WE KNOW SOMETHING IS HAPPENING TO J COMMUNITY AND WE MUST TRY TO UNDERSTAND
- 6 WHICH IS WHY THS & NEXT WK WANT TO DEVOTE MY SERMN TO THS ISSUE AND ITS RAMIFICATIONS

BODY

A STUDY

- 1 MATYERIAL FR THS DISCUSS TAKEN FRM A OCT 1990 STUDY OF 8 CITIES OR COMMUNITIES AND SPONSORED BY THE CEN TR FOR MODERN J STUDIES AT BRANDEIS U
- 2 THE COMMUNITIES WERE ~~E~~ STUDIED FOR FIVE YRS, FRM '85 TO '89 AND INCLUDED: BALTO, BOSTON, ESSEX & MORRIS COUNTIES IN NJ, RI & WORCESTER (REP EAST); CLEVE REP MID-W; DALLAS REP S-W; SAN F REP W *groups*
- 3 WITHIN THE STUDY ~~CERTAIN~~ ~~DISTINCTIONS~~ WERE NOTED:
A- THE J COMMUNITIES MARRYING THEIR OWN; THE MEMBR OF J COMMUNITY WHO MARRIED A NON-J WHO CONVERTED; AND C-THOSE OF J COMM WHO MARRY X WHO DONT CONVERT
- 4 IT WAS FOUND, OVER COURSE OF THESE 5 YRS, THAT SIG-NIFICANT DIFFERENCES EXIST ON ALL ASPECTS OF J LIFE BETWEEN THE 3 GFROUPS IN J PRACTICES BUT ALSO RE *attitudes in observances, raising ch, syn a Hnd, membership, etc.*

B PROBLEM

- 1 ONE OF THE BY PRODUCTS OF ALL THIS CONCERNS IDENTITY ~~AND~~ THE ATTEMPT TO BALANCE ~~BETWEEN~~ FULL INTEGRATION AS AMERICANS AND PRESERVING A FULL & VITAL J IDENTITY
- 2 OF C, THS NT A MATTER OF DUAL LOYALTIES BT, FR INST, WHETHR ONE KNOWS THE DIFF & SIMILARITIES BETWEEN SUCCOT AND THANKSGIVING, HOW ONE STANDS OF SEP OF CH/STATE AND THE DEGREE OF SUPPORT FR ISRAEL, ^{as ev. wld}
- 3 THE STUDY HAS INDICATED STRONGLY THAT AMONG THE M-M COUPLES, THERE IS FAR LESS COMMUNAL COHESION THAN AMONG THOSE WHO ARE IDENTIFIED WTH J LIFE EITHER VIA BIRTH OR CONVERSION. THS MAY SEEM OBVIOUS BT DEGREE OF LACK OF INTEGRATION IS SHOCKING
- 4 THE THEME OF THE STUDY ECHOES TIME & AGAIN: THAT CON-
VERSION AND PARTICIPATION BECOME MUTUALLY REINFORCING
- 5 BT WE MUST ALSO KEEP IN MIND THAT IMAGE OF FAMILY HAS CHANGED RADICALLY OVER THGE YEARS, CERT WITHIN LAST 20 YEARS. ~~KNO LONGER~~ THE NUCLEAR TWO PAR & THR TWO CH, A BOY & A GIRL BT, RATHER:
- 6 NOW FAMILIES OFTEN CONSIST OF SINGLE-P MOTH OR FATH, DIVORCED FAM CERTAINLY A KEY FACTOR, FAM WITHOUT CH DUE TO LATE M OR NO M, GAY OR LESBIAN COUPLES, DUAL CAREER FAMILIES WORKING EVEN IN SEP CITIES AND, OF COURSE, THE STEP-FAM SYNDROME WHICH COME ABT WITH 2ND M USUALLY WITH DIFF REL BACKGROUNDS
- 7 STUDY SHOWS WHAT SOME OF US SUSPECTED ALL ALONG: IN BOST, FR EX, 2ND M: RATE OF INTERM WAS 54 % AS VS 25 % IN 1ST M - *more than double.*
- 8 AND ALL OF THESE PEOPLE, THR FAM & EXT FAMILIES BELONG TO A CONG, FR A WHOLE VARIETY ~~FO~~ REASONS AND ALL DESERVE OUR ATTENTION AND IF WE DONT DRAW THEM INTO MAINSTREWAM OF J LIFE WE WILL LOSE THEM
- 9 IT IS FR THS REASON THAT IVE ALREADY MENTIONED TO OUR BRD OF T THAT WE ND AN OUTREACH PROGRAM, BASIC AT FIRST BT THEN EXPANSIVE TO MAKE THE EVER INCREAS NUMBER OF M-M COUPLES FEEL AT HOME AMONT US.

C CHILDREN

- 1 ONE OTHR ASPECT OF THIS PROBLEM NT YET APPROACHED BT IT IS AS IMPORT AS ALL OTHRS, IF NT MORE SO: CH!
- 2 ONCE UPON A TIME, P FELT THAT THEY WLD LET ~~THE~~ CH EVENTUALLY DECIDE WHICH REL THEY WLD ACCEPT; AS A PROFESS, WE RABBIS AND EDUC ALWAYS VS THS CONCEPT
- 3 WE VS THIS BEC PAR OFTEN NT QUALIFIED TO ~~TEACH~~ REL ~~W~~ ESPECIALLY IF THEY NT COMMITD IN FIRST PLACE BT, MORE, CAN CHILDREN REALLY MAKE THOSE ~~KIND OF~~ DECIS?
- 4 A CHIULD, RE CHAN, FR EX, WILL WANT THE J HJOLIDAY

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III

BEC MORE GIFTS THAN XMAS AND A GIRL MIGHT PREFER THE FASHIONS OF EASTER OVER WORK ASSOC WTH PESACH
 5 BT IN ALL THIS ONE PT OUGHT TO BE CLEAR TO US ALL: CHILDREN ARE NT CONCERNED WTH THEOL AND THR CHOICES MAY HAVE MUCH ~~1~~ MORE TO DO WTH PEER PRESSURE THAN ANY OTHR ASPECT OF REL COMMITMENT
 6 AND IF THS IS VALID FR "FAM" HOW MUCH MORE SO RE STEP-FAM WHERE M-M EVER MORE A FACTOR; IN SUCH FAMILIES, ESPEC AS PEOPLE GET TO KNOW ONE ANOTHER, ARGUMENTS ARE A MATTER OF COURSE, OF GROWTH AND ~~ADD~~. ARGUMENTS ~~RE~~ REL DIFFERENCES ONLY ADD FUEL TO FIRE

CONCLUSION

A GENERAL

- 1 THS IS NT A SIMPLE ISSUE NOR SHOULD ATTEMPTS AT ANSWERS BE TAKEN LIGHTLY OR TREATED WTH CONDESCENSION
- 2 WE KNOW THAT IN THS STUDY OF 8 COMMUNITIES VAST EMOT CHANGES ARE TAKING PLACE; THAT THE 3 MAJR GRPINGS OF JEWS WITHIN THE ESTABL COMMUNITY ~~ARE~~ ARE DIVIDED: ~~AND~~ ~~THAT~~ INMARRIEDS AS VS M-M AS VS CONVERSIONISTS. ALL REPRESENT DIFF APPROACHES AND DIFF OUTLKS ON LIFE
- 3 ISSUE IS NT JUST LIFE BT "J" LIFE AND IT HAS BEEN PROVEN CONCLUSIVELY, I THINK, THAT M-M UPSETS THE BALANCE OR MAKES IT MORE PRECARIOUS BETWEEN MAINTAINING ONES J IDENTITY TO THE FULLEST OR GIVING IN TO GENERAL SECULAR TREND WHICH WE CALL "AMERICANIZT"

B SPECIFIC

- 1 HOW THESE COUPLES ACT, WHAT THEY DO, WHO THEIR FRNDS ARE, HOW THEY OBSERVE AND WHAT GOALS THEY STRIVE FR ~~ARE~~ ALL ISSUES TO BE DISCUSSED IN SOME DETAIL NXT
- 2 THE STUDY MADE LAST YR, ISSUED BY BRANDEIS, HAS A Wk NUMBER OF SURPRISES IN STORE FOR US ~~AND~~ I HOPE YOU WILL BE WITH US NEXT FRID EVE
- 3 BT WILL REPEAT BASIC ASSUM¹PTION ONCE AGAIN FOR THE EDUCATION AND EDIFICATION OF US ALL, IF WE NEED SUCH A REMINDER: CONVERSION AND PARTICIPATION IN JEWISH LIFE BECOMES MUTUALLY REINFORCING
- 4 AND THE LESS WE CLEAVE TO J ORGANIZD REL LIFE THE LESS J COMMUNAL COHESION. THAT BAD FR US AND FOR OUR CHILDREN AND, AGAIN MY BELIEF AS WELL, EVEN WORSE FOR OUR GRAND-CHILDREN.
- 5 THIS A SUBJECT WORTH OUR WHILE IF J FAM LIFE TO BE MAINTAINED IN THE SENSE WE HAVE ESTABL IT RE TRAD AMEN.

HEB TAB., FRID EVEW., MARCH 15, 1991

INTERM & AMERIC JEWS TODAY, PART 1

HEB

Parent & Child | Lawrence Kutner

Decisions on religion are best left to adults.

WHEN I was 4 years old, my parents, who were atheists, thought I should have a choice of celebrating either Christmas or Hanukkah. When I found out that you receive presents on only one day for Christmas, but if you celebrate Hanukkah you get them for several days, my choice was clear.

"There's no way children that age can make a decision about religion," said Dr. Bennett L. Leventhal, the director of child and adolescent psychiatry at the University of Chicago. "They simply don't have the cognitive skills to handle anything that complex or abstract. Even with teenagers, their decisions may be more of a response to peer pressure than to theology."

For many families, this is a season of religious celebration. The holidays also call attention to religious differences within families and between friends. This is especially true for families where the parents are of different faiths, and in stepfamilies where the children have different religious beliefs and training.

"How children deal with religious differences is largely determined by how those and other differences are handled by the parents," said Dr. Peter Beebe, a psychologist and Episcopal priest in Cleveland.

Both family psychologists and clergy say that religious differences between parents are most likely to become issues for their children if they are not acknowledged.

"The big problem is that very often we try to minimize differences," said Rabbi Earl Grollman of Belmont, Mass., a suburb of Boston, who has written several books on child development.

"This doesn't help children," he

When Beliefs Conflict, Talk Helps

PARENTS of different religions can do several things to help their children and stepchildren come to terms with beliefs that sometimes conflict:

Don't wait too long to talk about it.

"It's generally a good idea to talk with your spouse about which religion you'll raise your children in as early as possible, even before the children are born," said Dr. William H. Watson, a clinical psychologist who is the associate director of the family and marriage clinic at the University of Rochester.

"That helps you pay attention to your differences, not ignore them," he said.

Remember that children view religion differently than adults.

They also thrive on consistency and tend to believe things literally. The combination of abstract religious ideas and differences in their parents' beliefs can feel overwhelming, especially to children in grade school.

"While adults may feel comforted by religion, children may respond to religious concepts such as sin or God by becoming afraid, depending upon how we teach those concepts," said Dr. Peter Beebe, a psychologist and Episco-

Differences may have nothing to do with theology.

pal priest in Cleveland.

For example, young children may become afraid that one of their parents will be damned because he or she is a member of a different faith.

Acknowledge your family's differences.

If some members of a family are used to going to church services on Christmas Eve and the others on Christmas Day, there is no reason why you cannot do both, either separately or together. By not forcing some children into a new ritual, you are showing respect for both family traditions.

Don't be surprised if your children talk about wanting to convert to another religion during the holiday season.

"It's most common to hear it in

two age groups: 4- to 6-year-olds who want more presents this time of year, and in adolescence when close friends come from another religion," said Dr. Bennett L. Leventhal, the director of child and adolescent psychiatry at the University of Chicago.

Don't assume that fights about religion between children have anything to do with theology.

The same holds true if your child begins arguing with you.

"In stepfamilies, the kids can zero in on religious differences as something to fight about when they're upset about something else," Dr. Watson said. "If religion is very important to one or both parents, it can serve as a focus for the child's natural rebellion."

Use family differences to talk about beliefs.

Understanding what your step-siblings or parents were taught can help you feel closer to them. The same can be said for attending their religious services as well as your own.

Parents can also benefit from exposing their children to these new ideas. "Teaching religion to your children provokes you to think about what you really believe and can lead you to a healthy re-examination of your traditions," Dr. Watson said.

said. "They have to understand that there are differences. Kids can handle the truth if, when we explain differences, we don't talk about one being better than another."

Expecting young children to sample each of their parents' religions and decide which they will follow makes little sense, since the complex and abstract concepts integral to religion are beyond their intellectual abilities. Their choice will be based on family and social pressures, as well as which offers the most obvious short-term benefits, like the basketball court in a particular church's or synagogue's youth center.

"If parents can't decide between themselves what religion will be practiced in the house, how can you expect a child to do it?" Dr. Leventhal said. "That doesn't mean that

parents can't practice different religions themselves. But it's really unfair to punt to the children."

When stepchildren have been raised in different religions, the problem can be even more complex. It seldom works to ignore the children's different upbringings and beliefs in the hope that they will easily mix. One side of the family will feel that its heritage and identity is not being given the same respect as the other side's.

Even relatively petty issues like whether to attend church services on Christmas Eve or Christmas Day can become highly charged because they are so symbolic of the family's past and a sign of whether that heritage and those traditions will be continued or left behind.

"Having step-siblings with a different religion can be exciting and actually help them bond as they find out more about each other and themselves," Dr. Beebe said. "But it can sometimes be a focal point of conflict that actually comes from other areas, such as jealousy, parental attention and loyalty."

Children learn to accept their step-siblings' or stepbrothers' religious beliefs much as they learn to accept that they may have a different last name. Differences that are acknowledged and respected usually cause the least trouble.

"There's nothing wrong with learning that parents or step-siblings are of a different faith, and that we can celebrate their holidays with them," Rabbi Grollman said. "They're just not our holidays."

Critic's Notebook

Staring Into the Abyss: Books on the Holocaust

By HERBERT MITGANG

Half a century after the Third Reich created a death industry to beat, starve and gas millions of men, women and children in concentration camps, an unusually large number of books are being published on the Holocaust.

There are several reasons for the renewed (actually, the continuing) interest in the facts and motives behind the so-called Final Solution. Once-secret archives are being opened to scrutiny by historians. Colleges in the United States and Europe have initiated Holocaust study programs, and a Holocaust publishing house exists in New York that keeps adding new volumes to its Holocaust Library imprint every year.

Oral histories, as well, continue to be assembled from death-camp survivors. The First International Gathering of Children Hidden During World War II is scheduled for May 26 and 27 in Manhattan. The National

**A spate of works
re-examine the
horror that
doesn't fade.**

Association of Child Holocaust Survivors is sponsoring its fourth annual gathering June 28 through 30 in Washington.

Among the current books on children and the Holocaust are "Children With a Star: Jewish Youth in Nazi Europe," by Deborah Dwork (Yale University Press). The author recorded hundreds of oral histories, in Europe and North America, with survivors who were children in the 1940's. The book draws on archival records and diaries, letters, photographs and family albums.

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"Holocaust Testimonies: The Ruins of Memory," by Lawrence L. Langer (Yale University Press), is based upon 300 survivor interviews kept at the Fortunoff Video Archive at Yale. The author emphasizes the importance of unrefined memory, the need to abandon language about the invincibility of spirit and the tendency of many survivors to blame themselves for what could not be done: what he calls "inappropriate guilt."

"Jagendorf's Foundry" is a memoir of the Romanian Holocaust by Siegfried Jagendorf, with commentary by the editor in chief of the Holocaust Library, Aron Hirt-Manheimer (HarperCollins). In this story of daring and deception, Jagendorf, a Jewish engineer and entrepreneur, persuaded the Germans to let him convert an abandoned iron works (the foundry in the title) into a Jewish labor colony. He managed to save 15,000 people who were destined to be deported.

One of the comprehensive works in the field continues to be "The Holo-

"While Six Million Died," by Arthur D. Morse (Overlook Press).

The reason behind the modern controversy about Auschwitz — who owns this historic symbol of Nazi inhumanity? — is explained in "The Convent at Auschwitz," by Wladyslaw T. Bartoszewski (George Braziller), to be published in June. The author, secretary of the Oxford University Institute for Polish-Jewish Studies, writes that a clash was inevitable and offers arguments by both sides. The Poles who built the Carmelite convent there in 1984 say that the original purpose of the camp was to exterminate the Polish resistance; to Jews, Auschwitz is a word that will always mean the worst of the concentration camps and the symbol of the Holocaust.

Two memoirs — "Hitler's Children: Sons and Daughters of Leaders of the Third Reich Talk About Their Fathers and Themselves," by Gerald L. Posner (Random House), and "In the Shadow of the Reich," by Niklas Frank (Alfred A. Knopf) — look at the Holocaust from the German side.

Mr. Posner's book includes interviews with the son of Rudolf Hess, who decries his father's life sentence; Edda, daughter of Hermann Göring, praises him as a good father; Rolf Mengele donates the money he received from publication of his father's papers to a Holocaust survivors' group.

Niklas Frank, whose book is due in August, is the son of Hans Frank, who was hanged at Nuremberg for his crimes as Nazi Governor General of Poland. In this highly personal account, an angry and disillusioned son describes his feelings of hatred toward his father for abandoning family and morals to serve the cause of Hitlerism.

How much did the German people know and when did they know it?

Writing "In the Shadow of Death: Living Outside the Gates of Mauthausen" (Free Press), Gordon J. Horwitz tells about the citizens of Mauthausen, a bucolic town in Upper Austria, who lived adjacent to one of the worst concentration camps. The author visited Mauthausen and interviewed people there. His book reveals the intimacy and interdependence that developed between camp and town. While some Austrians were troubled by what they saw, many suspended moral judgment, taking jobs in the camp or helping to capture escapees. The members of the SS, many of them Austrian by birth, capitalized on their country's anti-Semitism, the author writes, while relying on the townspeople's fear and greed to guarantee their silence.

But it was not only ordinary citizens in Germany and its allies who were engaged in the reprehensible business of the Holocaust. One of the most revealing books, "Hitler's Justice," by Ingo Müller (Harvard University Press), tells how the courts of the Third Reich operated on behalf of the Nazi regime. Judges, lawyers and law professors all succumbed to the

**Stories to tell
or re-tell of
heroism, loss,
pain and pathos.**

power of a lawless Government and acquiesced in the worst excesses of the Third Reich.

The main point that Mr. Müller makes in "Hitler's Justice," which was a best-seller in Germany, is that jurists violated their professional standards for their own advancement. The book maintains that there is a regrettable tendency among

A spate of works re-examine the horror that doesn't fade.

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One of the comprehensive works in the field continues to be "The Holocaust: The Fate of European Jewry, 1932-1945," by Leni Yahil (Oxford University Press). The author, a professor emeritus at Haifa University and a member of the editorial board of Yad Vashem Studies in Jerusalem, explores the evolution of the Holocaust in German-occupied Europe. Her book stretches from the Norwegian fiords to the Greek islands, from Amsterdam to Teheran and Shanghai. She destroys two major myths: that Hitler had no plan for exterminating the Jews and that the Jews went peacefully to the slaughter.

"The Holocaust" also describes the work of Jews in America, Palestine and world organizations in behalf of Hitler's victims, often in the face of resistance by their Governments. In this respect, two earlier works went into detail on American apathy to the Jewish plight during the Holocaust: "The Abandonment of the Jews," by David S. Wyman (Pantheon) and

Frank (Alfred A. Knopf) — look at the Holocaust from the German side.

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Stories to tell or re-tell of heroism, loss, pain and pathos.

power of a lawless Government and acquiesced in the worst excesses of the Third Reich.

The main point that Mr. Müller makes in "Hitler's Justice," which was a best-seller in Germany, is that jurists violated their professional standards for their own advancement. The book maintains that there is a regrettable tendency among some present-day Germans and their friends to think of Nazism as an anomaly foisted upon the German people by a few madmen. The author's research makes clear that it was the professionals in and out of uniform, and the millions who supported the Third Reich, whose legacy to the world was the Holocaust.

A strong body of Holocaust fiction already exists, including "The Wall" by John Hersey, Saul Bellow's "Mr. Sammler's Planet," Leslie Epstein's "King of the Jews" and William Styron's "Sophie's Choice." The writings of Elie Wiesel, a Nobel laureate, are studied in schools. Hannah Arendt's classic "Eichmann in Jerusalem" is admired for its reportage as well as for its revelations about the banal evil of a Nazi functionary. In fact and fiction, the Holocaust story refuses to die.

SHEVUOTH: 1991

INTRODUCT

A GENERAL

- 1 THERE IS AN AMBIVALENCE RE THS PARTIC HOLIDAY WE ARE CELEBRATING TODAY; SEEMS TO ME WE CANT QUITE DECIDE WHERE TO PLACE IT IN SCHEME OF THINGS
- 2 FR EX, IF I TO ASK U WHICH IS MOST IMPORT HOLIDAY ON OUR CALENDAR, WHICH ONE WLD U PICK?
- 3 OBV: RH OR YK, PERHAPS DEPENDING ON YR REL ORIENTA-TION U MIGHT EVEN CITE PESACH BT VENTURE TO SAY THAT SHEVUOTH NT THE ONE U WLD PICK MOST READILY

B SPECIFIC

- 1 BT, IF U THINK ABT IT, IT DOES OCCUPY A CENTRAL PLACE BEC IT COLMMEMORATES THE CENTRAL EVENT OF OUR J HIST: REVELATION AT SINAI, GIVING OF LAW, 10CS
- 2 AFTR ALL, WHAT WERE OUR ANCESTORS, WHAT WERE WE BEFORE THIS EVENT? A LOOSE BAND OF WANDERERS, JUST PAST THE STAGE OF BEING SLAVES, WHO WERE UNITED AT SINAI, BECAUSE OF THE GIV⁸ING OF THE LAW
- 3 IT WAS THE LAW THAT MADE THE DIFFERENCE; IT NT ONLY TIED THEM TOGETHER BT BROUGHT TO THEM A STANDARD OF ~~CIVILIZED~~ BEHAVIOR WHICH BECAME THE ~~STANDARD~~ OF CIVILIZATION, FR THAT TIME AND FOR THIS reason
- 4 IT IS ON THS LEVEL THAT WE UNDERSTAND ~~K~~SHEVUOTH ~~BEST~~ AND IT IS FOR THS REASON ~~IT IS~~ CENTRAL TO OUR REL AND CULTURAL TRADITION; BEC OF SINAI WE = J

BODY

A LAW

- 1 WHAT IS THE BASIC FUNCTION OF THIS LAW ANYWAY?
- 2 IN LST INSTANCE, MUCH LIKE OUR AMERIC CONSTITUTION PURPOSE IS TO UNIFY PEOPLE SO THAT STANDARDS OF BEHAVIOR ARE ALL-INCLUSIVE
- 3 IN SOME INSTANCES, CERTAINLY IN AMERICAN LAW BT ALSO RE SINAI COVENANT, PURPOSE IS ALSO TO TEACH AND DEPENDING ON CIRCUMSTANCES, TO CHANGE SOCIETY
- 4 FR EX, WHEN PRINCIPLE OF "SEP BT EQUAL" CAME INTO FOCUS AND WAS FOUND TO BE ANYTHING BUT EQUAL, THE LAW THREW US INTO A PROCESS OF ADJUSTMENT & CHANGE
- 5 ~~AND IT CAN, OF C,~~ AT SAME TIME, ^{can}STRENGTHEN FABRIC OF SOCIETY AS WAS THE CASE DURING WATERGATE FIASCO WHERE IT HAD TO BE SHW⁶ON THAT NO MAN, NT EVEN PRES WAS ABOVE OR BEYOND THE LAW
- 6 ~~THESE ARE VITAL POINTS OF INTEREST TO US AS AMERIC-ANS AND, AS WE WILL SEE, ALSO TO US AS JEWS~~

B SUBVERSION OF THE LAW

- 1 THAT NO PERSON IS BEYOND REACH OF LAW IS BASIC CONCEPT OF A CIVILIZD SOCIETY AND ITS APPLICATION OF

PRINCIPLE CLD BE SEN MOST OBVIOUSLY IN NZ GERMANY DURING THE 1930S WHEN LAW WAS USED FR ITS OWN NEFARIO PURPOSES RATHER THAN TO UPHOLD SOCIETY

2 MUCH HAS ALREADY BEEN WRITTEN ON THE ACQUIESCENCE OF MDS RE MEDICAL EXPERIMENTS OR ~~F~~ALSIFICATION OF MED RECORDS IN WHICH, IN ALMOST EVERY INSTANCE, THE BASIC LAW OF DOCTORS, HIPOCRATIC OATH, WAS VIOLATED

3 ~~EVEN MORE~~ SO RECENTLY COME TO SEE A SPATE OF BOOKS DEALING WITH THE JUSTICE SYSTEM, THE JUDGES THEMSELVES, DURING HOLOC TIMES; HOW THEY PERVERTED JUST. FR THE SAKE OF THR OWN POLITICAL PHILOSOPHY ~~7.11.23~~

4 ~~UK~~ MAY RECALL THAT HITLER HIMSELF BOASTED TIME AND AGAIN THAT IN HIS PROCESS OF GAINING POWER, HE NEVER BROKE THE LAW BT DID IT ALL THRU "DEMOC" PRINCIPLES

5 HE INTRODUCED NEW LAWS, NUREMBERG LAWS A P¹ERTINENT EXAMP¹LE, AND MADE SURE THAT ALL OFFICIALDOM FOLLWD SUIT AS WAS ORDAINED BY THE PARTY IN POWER

6 IN BRIEF, LAW HERE WAS SUBVERTED TO FIT WHAT WAS TO BE A NEW WORLD ORDER AT THE EXPENSE OF OTHERS; QUITE THE CONTRARY TO ~~WHAT~~ ORIGINAL INTENT OF LAW ~~AS TO~~ ~~BE~~ ACCORDING TO TRADITION OF SINAI, CONSTITUTION AND ALL OTHER MAJR MEASURES OF LAW THRU THE CENTURIES

C CONSEQUENCES OF LAW

1 WHAT TYPE OF JUSTICE THEN ARE WE TALKING ABOUT? SEVERE OR BENIGN, STRICT OR COMPASSIONATE, RESTRICTIVE OR ALL INCLUSIVE, ACTUALITY OR PERCEPTIONS

2 IT ALL DEPENDS WHO APPLIES IT AND TO WHOM; HAS A CONVICTED CRIMINAL EVER ADMITTED THAT HE WAS JUSTLY CONVICTED? DONT THEY ALWAYS PROTEST THEIR INNOCENCE

3 WHAT THEN ARE THE REWARD AND THE CONSEQUENCES OF THE LAW APPLIED AS IT OUGHT TO BE, IN SPIRIT OF SINAI?

4 REWARD: A DECENT AND WORKABLE SOCIETY WHERE JUSTICE UNDER THE LAW TREATS ALL PEOPLE EQUALLY, WITH COMPASSION AND YET WITH AN EYE TO DISCIPLINE WHICH AFFECTS US ALL FOR THE GOOD OF ALL

5 CONSEQ IN A NEG MANER: RESTRICTIVE MEASURES FR HIM WHO CAUSES HURT, BREAKS THE CONDITIONS THAT BIND US MUTUALLY, ABUSES THE PRIV OF FREEDOM GRANTED TO EACH OF US AS PART OF THE COVENANT

6 NT "LAW & ORDER" IN NEG SENSE-AS SO MANY HAVE USED IT TO LOCK AWAY ALL THOSE WHO WLD DEVIATE FRM ACCEPTABLE NORM-BT A LAW & ORDER WHICH TAKES SAFETY & PRIV AND RIGHTS OF FREE PEOPLE INTO CONSIDERATION AND BY MEANS OF WHICH ALL OF US CAN ENJOY OUR LIFE

CONCLUSION

A JUDAISM

III

- 1 WE BROUGHT THE LAW INTO FOCUS AT SINAI BT HAVE MADE CHANGES AS WELL FRM T TO TALM TO SHUL AR TO RAMBAM TO MENTION JUST THE MOST OBVIOUS
 - 2 ORTHO CHARACTERIZE THEMSELVES RE "T-TRUE" = BY LAW WHEREAS WE, OF C, NEVER USE SUCH A DESIGNATION & IN COURSE OF CENTURY ~~82~~ HAVE DRIFTD FRM STRICT INTERP OF LAW TO BECOME "LIBERAL"
 - 3 FR EX, ORTHO STUDY LEV A BK COMPLETELY OBSOLETE IN OUR TIME BEC NO LONGER ANY SAC, NOR A TEMPLE, NR A PRIESTHD; OF C, WE RD IT BUT DONT SEE IT AS A PRACTICAL APPLICATION IN ANY WAY
 - 4 WE SEE OUR JUD, OUR J LAW, IN THE LIGHT OF SOCIETY AND ITS CONCERNS/RATHER THAN THE INDIVIDUALISTIC ASPECTS OF RELIGIOSITY WHICH APPEARS TO BURDEN OUR ORTHO NEIGHBORS AND FRIENDS
 - 5 THEY LIVE BY EACH SMALL POINT OF LAW WHEREAS WE SEE AND APPREC VAST SPECTRUM OF LIFE ~~AND~~ IT DOES MAKE FOR A DIFFERENCE IN APPROACH TO LIFE/BT LAW IS SAME
- B SPECIFIC
- 1 WE ARE THEN HELD TOGETHER BY THE LAW ~~BRING BRINGS US~~ *s. K. haich* NT WHAT WE MUST DO EACH & EV MINUTE OF THE DAY BT ~~AS IT BROUGHT TO OUR ANCESTORS AT SINAI:~~
 - 2 A FEELING OF ASSOCIATION, ASPIRATION, ~~A CONCEPT OF~~ A BROAD CANVAS OF EXISTENCE WHICH SEES THE LAW NT AS SOMETHING RESTRICTIVE BT AS A PATH TO FREEDOM OF CHOICE FR THE GD AND BETTERMENT OF ALL SOCIETY
 - 3 IN THAT SENSE, SHEVUOTH STILL AS VITAL TODAY AS IT WAS SO MANY CENTURIES AGO WHEN OUR PEOPLE STOOD AT FT OF THE MT AND SAID: WE WILL DO AND WE WILL HEAR - AND THAT IS OUR RESPONSE TO THIS VERY DAY
- AMEN.

HEB TAB., SUNDAY A.M., MAY 19, 1991
SHEVUOTH, 1ST DAY, A.M. SERVICE

ARGUING WTH GD: LAST
ANSON LAYTNER; MODERN

INTRODUCT

A GENERAL

- 1 THS IS LAST IN OUR SERIES OF LECT ON ARGUING WTH GD
- AN ADULT ED SERIES WHICH HAS EXT FRM JAN THU MAY
- 2 HAVE SPOKEN OF THE CONCE¹PT ITSELF, RABBINIC INTERP,
MEDIEVAL AND EEUROP CONFRONTATIONS
- 3 ON THS EVE, THE LAST IN OUR DISC SERIES, WILL TALK OF
MODERN ENCOUNTERS BETWEEN THE JEW & GD/AND OUR ARGU-
ING WITH HIM

B SPECIFIC

- 1 OF C, WE OF THIS GEN ARE PARTIC CONCERNED WTH QUESTIO
RAISED BY BK BEC WE HAVE REASON TO ARGUE, TO QUEST,
TO CONFRONT AND, PARTIC, ~~TO PROTEST~~
- 2 BT, OF C, ~~THAT ONLY PART OF THE STORY & SHOWS OUR~~
~~SPECIFIC, IMMED CONCERN BT WE FORGET ABT OTHER ERAS~~
OTHR TIMES AND PLACES WHERE JEWS ~~QED THGAT GENERAIN~~
HAD AS MUCH RIGHT TO QUEST AS WE DO TODAY
- 3 UNFORT, AS U LK AT J HIST, WE NT UNIQUE, FAR FRM IT!
RATHER, LK AT CRUSADES, INQUISITION, POGROMS, EXPULS
FRM ENGL, FR, GHETTOIZATIONS & MORE
- 4 IT IS THESE OTHR INSTANCES OF THR SHOAH WHICH LED
TO THE PIYUTIM, THE POEMS, OF WHICH WE SPOKE LAST
MONTH; ~~OUR TIME, ALSO, BRINGS ITS OWN LIT WTH IT~~
- 5 LITERATURE ~~WHICH IN SOME INSTANCES EVEN BECOME LITU~~
BODY

A INNOCENCE

- 1 BASIC QUEST: WHAT HAS BECOME OF GD OF OUR ANCESTORS?
ONE TIME WE HAD SO MUCH FAITH BT, OF C, THAT IS ~~EASY~~
NOSTALGIA; ALWAYS TIMES OF DOUBT & CHALLENGE
- 2 BT IN THS GEN WE ASK & KNOW & CRINGE BEC OUR MOST
SECRET HOPES & CHERISHED BELIEFS ARE THROWN INTO Q:
INNOCENT PEOPLE DYING WHILE GD SEEMS TO STAND BY!
- 3 HOW EXPLAIN NOT TO OTHERS BT TO OURSELVES? ~~IN HRT OF~~
~~HRT?~~ HERE WE HAVE A GD OF MIRACLES WHO TK CARE OF
THE BIG THINGS, EARTHSHAKING IN NATURE BT LITTLE
ISSUES² LEFT TO STAND & FEND FR THEMSELVES
- 4 HOW DO WE SURVIVE? WHERE IS GIFT OF LIFE, TO WHOM DO
WE ADDRESS PETITION FR JUSTICE?
- 5 AND THS ISSUE LED TO 2 QUEST RE LAYTNER: DOES GD ^{USE} EX
AND THE WISH TO KNOW-THAT DESPITE IT ALL, GD IS JUST
PROBLEM: WE DONT HAVE ANY ANSWERS, ONCE AGAIN!
- 6 IT IS FR THS REASON THAT WE ARE TOLD THAT MODERN MAN
PRAYS WTH ¹/₂ HRT; THE OTHER ¹/₂ OVERFLOWS WTH ANGER,
DOUBTS & QUEST ARISING OUT OF EXPERIENCE
- 7 LISTEN TO THIS CRY OF THE J HRT/11, #4, KATZNELSON

A LARGE POEM, ALMOST A BK, MSS BURIED/HIDDEN IN BOTTLES DURING SHOAH; AUTHOR KILLD

B REASONS

- 1 WHY ALL THIS SUFFERING? ANSWERS SOUGHT OVER CENTURIES BT OF LITTLE AVAIL
- 2 POLITICS: TOO MUCH ASSIMILATION, NOT ENOUGH ZIONISM, TOO MUCH Z WHEN MOSHIACH SHOULD PROVIDE ANSWERS, A DESIRE TO DO TOO MUCH ON OWN & NT BE T-TRUE
- 3 ~~SINCE~~ SUFF MUST BE GIVEN MEANING! ~~DUE TO ATHEISTIC ORIENTATION AMONG TOO MANY OF US~~
- 4 WE CANT UNDERSTAND ~~AND~~ NEITHR CLD THOSE WHO PRECEDED US ~~AND WHO RELIED ON THR VIEW OF GD IN FAITH; SEE P. 11 THE POEM ON "KOL NIDRE" BY J. FRIEDMAN (2)~~
- 5 TO BE A RABBI TODAY IS NT AN EASY TASK IN LIGHT OF THESE CIRCUMSTANCES; WE ASK ~~TOO~~ MANY QUEST TO WHICH WE HAVE NO ANSWERS.
- 6 RESOLVE CONFLICT: BY BEING SO BUSY THAT WE HAVE NO TIME TO CONFRONT THE ISSUES MUCH LESS TO RESOLVE THEM OR, ² ON OTHR HAND, TO THINK OF THEM ALL THE TIME & AS A CONSEQUENCE, J LIFE ~~TRAUMATIZED~~ & STANDS STILL
- 7 BT, AS AUTHOR TELLS & I AGREE: WE CAN NT PRAY AS IF NOTHING HAS HAPPENED; ~~MY FEELING IS THAT~~ THERE ARE MATTERS WHICH WE SIMPLY CAN NT UNDERSTAND: YR WAYS AR NOT MY WAYS ACC TO PROPHET; FURTHER,
- 8 NT MY WAY TO HOLD GD RESPONSIBLE FR SINS OF THE WORLD AS IF GD WERE SORT OF ~~STANDBY~~; MAN AT HRT OF OUR UNIVERSE & MAN ULTIMATELY WHO LIFTS HAND AGAINST HIS FELLOW, MAN IN ANGER CAUSING DP & ABIDING HURT
- 9 FR THAT REASON, A SIMPLE APPEAL TO BASIC EMOTIONS: POEM OF JUST A FEW LINES P. 13 "THE BEGINNING" BY J. GLUTSTEIN; NOTICE SIMPLICITY, TWO LITTLE ONES, A SMALL FORK AS FR A CHILD & LET US TWO WALK AS ONE

CONCLUSION

A GENERAL

- 1 TO STRUGGLE WITH THESE QUEST & TO SEEK ELUSIVE ~~ANSW~~ IS NOTHING NEW; IT CANT OR SHOULD NT BE OVERDONE OR ELSE WE ARE LED TO A STATE OF PERPETUAL DISCONTENT
- 2 THEREFORE, NEVER GIVE IN TO DESPAIR, EVEN IN THE ~~MOST~~ DARKEST MOMENTS DESPITE HOW IMPOSSIBLE LIFE ^{seems} ~~IS~~
- 3 MY GENUINE FEELING THAT WE HAVE SURVIVED BEC WE HAVE BELIEVD IN LIFE NO MATTR WHAT. TRUE-
- 4 ~~AS MATTR OF FACT,~~ LIFE IS A STRUGGLE AND SO IS THOUGHT, INQUISITIVENESS, QUEST~~IONING~~!
- 5 WE NT FIND HAPPINBESS IN THE ANSWER BT IN PROCESS WHICH LEADS TO AN ANSWER AND IF ANSWER NT FOUND IN THE HERE & NOW, IT WILL BE FOUND AS SURELY AS GD IS

inured. gratification

Simplistic Gd of our childhood not Gd we should perceive as mature adults!

III

B SPECIFIC

- 1 LAYTNER'S BK TK 10 YRS TO WRITE AND AS HE SAID IN A COURSE I ATTENDED: NOT AN EASY DECADE, MUCH SOULSEARCH
- 2 QUEST AND QUANDARY IS AS OLD AS JOB; ONLY THE CIRCUMSTANCES CHANGE AND THIS TIME ~~IT~~ WAS OUR GENERATION
- 3 ~~HAVE NO BETTER~~ ANSWERS, MUST BE FOUND WITHIN EACH OF US AND THEREIN LIES OUR OBLIGATION FOR THE FUTURE, FOR OUR CH & GR--CH FOR THEY TOO MIGHT WELL ASK OF US
- 4 HOW DO U VIEW THE WORLD AND CAN U STILL BELIEVE IN AN AGE OF DISBELIEF, OF NON-BELIEF
- 5 WITH IT ALL, MY ANSWER WLD BE "YES"

One answer is this, yes!

AMEN

our answer has to be "

or else, for none of us, will there be a viable world tomorrow!

HEAB TAB., FRID MAY 17, 1991

LECTURE SERMON SERIES: ARGUING WITH GOD.

BASED ON BK BY ANSON LAYTNER.

AREZ

ASTX

April 27, 1991

NATIONAL ASSEMBLY

ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

Sisco

- 14 UN resolutions bec R & US able to agree
bec of parallel interests - They cooperate
(if on 1 issue \rightarrow they not others? vs Israel?)
don't know re R - bec G had to why were
more or right to stay in power?
possibility of change comes again
if less confident \rightarrow Iss still so vital?
2) credibility of US strengthened in area
despite Kurds & refugees
we the only superpower in world
other hand - instability still present
1) Lebanon 2) Anti-Jab
3) Gulf of balance - stability is
being sought, shifting alliances
but peace now only absence of actual
fighting
4) leading Kurd embraces Hussein
on TV - really in truce, or
only in TV
5) Arabs/Palestinians vs Israel
a state of war still exists
6) war intensified insecuri-
ties within Israel



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

Sisco-2

were not of the past but 21 Cent -
Missiles

7) Am sides fought on both sides >
with Saudis etc + the Israeli re
Patriot Missiles

8) problem/issue is Syria - has collected
forces in Leb, wants Golan H - tied to Leb!
scenario: Egypt - Saudis
[Iraq / Syria / Leb]?

Strategic changes & chains
we want regional conf: Conf not place for
specifics

Nuances only re 1 m!
that is being negotiated?

or were agreed to establish of Pal State
but no pc if he says: "not pc of territ."

Issue = is there an opening now? re dialogue

yes - need not be pessimistic or not
tomorrow but in near future

changes to come on A & I sides

They have varying rhetoric & is
but practical effects are real!



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

people - Bankruptcy Judge - Dead
NY → Centerville, IO → Newark →
KC, S. Joseph, Mo → LA
Mrs. Ruth Numbach - widow of ^{her} Leo B. in B
Robert Jacob of Leo B. ^{was} reacting
in the older people there it reacting
to Yiddish but no one modest.
Jide - tries pursue him - one of the
earliest concerns re environment - still
in articles.
Heard re Jide mad, now in Moscow vs Luba
who trying to squeeze out his work.
Jee Huh in Traber of Bala Sales - not
at our report/talk.

Jim Brady

5/92 - Write Mel, Ash, Beth, Ruth, Lorna; Hiy: LK, SS, WS, MS



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

April 28, 1991

Reich

way of intimate "support"
meeting last wk of Rafat & Fr
Foreign Division
is that there be a destabilizing
force

Baruch: no PLO willing to be settled in
E Jerusalem & West Bank (1990) =
no accidental linkage & spoken
against by Conf.

Land for pe - how much land
that kind of pe
no will safeguard process/hard

"We can't defend our ideals with Israeli
troops" !!

AAZ

AAZ

NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

April 28, 1994

Levin / hazm / moment

Is there consensus among us?

Yes - high % in polls of ~~the~~ US-Jew elite
re territories, land, etc
we want accommodation

Why then discrepancy?

bec want this perception

we want to project a newish image

Fault: critic of the main # fr of Israel
: dangerous choice

1) internal of danger: audience to our
pretense / our own children = bad
influence

2) How successful are we to express pop/
anti-Isr sentiment to ourselves.
How deeply committed are we to Israel
is its stumbling a terror / fear to us?

Do we need to give @ other pop - talks?
Love of Zion based on illusion & deception
can't be communicated to next generation



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

We can't keep on blaming each other all time
we perceive: that pursuit of PC by Israel
is a weakness!

How do we speak to our own gov't re Israel?

How do they interpret our diversity?

Error also that we support every official

who is pro-Israel no matter how repulsive

on any or all other issues.

Much of this is a charade

Israel's classical Zionism of 'ingathering

exiles' / suicidal

Can't have both

asked 50 billion for Sov. refugees —

can't give that much — but international

community can — condition? a

PC initiative with all participating.



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

April 30, 1991

Wiesel's

our usually costly war for other side
damage, death & wounded
Am have difficulty understanding
diff betw being right & being
innocent

no single rationale for one side

Sandis dictating our agenda?

US rationale re end of war -
don't want to jeopardize 1992 elect.

nap only self-suffic enemy of Sov
money, fed itself, military, oil
& now defeated

collapse of Sov Union as a world power
was Sov most powerful enemy
but now a much lesser factor
& perhaps over in next full generation
if they regenerate, make-up diff



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

Israel Al-Ya adds to physical
security of state but slows
down famous demographic clock
a new strength in numbers
it may be lost large group in exile
to flee to Israel.

If you want to do what's right for your
people must be prepared to get
blood or dirt on your hands.
PLO never understood/acted on this
but Israelis/Jews did at once
perhaps due to 1930s & 1940s issues in Europe

politics of despair → despair of politics

Israelis don't have to make peace
with Palestinians but with Americans

US election a major factor - slow
start led to Israel because no money
as a help to American Jews & vote



NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

Russian Moya very difficult culture
for these people, I'm not let place
to go to — have other places!
Can they be integrated?

I'm not will not be made by
major but by splinter parties
bec they can assume the majority

Can ever become a really open relationship
between I'm & us because of dependency
I'm has; matter of existence

Israel can't defeat I'm but demoralize
I'm life, its culture & family fabric
via threats, uncertainties, etc.
via fear.

re: votes; I'm will become / is convenient
scapegoat but aid not be cut!

ISRAEL; TODAY & TOMORROW

INTRODUCT

A GENERAL

- 1 WHEN ORIG SCHEDULED THS TOPIC THOUGHT I MIGHT BE SPENDING ISR INDEP DAY IN ISRAEL & WLD REPORT TO U
- 2 AS THINGS WORKD OUT, NT ABLE TO GO WITH A SUITABLE GRP; NT JUST ANY SIGHTSEEING GRP SINCE BEEN IN ISRAEL TOO MANY TIMES FR THAT
- 3 RATHER, GRP WHICH WLD MEET GVT OFFICIALS, TAKE TOUR OF ABSORTION CENTRS, GO TO PATRIOT MISSILE SITES, ETC
- 4 BT NT ABLE TO MAKE CONTACT WTH SUCH A GRP AFTR WAR HAD ENDED & THINGS SEEMED MORE ~~N~~ NORMAL

B SPECIFIC

- 1 IN MEANTIME, HOWEVER, DID ATTEND CONVENTION OF VERY IMPORTANT ORGANIZATION: ARZA = ASSOC REF Z OF AM WHICH MET FR A WKEND IN WASH JUST 2 WKS AGO
- 2 THS A VERY WORTHWHILE GRP WHICH IVE MENTIONED TO U SEV TIMES ALREADY; THEIR INTEREST & CONCERN IS WTH ISRAEL, FRM Z PT OF VIEW; ORG DESERVES TO BE SUPPORT
- 3 REASON WHY I LIKE TO ATTEND, ~~& DO NT GO REGULARLY,~~ IS BEC OF SPEAKERS SELECTD; HAVE CONTACT TO HEAR FRM THE BEST AND NT FRM THE "USUAL" CROWD WHO SPK PRO ISR AND WE END UP EVERYONE AGREEING
- 4 THS YR, AS IN PREV YRS, DIFF PTS OF VIEW, RANGING FRM LEONARD ~~FINK~~ OF BOSTON TO JOS SISCO OF WASHINGT AND ALL OF THEM HAVE SOMETHING TO CONTRIBUTE TO OUR UNDERSTAND OF A VSTLY COMPLEX SITUATION
- 5 MAY LIKE TO SEE THINGS IN B/WH RE IS; WE ALL IN FAV BT THAT IS ~~MERELY~~ A SUPERFICIAL CONCERN & DOES NT ADDRESS THE HRT OF THE ISSUE IN ANY DEPTH AT ALL

BODY

A PROBLEMS

- 1 TO UNDERSTAND THESE INTRO REMARKS ND ONLY LK CASUAL AT THE MANY PROBLEMS WHICH BESET ISRAELIS
- 2 FR EX: LEB QUAGMIRE OF CIVIL STRIFE & WITH THE SYR PRESENCE THERE, A LINK TO FUTURE OF GOLAN HTS; THE INTIFADA AND HOW THS MOVEMENT HAS DEBILITATING EFFECT ON ALL WITHIN ISRAELI SOCIETY & IN AMERICA;
- 3 ISSUE OF PAL STATE, RECOGNIZING THAT STATE OF WAR STILL EXISTS WTH ALL ARAB STATES EXCEPT EGYPT, AND RECOGNIZING THE DESTABILIZING FORCE OF SUCH A STATE ~~WHICH IS EXACTLY LAST PROBLEM ND NOW WTH ALL OTHER P~~
- 4 ~~& AND WHAT WE MENTND SO FAR ONLY THE EXTERNAL FORCES WHICH CREATE ISSUES FR US Z RE ISRAEL; WHAT OF THE INTERNAL ISSUES? WHICH ARE EXACERBATED BY PROBLEMS WITHIN? WHO CAN AMKE SENSE OF THE MANY DIFF PARTIES~~
- 5 THERE ARE, OF C, THE INTERNAL INSECURITIES, THE

II.

MASS EMIG & ABSORTION PROCESS, THE HOUSING CRISIS,
THE SETTLEMENTS WHICH ARE ANATHEMA TO US & ARABS
6 & FINALLY, THE REALIZATION THAT WHILE MUCH IS BEING
MADE OF PC PROCESS BY MAJR PARTIES, MUST UNDERSTAND
THAT PC NT MADE BY LIKUD OR LABR BT BY SPLINTER PRTS
FR ONLY THEY, WORKING IN CONCERT FR THR OWN VEST
INTEREST, CAN ACHIEVE MAJORITY TO VOTE FR PC PROCESS

B CONFERENCE

- 1 ONE SOLUTION OR PROPOSAL FR PC IS A UN CONFERENCE
AND, AGAIN, WHILE SEEMS OK ON SURFACE NO RL ANSWER
- 2 EVER SINCE THE VOTE FOR PARTITION, WHICH HAS ITS OWN
NEG HISTORY, UN VS ISRAEL & EVEN IN OUR TIME IS CON-
SISTENT IN VOTING VS STATE
- 3 WHY SHOULD WE TRUST SUCH AN AGENCY FR GD OF STATE OF
ISRAEL? MANY SEE IT AS AN ENEMY NT AS A SOLUTION!
- 4 FURTHER, WHILE MANY ARE FORMULATING PRICIPLE OF
LAND FR PC, SEYMOUR REICH, PAST PRES OF CONF OF P
OF MAJR J ORGANIZATIONS, ELOQUENTLY ASKED: HOW MUCH
LAND, FROM WHERE THE LAND, WHAT KIND OF PC AND WHO
WILL SAFEGUARD NT ONLY THE BORDERS BT THE PROCESS
~~FR ESTABLISHING SUCH A PC IN EXCHANGE FR LAND~~
- 5 IN SHORT, WHO WILL BE IN CHARGE, WHO WILL BE FAIR,
WHO WILL FORMULATE AGENDAS, WHO WILL SAFEGUARD THE
LIVES OF THE INHABITANTS; HAVING EXPERIENCED ONE
KIRYAT SHEMONAH WHERE TERRORISTS HOLED UP IN A
SCHL & KILLD CH & TEACHERS ~~BEFR THEY WERE COUGHT~~
WE KNOW WTH WHOM WE DEALING
- 6 ONCE PC ESTABL, LAND EXCHANGED, HOW ANSWER TERRORIS
- 7 AND, FINALLY, HOW DL WTH THAT ELEMENT OF AM & ISRAEL
SOCIETY WHICH SEES ANY MOVEMENT TOWRD PC AS A WEAK-
NESS INVITING TROUBLE, REPRISALS, LINGERING WRFARE

C AMERICAN POLITICS

- 1 AND AS WE ASK RE ISRAEL, WHAT ABT ^{Jew} ~~US~~ HERE IN US?
HOW SECURE ARE WE, WHAT WE LKING FR, WHERE WE FIT?
- 2 SAW HOW AM JEWS REACTD BADLY AS ISR STUBLED IN THR
RESPONSE TO INTIFADA: BEAKING OF HANDS, BONES, DE-
STROYING OF HOUSES, PLACING IN DENTENTION, EXPULSN
- 3 ND I REMIND U OF POLLARD ISSUES & HOW GUILTY SOME
OF OUR PEOPLE FELT? ~~AND~~ HAVE WE MADE PC WTH IDEA
THAT TO BE ANTI-SHAMIR OR SHARON IS NT ANTI-ISRAEL?
- 4 AND AS WE NOTE WITH AWE THE POWER OF AM POL RE UN
AND THE 14 RESOLUTIONS AGREED UPON FR WAGING GULF
WAR, JUST AS POSSIBLE TO COALESCE UN VS ISRAEL; WE
WERE SURELY SUPPORTERS OF GULF WAR, FR MOST PART
BT WHERE WOULD WE STAND IF RESOL VS OUR CHILDREN
WHO MADE ALIYA THERE, FAM AFTR SHOAH, ETC

III

5 NO QUEST IN MY MIND THAT 1992 ELECT PREPS & PLANS
ALREADY INFLUENCED GULF WAR & WLD HAVE INFLUENCE ON
ISRAEL SITUATION AS WELL

CONCLUSION

A. GENERAL

- 1 ONE FACT WHICH STANDS OUT: ISRAELIS IN THR DESIRE
FR A LASTING PC WILL HAVE TO DL NT SIMPLY WTH ARABS,
WHICH MIGHT BE THE EASY PATH
- 2 BUT, FAR MORE VITAL, WILL HAVE TO DEAL WTH AMERICA
AND THAT IS HARDER TASK OF THE TWO
- 3 FEIN VOICD IT BEST: WE IN ERROR WHEN WE SUPPORT EV
INCOMPETENT LEGISLATOR IN DC JUST BE PRO-ISR (AND A
FRAUD ON EVERY OTHR LEVEL OF POL ENDEAVOR) THOSE NT
THE PEOPLE WHO ULTIMATELY WILL RISE TO POWER AND MAKE
THE RULES
- 4 AND, FINALLY, RE ARABS: WE KNOW THAT THEIR ~~RHETORIC~~
~~RE~~ UNITY OF PURPOSE IS NO MORE THAN RHETORIC AND
THAT IN PRACITCAL TERMS, RESULT IS NIL; THAT OUR BL

B. SPECIFIC

- 1 SEE THEN MANY-SIDED ISSUES WHICH COME WTH ISRAELI
NDS AND CONFRONTATIONS WTH AM, WTH AM JEWS, INTERNLY
- 2 THERE ARE NO ANSWERS OF A LASTING NATURE NR PROBABLY
FR THE IMMED NEEDS BT TIME WILL COME WHEN THESE DIFF
ISSUES WILL HAVE TO BE ADDRESSED FR BETTR OR WORSE
- 3 OUR KINSHIP OUGHT NT TO BE AFFECTD BT REALISTIC
ANSWERS MUST BE FOUND AND REALISTIC ~~PROBLEMS~~ QUESTIONS MUST
BE ~~RESOLVED~~ ASKED
- 4 HOPE THAT WTH THS REPORT HAVE ENARGD HORIZON SOME-
WHAT SO THAT WE CAN BETTER APPREC FORCES AT WORK IN
ISRAEL AND HERE; OBV: NO BREAKTHROUGH SOON BT AT
VERY LEAST, WE MUST BE FULY AWARE & THAT MY HOPE.

AMEN

HEB TAB., FRID EVE., MAY 10, 1991



1991 National Assembly

April 26 — 29, 1991



The Capital Hilton

Washington, DC



MEETING

THE

CHALLENGE:

***REFORM JEWS
AND ISRAEL***

① Social Service -
② Transport people to service
for June 15
at west 2
needs in wheels?

PROGRAM

Friday, April 26

12 Noon	LONG RANGE PLANNING COMMITTEE	Michigan Room
	REGISTRATION	Terrace
	Hospitality Room opens	Continental Room
2:00 pm	OPENING PLENARY	South American Room
	Greetings Assembly Chairperson, Marcia Weinberg	
	Reports President, Norman D. Schwartz Executive Director, Rabbi Eric H. Yoffie IRAC Director, Rabbi Uri Regev Tourism Commission, Elsa & Irving Konigsberg NFTS President, Judith Hertz	
3:00 pm	AN EVALUATION OF THE CONGRESSIONAL SCENE	South American Room
5:30 pm	Buses leave hotel for Washington Hebrew Congregation	16th Street Entrance
6:00 pm	SHABBAT DINNER	At Washington Hebrew Congregation
	Greetings Washington Hebrew Treasurer, Susan Hanenbaum	
	Master of Ceremonies Rabbi Joseph P. Weinberg	
	Candles: Carol B. Haberman	
	Kiddush: Cantor Mikhail Manevich	
	Motzi: Susan London	
	Birkat Hamazon: Rabbi Dennis Ross	

Friday, April 26 (continued)

7:45 pm Bus leaves for Temple Sinai
(from Washington Hebrew)

8:00 pm Bus leaves for Temple Sinai
(from Capital Hilton)
16th Street Entrance

8:30 pm SHABBAT WORSHIP
At Temple Sinai

Candles
Family of Bat Mitzvah Rachel Newman

Service Conducted by
Rabbi Fred Reiner

Torah Reading
Rabbi Herman Schaalman
Emanuel Congregation, Chicago, IL

Cantorial Soloist
David Beckwitt, leading the Temple Sinai Choir

Presidential Address
Norman D. Schwartz

Benediction: Rabbi Eric H. Yoffie

10:00 pm Oneg Shabbat at Temple Sinai

11:00 pm Buses return to Capital Hilton
via lighted monuments
(Hospitality Room open)

Saturday, April 27

7:30 am MONUMENTAL STRIDE (A Brisk Walk)
Leader: Stuart Weiss, Arlington, VA
16th Street Entrance

9:00 am SHABBAT WORSHIP
Congressional Room

Conducted by
Rabbi Donald Berlin
Temple Oheb Shalom, Baltimore, MD

Cantorial Soloist
Eve Kornhauser

Haftorah Readings
Florence Katz, Chicago, IL
L. Kenneth Rosett, White Plains, NY

Sermon
Rabbi Eric H. Yoffie

10:30 am TORAH STUDY
Rabbi Gustav Buchdahl
Temple Emanuel, Baltimore, MD
Pan American Room

Rabbi Joshua O. Haberman
Washington Hebrew Congregation, Washington, DC
New York Room

Rabbi Eugene J. Lipman
Temple Sinai, Washington, DC
Senate Room

Rabbi Joseph P. Weinberg
Washington Hebrew Congregation, Washington, DC
Massachusetts Room

Rabbi Julie Spitzer
Baltimore Hebrew Congregation, Baltimore, MD
South American Room

Saturday, April 27 (continued)

12:30 pm

SHABBAT LUNCHEON

Ballroom

Motzi

Martha K. Bindeman, *Bethesda, MD*

Birkat: Rabbi Steven Denker

Temple Shalom, Chicago, IL

Chair: Constance Kreshtool, *Wilmington, DE*

U.S.-ISRAEL RELATIONS IN A CHANGING WORLD

Speaker: Dr. Joseph Sisco

International Consultant and former

Under Secretary of State

3:00 pm

RELATING TO ISRAEL IN TIME OF CRISIS

(interactive sessions)

Rabbi Roland Gittelsohn

Temple Israel, Boston, MA

Senate Room

Rabbi Herman Schaalman

Emanuel Congregation, Chicago, IL

South American Room

Rabbi Daniel Syme

Vice-President, UAHC, New York, NY

Pan American Room

4:30 pm

YOUNG LEADERSHIP SEMINAR

New York Room

Chair: Charles Konigsberg, *Bethesda, MD*

THE GULF WAR & DAILY LIFE IN ISRAEL

Speaker: Rabbi Uri Regev

Director, Israel Religious Action Center, Jerusalem

4:30 pm

Hospitality Room open

6:30 pm

HAVDALAH

Senate Room

Rabbi Laszlo Berkowitz

Temple Rodef Shalom, Falls Church, VA

Saturday, April 27 (continued)

7:00 pm

BANQUET

Chair: Michael Rukin, *Boston, MA*

Ballroom

Greetings: Dr. Boris O'Mansky

UAHC Mid-Atlantic Council

Motzi: Stuart Weiss, *Falls Church, VA*

Birkat: Rabbi Donald Gluckman

Temple Anshe Shalom, Olympia Fields, IL

8:00 pm

ISRAEL IN THE 1990'S

Ballroom

Speaker: Zc'ev Chafets

Managing Editor,

The Jerusalem Report

(Morris Shapiro Lectureship)

9:30 pm

MUSIC—THE SOUL OF OUR PEOPLE

Ballroom

Mikhail Manevich

Cantor, Washington Hebrew Congregation

Washington, DC

10:00 pm

CHOCOLATE, CHAMPAGNE, COMEDY

Young Leadership Social

Religious Action Center

10:30 pm

Hospitality Room open

Sunday, April 28

8:00 am

BREAKFAST PLENARY

Ballroom

Elections

Reports

UAHC, Rabbi Daniel Syme
ARZA Israel Tours, Ya'akov Fried

9:15 am

HOW WE RESPOND:

THE AMERICAN JEWISH COMMUNITY AND ISRAEL

Ballroom

Chair: Billie Gold, *New York, NY*

Speakers:

Dr. Leonard Fein
Founder, Moment magazine
and

Seymour D. Reich
*Immediate Past Chairman,
Conference of Presidents of Major
American Jewish Organizations*

11:00 am

WORKSHOPS

1. WOMEN IN ISRAELI SOCIETY: A REFORM PERSPECTIVE

South American Room

Chair: Carol B. Haberman, *Potomac, MD*

Speaker: Naamah Kelman
Rabbinic student, HUC-Jerusalem

2. IRAC: BUILDING THE REFORM MOVEMENT IN ISRAEL

Pan American Room

Chair: Rabbi John Spitzer, *Canton, OH*

Speakers: Rabbi Uri Regev, *IRAC-Jerusalem*
and
Jonathan Livny
*Vice Chairperson, Israel Movement
for Progressive Judaism*

3. COMBATING ANTI-ISRAEL PROPAGANDA ON CAMPUS

Massachusetts Room

Chair: Zelda Kahn, *Springfield, NJ*

Speaker: Rachel Weinberg
Campus Leadership Director, AIPAC

4. BUILDING BRIDGES TO OTHER MOVEMENTS

New York Room

Chair: Philip Meltzer, *Hewlett, NY*

Speaker: Rabbi Daniel Syme
Vice-President, UAHC

Sunday, April 28 (continued)

12:15 pm

LUNCHEON

Ballroom

Motzi: Edith J. Miller, *New York, NY*

Birkat: Aviva Kaufman Penn, *Chevy Chase, MD*

Chair: Marcia Cayne, *Woodland Hills, CA*

JAY KAUFMAN AWARD

TO ELSA AND IRVING KONIGSBERG

Presentation: Rabbi Roland B. Gittelsohn

Response: Elsa and Irving Konigsberg
Lyndhurst, OH

REFORM JUDAISM AND RUSSIAN RESETTLEMENT

Speaker: Jonathan Livny
*Vice-Chairperson, Israel Movement for
Progressive Judaism*

2:30 PM

Meeting of Old/New ARZA National Board
(BOARD MEMBERS ONLY)

Federal Room

2:30 pm

WORKSHOP

HOW TO LOBBY FOR ISRAEL

Pan American Room

Chair: Rabbi M. Bruce Lustig
*Washington Hebrew Congregation
Washington, DC*

Speaker: Rabbi Lynne Landsberg
Associate Director, UAHC Religious Action Center

Hospitality Room open

Bus pickup for Israeli Embassy

16th Street Entrance

3:30 pm

5:00 pm

5:30 pm

COCKTAIL RECEPTION

The Israeli Embassy

ISRAEL AND THE AMERICAN POLITICAL PROCESS

Chair: Rabbi Charles A. Kroloff

Temple Emanu-El, Westfield, New Jersey

Speakers

Hon. Zalman Shoval

Ambassador of Israel to the United States

Rabbi David Saperstein

Director, UAHC Religious Action Center

7:30 pm

Evening free (Hospitality Room open)

Monday, April 29

7:30 am SHACHARIT SERVICE
New York Room

Leader: Rabbi Arnold Fink
Beth El Hebrew Congregation, Alexandria, VA

8:00 am BREAKFAST PLENARY
Federal Room

Resolutions
Reports

Settlements, David Bernstein
UAHC Shaliach, San Francisco, CA
KADIMA, Rabbi Dow Marmur
President, KADIMA
(Canadian Council of Reform Zionists)
ARZENU, Rabbi Michael Stroh
Chairperson, ARZENU (International
Federation of Reform and Progressive
Religious Zionists)

10:00 am Hospitality Room open

10:00 am WORKSHOPS

1. COMBATING ANTI-ISRAEL PROPAGANDA ON CAMPUS
Pan American Room

Chair: Robert Hoffman, Boston, MA
Speaker: Rachel Weinberg
Campus Leadership Director, AIPAC

2. SHAPING THE FUTURE: REFORM EDUCATION IN ISRAEL
New York Room

Chair: Samuel Perelson, New York, NY
Speaker: Naamah Kelman
Rabbinic student, HUC-Jerusalem

11:15 am ISRAEL: NEW IMAGE AND NEW REALITY
Federal Room

Chair: Fred Richter
Speaker: Leon Wieseltier
Literary Editor, The New Republic

Monday, April 29 (continued)

12:30 pm LUNCHEON
(not part of package: open to all by reservation)
Ballroom

Installation of Board & Officers
by Rabbi Charles Kroloff
Temple Emnanu-El, Westfield, NJ

Chairs:
Norman Eichberg, Reseda, CA
and
Judy Goldenberg, Minnetonka, MN
REFORM JUDAISM AND SOCIAL JUSTICE IN ISRAEL
Speaker: Rabbi Uri Regev
Director, The Israel Religious Action
Center/Jerusalem
Motzi Charles Konigsberg, Bethesda, MD
Birkat Rabbi Eric Gurvis
Beth Israel Congregation, Jackson, MS

3:00 pm ARZA STAFF MEETING
Ohio Room

Logistical Information

Shabbat Dinner: Washington Hebrew Congregation
3935 Macomb Street, N.W.,
(corner Massachusetts Avenue and Macomb Street)
Shabbat Evening Services: Temple Sinai
3100 Military Road, N.W.
Israeli Embassy: 3514 International Drive, N.W.
Registration: Terrace Level
Hospitality Room: Continental Room
Assembly Office: see/call Myrna Ruben
Bus Pick-up: Capital Hilton, 16th Street Entrance
Young Leadership Social: Religious Action Center
2027 Massachusetts Avenue, N.W.

YOU MUST WEAR YOUR BADGES AT ALL TIMES TO BE
ADMITTED TO ANY SESSION

PLEASE BE SURE TO BRING TICKETS TO ALL MEALS WHICH
YOU HAVE ORDERED

Arrangements

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Marcia Weinberg

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THANKS TO STAFF OF WASHINGTON HEBREW CONGEGATION

THANKS TO THE FOLLOWING FOR THEIR GENEROUS CONTRIBUTIONS
FOR THE RECEPTION AT THE EMBASSY OF ISRAEL:

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Washington Hebrew
Congregation

VIRGINIA

Beth El Hebrew

Congregation

(Alexandria)

Temple Rodeph Shalom

(Falls Church)

BALTIMORE, MD

Baltimore Hebrew

Congregation

Har Sinai Congregation

Ohev Shalom

Congregation

MARYLAND

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(Chevy Chase)

Temple Beth Ami

(Rockville)

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Linda Gordon

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Susan London

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1991-1993

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Dr. Paul Steinberg, *Representative, HUC-JIR*
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Nathaniel Hess, *Halutz*
Rabbi Roland B. Gittelsohn, *Founding President, ARZA*
Charles Konigsberg, *President, ARZA Young Leadership*
Rabbi Charles A. Kroloff, *Past President, ARZA*
Rabbi Michael S. Stroh, *Chairman, ARZENU*
Rabbi Dow Marmur, *President, KADIMA*
Rabbi Daniel K. Gottlieb, *Executive Director, KADIMA*

The Wars of Israel. Then music

The birth of the State of Israel seemed, for many a light. On November 29, 1947 the United Nations general Assembly voted 33:13 (with 10 abstaining and 1 absent) to partition the territory of Palestine west of the River Jordan, there to establish a Jewish state and an Arab state, leaving Jerusalem to be an internationally administered area. The Jewish community, mindful of the nightmare of the recent Holocaust in Europe, which had left in its wake hundreds of thousands of displaced Jews across the continent, received the decision rapturously and gave public expression to their joy on what was, for them, an historic day.

The Arab countries however did not rejoice; instead, they rejected the resolution and announced their decision to fight to prevent its implementation. The next day as the Jewish community continued its celebration with the prospect of national independence in sight, a bus

carrying Jewish passengers was attacked by rifle fire on the road from Petach Tikvah to Lod and five passengers were killed. Thus began Israel's War of Independence - a Jewish population of some 650,000 fought against a Palestinian Arab population of approximately 1.1 million, supported by seven Arab armies from across the borders. But no war is without its price. When Israel loses even one soldier the entire country mourns.

Techizakno

4 0 ~~YATZSANU AT~~

4/19/91

(2.)

Israel may have suffered from weakness in manpower and lack of equipment in modern arms and weapons , but from this they evolved a military philosophy based on flexibility, surprise and improvisation. [Their hallmarks were the night-fighting, speed, commando-type operations, and the strategy of "indirect approach."] Another thing the Israelis had, which was probably their strongest weapon, was their indomitable spirit. This spirit shows best through their music. The music captures the soul and touches the heart. In the song SHIR HAPALMACH, the readiness, the courage of the Palmach, the soldier, comes through with a determined intensity. ^{we} So [sing the Palmach song.

(2) SHIR HAPALMACH .

More than a century ago the Duke of Wellington said, "Victory is the greatest tragedy in the world, except defeat!" This is amplified by the situation Israel found itself in, surrounded by only Arab enemies. The Israelis have a saying too, EIN BRERAH, "There is no choice." The Israelis live dangerously and have to fight, but they have to win as well. Israel has no choice but to emerge victorious from conflicts with her Arab neighbors, for a single defeat would mean destruction.

[In 1948 this small, unsophisticated, ill-equipped army" overcame tremendous odds to rise above the rubble victorious. Again the price was high in human courage and young lives. Those who are left remember their fallen comrades "for friendship such as this will never allow our hearts to forget."]

1956

The miraculous victory of the Jewish troops against the mammoth Arab forces set the stage for several years of uneasy truce, during which Israel was in a state of siege.

By 1954 ~~By 1954~~
it was clear that the incursions of "fedayeen", Arab commando, guerilla and terrorist groups, were not isolated incidents, but were organized and implemented with the

knowledge and cooperation of the Arab governments.

The Israeli attack, October 29, 1956, was launched in the hope of causing the collapse of the regime of the Egyptian dictator Gamal Abdel Nasser. It was hoped that the Nasser regime might be replaced by a more moderate one, a regime more willing to live in peace with Israel. More importantly, the Israelis hoped to end the constant shelling of Israeli villages by Arabs in the Gaza Strip.

Finally, the Israeli army, in coordination with attacks by the British and French, burst through the Egyptian lines and quickly conquered the Sinai Peninsula. The government eventually returned the captured land in exchange for international guarantees which brought about the most fruitful, war-free decade in Israeli history.

(Y)

The Israeli army code word for the campaign was Operation Kadesh which was taken from D'varim, Deuteronomy 12:26 "Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose." [So, as they came to fight at this holy place they were sure God would be on their side and deliver the Arab forces into their hands. It would not be a victory like they experienced a Yam Soof, the Red Sea,] it would once again cost them dearly in the precious young lives that made up their brave army. And so once again they sang, they sang SHIR LASHALOM, a song of peace, for peace, sung about those who fought trying to achieve peace, but those who would not live to see peace. "No matter how bitter your cry it won't awaken us. it won't bring us back. Nobody will bring us back. In the bottom of the dark hole nothing will help, not the songs of victory. not the songs of the night. There I sing a song for peace, but don't whisper prayers for peace, but shout it, shout it loud."

(X)

SHIR LASHALOM

1967

~~NANCY:~~

The Six Day War began suddenly and ended quickly. What appeared at first to be no more than bluster and verbal provocation turned almost overnight into a threat to the Israeli existence. Ten days of tension, uncertainty and apprehension were followed by a war which none of the Israelis wanted, and a victory far greater than anyone expected.

5

[They don't send new troops straight into battle. They wouldn't be able to do a thing. It's the enemy who gives you your courage. You don't just pick up courage from nowhere: the enemy gives it to you and all the time you hear the bullets and shells screaming and whining around you. Then there was one long scream that sounded as if it would never stop. It just kept coming straight at me. The shell landed a meter away. It killed the boy next to me and I felt a stinging on my cheek. Just for a tiny moment. I put my hand up and felt the blood, running down, cool, on my face. They told me to put my bandage on it. It didn't hurt; it just burned for a while, but it made me so mad. That's when I got my courage.)

^{pre}Another thing that helped me was a song by Naomi Shemer. It had come out just two weeks before the war, but it seemed to epitomize everything we were fighting for. Her kibbutz is near mine so I felt a deep connection to war: "Y'rushalayim Shel Zahav" - Jerusalem of Gold. When I hear it all the memories come back.

6

Y'RUSHALAYIM SHEL ZAHAV

✓ All I could think was: tomorrow will bring a new dawn of peace. And if not tomorrow then surely the following day. It gave me strength to go on. I could almost hear Naomi Shemer singing it. MACHAR, MACHAR, MACHAR....

6 MACHAR

5/10/55 JEP

⑥

~~Then~~ We got to St. Stephen's Gate and we could see Hakotel, the Western Wall, through the archway. We saw it before but this time it was right in front of us. It was like a new life, as though we had just woken up. We dashed down the steps: we were among the first to get there, but a few had already got there and I could see them, men that were too tired to stand up any more, sitting by the wall, clutching it, kissing the stones and crying. We, all of us, cried. That was what we had been fighting for. It goes so deep, this emotion we felt when reached the wall. What they did in the Sinai and in Syria, sure it was marvelous, but it wasn't the same. Getting to the Wall meant everything.

"Shalom Shuvcha Hakotel" - we greet you O Western Wall. Men were shouting Shalom Shuvcha Hakotel Shalom!!! And after the war was over it was Chaim Najam who took our feelings and thoughts and set them to music. The joy, the sorrow, the rapture, our longing over many generations for our return to the wall. Now, after all these generations, after all the tears, after all who had died, the wall, Hakotel, was once again ours.



SHALOM SHUVCHA HAKOTEL

1973

~~NANCY~~: It's afternoon October 5, 1973. People are scurrying around finishing the final preparations before Yom Kippur begins at sundown. In the markets, in the fields, cooking, cleaning, making sure everything is perfect for the holiest of holy days, the day of atonement. Finally as the sun set Chazzanim throughout the country can be heard intoning the soulful sound of Kol Nidre. This is Israel and the day of atonement has arrived.

(7) (14)

~~TERRY~~;

But this was to be no ordinary Yom Kippur. It would be a day where, once again, the very fiber and strength of the Israeli people and their army would be put to its most severe test. At precisely five minutes past two o'clock, October 6, approximately 4,000 Egyptian weapons on the West Bank of the Suez Canal simultaneously opened fire on the strong points and front area command posts of the Bar Lev Line. At the same instant 250 Egyptian aircraft flew across the Canal, headed for rear area artillery positions.

Most Israelis were quietly observing their holiest of holy days. As is usual in Israel, on Yom Kippur, radio and television were not broadcasting. The city streets were deserted; there was little or no traffic. Hundreds of thousands of Israelis were attending synagogue services. The attack came as a total surprise.

You may ask: How can Israeli composers possible write and sing about the pain and grief? There is an answer in the lyrics of one of the songs: "...They say it is not always time to sing, because you're not always happy, but when you meet the soldiers on the roads you'll hear them ask you to sing, sing..."

(8) ~~TEN LASHIR~~

will do Subst to re Soldier to test

88

After the war had ended and once again a
"tentative" peace came to the land, Israel got back to the
business of continuing to build a strong, vibrant, and
independent state. The long road Israel and we Jews must
travel only convinces us more that as Masada shall not fall
again, never shall Israel give in to the enemies that
surround her.

~~NANCY:~~

I ask you now to ^{sing} ~~rise~~ with me ~~and sing~~
the Israeli National Anthem. HATIKVAH the Hope. ~~The words~~

~~are on the back of your program.~~ Before we sing, let us
observe a moment of silence for all those soldiers and
civilians who fell while trying to preserve a dream, that
dream is ^{three} forty years old this year, that dream is alive and
well, that dream is Israel.

(PAUSE) → Let us rise - All sing Hatikvah ⑨

Adoration
Kaddish
Announcements etc
Oseh Shalom

4/19/91
Frid eve
for Shabbat
Wed. Day

YOM HASHOAH OBSERV: DELAWARE

INTRODUCT

A GENERAL

- 1 IN OUR CONG IN NYC WE HAVE THS TYPE OF OBSERVANCE
2X A YR: ON NOV 9TH IN COMMEM OF KNACHT, PERHAPS THE
MOST TRAUMATIC EVENT TO TOUCH JEWRY SINCE INQUI AS
SYN AFTR SYN WAS PT TO THE TORCH
- 2 AND YOM HASHOAH, AS WE SPK OF THAT EVENT THS EVE; I
BEEN IN MY CONG 34 YRS WHICH MEANS THAT IVE SPOKEN
ON THS SUBJCT ALMOST 70 TIMES
- 3 IN ADD, IVE BEEN A SPEAKR FR THESE COMMEM EVENTS A
DOX TIMES, INCL A TALK NEXT TO ET LIGHT IN WELL OF
YAD VASHEM TO MEMBRS OF CCAR IN CONF ASSEMBLED.
- 4 TELL U OF ALL THS BEC FR PAST SEV YRS IVE NOTICED
THAT IM JUST ABT TALKED OUT; WHAT IS THERE LEFT TO
SAY? HAVE WE NT TOUCHD ON ^{same} HORROR TIME AND AGAIN?

B SPECIFIC

- 1 BT THEN I ALSO KNOW, AS A R PARTIC BT SURELY ALSO A
A JEW DPLY COMMITTED TO HIST~~ORY~~^{ORY}, THAT U CANT CONT
TO PRAY AS IF "NOTH" HAPPENED ~~or~~
- 2 BKS STILL BEING WRITTEN, MEMOIRS BEING DISCOVERED,
VISITS TO THE AWESOME PLACES BEING VIDEOTAPD, MOVIES
SELL THESE THEMES
- 3 AND ALTHO THERE IS NOW A GENERATION GORWING UP TO
WHICH SHOAH IS HIST, THERE ARE STILL ENOUGH OF US
LEFT WHO WERE THERE, ~~WHO WERE PARTY TO IT~~, WHO WERE
PERSONALY AFFECTED AND IF NOT WE, OUR PARENTS FR SUP
- 4 AND FR THAT NEW GENERATION WE MUST SPK AND RECORD
AND MAKE ABSOLUTELY CERTAIN THAT ERVENTS NT BE FR-
GOTTEN OR IGNORED OR ARE CASUALY SHOVD ASIDE IN
THE INTEREST OF WHAT IS MORE MODERN, MORE "FLASHY"
- 5 SHOAH IS A WATERSHED IN MANS HIST RE PAIN, DEVASTATI
DTH, CONSEQUENCES, POTENTIAL FR EVIL
- 6 AS WIESEL SAID: "SMOKE OF A. OBSCURED SINAI" AND THAT
SAYS IT ALL

BODY

A CHANGE

- 1 BT WITH IT ALL, TIME HAS COME TO CHANGE ~~OUTER AND~~
APPROACH TO THS TYPE OF OBSERVANCE
- 2 NT ONLY BEC I'M TALKD OUT BT BEC I FEEL THE NEED, A
SHIFT IN EMPHASIS IS DUE, ALMOST OVERDUE AND ALTHO
WE HAVE SPOKEN FR PAST DECADES OF EVIL AND DEATH AND
DESTRUCT ONLY / TIME HAS COME FOR A CHANGE IN TERMS OF
A MORE ¹/₂ POSITIVE APPROACH
- 3 THAT WE THINK AND DISCUSS NT ONLY THE ~~R~~ BAD BT ALSO
THE GD, THE POSITIVE, THE ELEMENT OF HUMANITY WHICH
HAS GOTTEN ALL TOO LITTLE ATTENTION IN TIMES PAST

- 4 AM WELL AWARE OF THE A-S WHICH IS PART OF SOCIETY,
BTH HERE AS WELL AS IN EUROPE: ONCE AGAIN WE CANT
CLOSE OUR EYES TO THE OBVIOUS
- 5 JEWS NT PARTICULARLY LIKED AS VICTIMS & CERT NOT AS
VICTORS AS THE UN CONFRONTATIONS INDICATE
- 6 ~~AFTER~~ ADD, GERMANS STILL SELLING GAS TO IRAQUIS AND
IF THAT NOT A CASE OF DEJA VU, DONT KNOW WHAT ~~IS~~!
- 7 ALTHO, AT SAME TIME, ONE OF OUR COLLEAGUES IN A SMALL
TOWN IN NW TOLD ME THAT WHEN IS ATTACKD BY MISSILES
THE EPISC PRIEST BROUGHT FLOWERS ON FRID EVE, THE
LOCAL US REP CALLD FRM DC, THE DEACONS & PASTR OF
THE LOCAL BSAPTIST CH SEND A BEAUTIFUL TREE! = *solidarity*
- 8 YES, A-S, ACCUS, THREAT OF GAS & CHEM ATTACKS, SCUDS
BT ALSO FLOWERS, CONCERN, EVEN A TREE; NT ALL IS EV
B EXAMPES OF GD
- 1 LET US THEN PURSUE ~~THIS~~ CHANGE IN EMPHASIS, FRM EVIL
TO GD; FRM A-S TO THE SENDING OF FLOWRS & TREES
- 2 PERHAPS SOME OF U HAVE HEARD OF A VILLAGE IN FRANCE
POPULATED PRIMARILY BY DESC OF HUGENOTS WHO FOR THE
ENTIRE WARTIME KEPT HUNDREDS OF JEWS HIDDEN IN THR
VILLAGE. ~~AND~~ NO ONE EVER BREATHED A WORD, NOT ONE
PERSON REVEALED THE SECRET *Le Chambon*
- 3 REALIZE THAT THIS IS SOMETHING VERY SPECIAL, NT MANY
EXAMPLES SUCH AS THIS BT THAT NT THE POINT: HE WHO
SAVES BT L LIFE = SAVD WHOLE WORLD! AND HERE AN ENTR
VILLAGE DID NT SUCCUMB TO NZ THREATS BT MADE THE
JEWS WHO SOUGHT REFUGE ~~THE~~ PART OF THR OWN FAMILY
- 4 ~~THE~~ STORY OF THE VILLAGE WAS PUBLICIZD VIA BK "LEST
INNOCENT BLD BE SHED" & TRHE LEADER, ~~A~~ PASTR TROCME
WAS ALSO HONORED, & VILLAFGE INSCRIBED AT YAD VASHE
IN THE PATHS OF THE RIGHTEOUS; THOSE X WHO HELPED.
- 5 U MUST RD THS BK, BY PHILIP PAUL HALLIE ~~IS UNIQUE~~
~~BEC~~ IT INVOLVED ENTIRE VILLAGE/BT WE MUST MENTION
ALSO SUCH HEROES AS SCHINDLER, WALLENBERG AND OTHRS
WHO, ALTHO LESS WELL KNOWN, DID THR PART TO SAVE LF
- 6 THE INDIVIDUALS MENTIONED AND THOSE LISTED AT YAD
VASHEM HAD SUCH COURAGE, SUCH INNER STRENGTH, SUCH
A COMMITMENT TO A FELLOW HUMAN BEING THAT TO IGNORE
THESE INSTANCES AT THE EXPENSE OF MENTIONING EVIL
ONLY IS NOT RIGHT, NOT JUST, NT JEWISH ~~IN~~ MY VIEW
- 7 THEY REPRESENT, AS SOMEONE HAS WRITTEN, "SCATTRED
SPARKS OF SANCTITY" & WE BETTR BEC OF THR EXAMPLE.
FR THEM IT WAS PURE & SIMPLE A HUMAN DUTY!
- 8 AND THESE INDIV TAKE ON EVER GREATER STATURE ~~KBEC~~
THEY FUNCTIONED IN A TIME WHEN PEOPLE KILLED WTH
PLEASURE, SAW JEWS AS OUTSIDE THE HUMAN PALE, SENT
alth to our people without slightest qualm of conscience

show we focus on

C ALTRUISTIC PERSONALITY

- 1 THOSE WHO HELPD US IN OUR DARKEST HOUR, THOSE WTH THE ALTRUISTIC PERSONALITOTIES ~~WE ARE MENTIONING,~~ ~~FR MOST PART~~ HAD SEV ELEMENTS IN COMMON
- 2 THEY DID IT ~~ALL~~ WITHOUT THOUGHT OF REWARD, IT WAS VOLUNTARY, THERE WERE & THEY KNEW IT RE RISKS AND THERE WAS THE UNDERLYING WISH TO HELP ANOTHR PERSON
- 3 WHAT ADDED EVEN MORE POIGNANCY: ~~THEY NEVER REALLY~~ KNEW FOR HOW LONG THEY WLD HAVE TO HELP OR HIDE, THEY KNEW THAT IF COUGHT IT WLD MEAN DTH NT ONLY TO THEM BT TO THR FAMILIES ~~WHICH MEANT, IN MOST INSTANC~~ ES: ~~THAT THE FAMILY MEMBERS WERE ADVISED OF THE RISK~~
- 4 ~~AND IT WAS~~ *documented* ~~FOUND~~ IN A BK BY SAMUEL OLINER AND HIS WIFE PEARL OLINER THAT THE CONSISTENCY OF PERSONALIT IN THESE RIGHTEOUS INDIVIDUALS ~~NT~~ BASD ON SOME GE- NETIC PLUS BT ON THE LEARNING EXAMPL, E WITHIN ^{AN} FAMILY
- 5 QUEST WE SHOULD BE ASKING, WTH ALL THIS IN MIND, IS ~~NT~~ HOW COME SO MUCH EVIL HAPPENED / BT FROM WHENCE DID THESE PRECIOUS PEOPLE, THS VILLAGE, THESE REL AND MORAL LEADERS DRAW THR INNER RESOURCES, ~~AND~~ WHY DONT WE SPK OF THEM MORE TO COUNTER THE EVIL OF NZS
- 6 AND I PRESENT U YET WITH ANOTHR QUEST/CHALLENGE: WHY DONT WE ASK OURSELVES HOW WE WLD HAVE ACTED HAD SUCH CHOICES FR GD COME TO CONFRONT US. I HESITATE EVEN TO ASK THE QUEST AND I AM AFRAID OF THE ANSWER / BEC IM NT EVEN SO SURE ABT MYSELF & MY HEROISM IN THE FACE OF EXTREME DANGER AND POSSIBLE LOSS OF LF

CONCLUSION

A GENERAL

- 1 LETS THEN CHANGE THE EMPHASIS, AT LEAST FR NOW, ON THIS OBSERV OF YOM HASHOAH; NT DTH BT LIFE, NT ~~NT~~ THE DEMEANING OF PEOPLE BT ~~BT~~ THE EXTROAD SPIRIT
- 2 ~~MENTIONED TO U AT OUTSET THAT OF THIS GENERATION WE~~
- 2 WHAT LESSON TO BE LEARND FRM THS APPROACH, FRM THS MEMORIAL OCCASION, FRM THS ATTEMPT TO RECORD HISTORY
- 3 WE SHOULD APPRECIATE MORE FULLY WHAT WE HAVE, WHO ~~WE~~ ARE AND HOW PRIV WE ARE TO LIVE IN THS COUNTRY
- 4 SAY IT NT FR CHAUVENISTIC REASONS OR TO PLAY TO YR PTRIOTIC SENTIMENTS BT, RATHER, TO MAKE US ALL AWARE THAT IN OUR TIME OF AFFLUENCE AND SAFETY, FREEDOM PERHAPS ~~NT~~ AS APPRECIATED AS IT OUGHT TO BE. ~~to~~ Action
- 5 FREEDOM, AND SAFETY, ^{and} INDIVIDUAL COURAGE AND INTEGRIT ~~AND~~ ALL OF THOSE ^{and} QUALITOTIES OF PERSONALITY WHICH MAKE US DIFFERENT FRM THE OTHER WHO KILLS AND MAIMS AND FONDLES THE HEADS OF LITTLE CH JUST PRIOR TO DTH
- 6 ~~U SEE,~~ WE CAN BE DIFFERENT, WE DO HAVE THE CHOICE

that

to stand up

Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

(212) 568-8304

DR. ROBERT L. LEHMAN, RABBI
ROBERT M. BLOCH, CANTOR
HENRY EHRENBERG, CANTOR EMERITUS

Religious School on Premises

PAUL A. KOHLMANN, PRESIDENT
GUNTHER BAUMBLATT, TREASURER
MRS. GERTRUDE MAIER, SECRETARY

The Altruistic Personality who made life possible

IV

AND THEREIN LIES THE LESSON ~~PRIMARYLY~~. AS WE HAVE CHOICE FR GD OR EVIL SO DO WE HAVE CHOICE ON WHAT TO EMPHASIZE FOR REMEMBRANCES: PEOPLE AS BEASTS OR PEOPLE AS HEROES AND, FINALLY, WHERE WLD I STAND

B SPECIFIC

- 1 I DO NOT TAKE THE SAFETY OF MY PLACE HERE LIGHTLY AND I WAS ONE OF THE LUCKY ONES; TO US IN 38 EVEN BEFORE KN ~~BT MOST NT AS FORTUNATE & I KNOW IT~~
 - 2 EVEN MORE, LK AT WHAT THS COUNTRY HAS ALLOWD ME: AN EDUCATION, A PROFESSION OF HONOR, SHELTER AND TO KNOW PEOPLE OF DECENCY
 - 3 AND TOMORROW AM I WILL BE GOING TO DC TO BE A GUEST AT A NATL DAY OF REMEMBRANCE, A CEREMONY HELD IN THE ROTUNDA OF THE CAPIOL! SEE HOW FAR A REFUGEE BOY HAS COME AND WHAT IS POSSIBLE IF DEC PREVAILS, IF GDNESS HAS A CHANCE, IF HONOR IS SERVD
 - 4 HOW GD IT IS TO HAVE SEEN YR CH PARTICIPATE THS EVEN ~~BT NOW~~ LET US SHIFT OUR THEME TO RESCUE, TO TRUST, TO FAITH, TO SHARING BEC DESPITE IT ALL ON THESE LEVELS DOES MANKIND SURVIVE!
 - 5 AS JEWS WE KNOW FRM BITTER EXPERIENCE; LET US TEACH THE LESSONS LEARNED TO OUR CH & CH/CH SO THAT THEY MIGHT ONE DAY ALSO KNOW THAT WITH ALL THE BAD, THERE IS STILL THE GD are AND WE WERE A PART OF IT.
- AMEN.

** & for their sake*

DEL CONSORTIUM FR YOM HASHOAH: WED EVE., APRIL 10, 91

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THE ORBIT

OF CONGREGATION BETH EMETH • WILMINGTON, DELAWARE

Vol. XXIX No. 31

21 Nisan 5751

April 5, 1991

FOCUS



Holocaust Memorial Day Commemorations

Rabbi Peter H. Grumbacher

Someone asked the question as to whether anyone will travel to Newark to attend Holocaust Memorial Day services, our annual community gathering to remember the martyrs who died *al kiddush ha-Shem*, sanctifying God's Name. Over the years we have found that those who feel the need to remember will travel anywhere to do so.

This year we again welcome our guest speaker who joined us in 1985 at our community Yom Hashoah service. Rabbi Robert L. Lehman, spiritual leader of my home congregation, the Hebrew Tabernacle of Washington Heights, officiated at my Bar Mitzvah and Confirmation and delivered the address at my installation in 1982. The Hebrew Tabernacle is essentially a congregation comprised of survivors and Rabbi Lehman has nurtured it for over thirty years to be one of the most

Continued to page 2

Yom Hashoah Holocaust Memorial Day

Wednesday, April 10, 7:30 P.M.
Temple Beth El, Newark

Thursday, April 11, 12 Noon
City/County Council Chambers
800 French Street

Zachor Remember!

SEVENTH DAY OF PASSOVER

Friday, April 5, 11 A.M.
Yizkor Memorial Service

Student Cantor Vadim Tunitsky will sing. Please call the Temple office before Friday (We are closed on Friday due to the holiday.) with the names of beloved departed to be remembered at the Yizkor service.

SHABBAT

Friday, April 5
Evening Service, 8 P.M.

Student Cantor Tunitsky will sing and following services will present International songs at the Oneg Shabbat.

The Shabbat Candles will be blessed by Miss Karen Glazar.

The Congregation is invited to the Oneg Shabbat sponsored by Mr. and Mrs. Joseph Glazar in honor of the Bat Mitzvah of their daughter, Karen.

Saturday, April 6
Torah Study, 9:30 A.M.
Morning Service, 11 A.M.

The Bat Mitzvah of Karen T. Glazar, daughter of Gail and Joseph Glazar, will be celebrated.

Deuteronomy 15:19-16:17
Isaiah 10:32-12:6



MAITZOH
PERFORATOR



**SISTERHOOD CONGREGATION
BETH EMETH**
The Women of Reform Judaism
Joan Helfand, President

**LAST CALL
DONOR '91**

Sisterhood of Congregation Beth Emeth will present its annual Donor Luncheon on Tuesday, April 9, 1991 in the auditorium of the synagogue. Dr. Henny Wenkart, editor of the book of poetry entitled: "SARAH'S DAUGHTERS SING", will be the featured speaker. This book is a sampler of poems written by Jewish women. A gourmet luncheon will be preceded by a champagne reception, at 11:30 a.m. Donations are as follows:

Donor:	\$ 35.00
Golden:	\$ 50.00
Platinum:	\$ 75.00
Diamond:	\$100.00

Plus a plate charge of \$12.50 for all. Guest charge is \$25.00, with **NO** plate charge. Please call Mrs. Betty Chambers at 764-0168 for reservations.

**"A NOTE OF THANKS"
OPERATION: DESERT STORM**

We were in Israel from Jan. 8th to March 18th.

Although we shall never forget the scream of the sirens, and the rushing to the "sealed rooms," the work that we did and the gratitude of the Israeli people for us not deserting them during such a crucial period more than compensated for those difficult weeks.

Many thanks to the Congregants who were concerned for our safety and well-being.

Please give Israel your full moral support - remember we are one people.

Alec and Freda Goldberg

Are you saving May 11th for the
Talent Show and Silent Auction?

Continued from page 1

important voices of liberal Judaism in Manhattan. His messages have touched young and old, survivors and those born in America.

It is no accident that the Rabbinical Association of Delaware has involved the youngsters of our religious schools across the years. Each generation must somehow connect to this moment in Jewish history; even sad moments require their say in our communal memory. The youth who participate - from those who silently kindle the six tapers in memory of the six million, to the older ones who participate in the reading of the service - may be touched by the moment, a moment they may never know if their parents do not take them.

Join the community in reflection and thought, prayer and remembrance, on Wednesday, April 10 at 7:30 P.M. at Temple Beth El, Newark; and if you are downtown on Thursday, April 11 at 12 Noon, remember the Yom Hashoah commemoration at Freedom Plaza. Call the Jewish Federation of Delaware for more information.

BROTHERHOOD

Philip Weinberg, President

Service 9:15 Breakfast 9:30
Program 10:00

April 7, 1991

**"Earth Day 1991: Improved Ways
To Treat Our Environment"**

Michael D. Gordon,
Member of Congregation Beth Emeth

April 14, 1991

**"Skin Cancer - Its Cause,
Detection, And Treatment"**

Maggie Thorpe,
Medical Center of Delaware
Cancer Outreach Coordinator

BREAKFAST — \$2.00
EVERYONE WELCOME!

SISTERHOOD DISTRICT CONVENTION
MAY 3-5, 1991
Details Will Follow

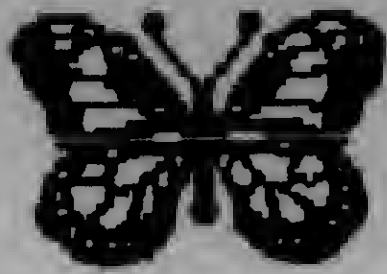
COMMUNITY MEMORIAL YOM HASHOAH SERVICE

APRIL 10, 1991

ORDER OF SERVICE

SILBERMAN

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YOM HASHOAH V'HAGEVURAH A COMMUNITY MEMORIAL



TEMPLE BETH EL, NEWARK, DELAWARE
April 10, 1991 - Nisan 27, 5751
PROGRAM

Greetings: Rabbi David B. Kaplan
Chairman, Rabbinical Association of Delaware

Act of Knesset: Steven Dombchik

Jewish Federation of Delaware

Candle Lighting in Memory of The Six Million:
Students of the Albert Einstein Academy:
Isaac Hubner, Roswell King, Ashley Lange,
Anna Muchnik, Jacob Reidel, Lev Yampolsky

Service of Memorial and Hope:

Adas Kodesch Shel Emeth:

Sara Cabelli, Aviva Kamm, Daniel Tolpin

Congregation Beth Emeth

Amanda, Jessica, and Samantha Lukoff

Robyn Pollack

Congregation Beth Shalom:

Lynn Cherrin, Daniel Koralek,

Alyson Rappaport, Jaimie Sobel

Gratz:

Shira Kamm, Sylvie Shain

Temple Beth El:

Francine Simmons, Josh Tobiansky, Scott Zetlan

Jewish Partisan Song and Ani Ma'Amin:

Adas Kodesch Shel Emeth Choral Group;

Faith Brown, Leader

Counting of the Omer, El Mole Rachamim and Hatikvah:

Cantor Norman P. Swerling

Congregation Beth Shalom

Introduction of Speaker: Rabbi Peter H. Grumbacher

Congregation Beth Emeth

Speaker:

Rabbi Robert L. Lehman

Hebrew Tabernacle, New York, New York



Yitgadal

Auschwitz

ve'yitkadash

Lodz

sh'mei raba

Ponar

b'alma di v'ra khir'utei,

Babi Yar

v'yamlikh malkhutei

Maidanek

b'hayekhon u-v'yomeikhon

Birkenau

u-v'hayei d'khol beit yisrael,

Kovno

ba-agala u-vi-z'man kariv,

Janowska

v'imru amen.

יתגדל

Auschwitz

ויתקדש

Lodz

שמה רבא

Ponar

בעלמא די ברא כרעותה,

Babi Yar

וימליך מלכותה

Maidanek

בחיכון וביומיון

Birkenau

ובחיי כל-בית ישראל,

Kovno

בעגלא ובזמן קריב,

Janowska

ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Y'hei sh'mei raba m'vorakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah

Theresienstadt

v'yitpa'ar v'yitromam

Buchenwald

v'yitnasei v'yit-hadar

Treblinka

v'yit'aleh v'yit-halal

Vilna

sh'mei d'kudsha,

Bergen-Belsen

brikk hu l'ela

Mauthausen

min kol birkhata v'shirata,

Dachau

tushb'hata v'nehemata

Minsk

da-amiran b'alma,

Warsaw

v'imru amen.

יתברך וישתבח

Theresienstadt

ויתפאר ויתרומם

Buchenwald

ויתנשא ויתהדר

Treblinka

ויתעלה ויתהלל

Vilna

שמה דקדשא,

Bergen-Belsen

ברוך הוא לעלא

Mauthausen

מן כל-ברכתא ושירתא,

Dachau

תשבחתא ונחמתא

Minsk

דאמירן בעלמא,

Warsaw

ואמרו אמן.

יהא שלמא רבא מן שמא וחיים עלינו ועל כל-ישראל,
ואמרו אמן.

עושה שלום במרומו, הוא יעשה שלום עלינו ועל כל-
ישראל, ואמרו אמן.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol yisrael,
v'imru amen.

ARGUING WTH GD: PART 3

INTRODUCT

A GENERAL

- 1 IN THS YRS LECT-SERMN SERIES, ARGUING WTH GD, WE HAV
- ALREADY SPOKEN OF THE BIBLICAL AND TALMUDIC PERIODS
- 2 BT, AS WE HAVE ALREADY NOTED, JEWS HAVE ALWAYS HAD
- DISCUSSIONS, CONFLICTS, PROTESTS WTH GD; FROM TIME
- OF ABE TO OUR OWN TIME WHEN WIESEL QUESTIONED DEITY
- IN THE CAMPS
- 3 WHO CAN FORGET HIS TERRIBLE INDICTMENT~~s~~, WRITTEN IN
- HIS 1ST BK "NIGHT", POINTING TO A SERIES OF JEWS
- HUNG BY THE NZS: THIS IS WHERE GD IS!

B SPECIFIC

- 1 BT WE HAVE TO WAIT TILL NEXT MO. TO DISCUSS PRESENT
- DAY SHOAH; THS MONTH, IN THE 3RD OF OUR DISCUSSION,
- WILL S¹/₂PK OF ANOTHR SHOAH, OF THE MIDDLE AGES, OF
- MEDIEVAL TIMES BEC OUR GENERATION NT UNIQUE
- 2 DUR 1ST CRUS, 5TH J D, /ATTACKS ON GERMN J AFTR BLACK
- DTH KILLD ESTIM 50% OF THEM, /IN SPN IN POGRMS BEGUN
- IN 1391, ESTIM 70TH ~~W~~WTH P¹/₂ARTIC VEHEMENCE IN SEVILE
- AND THE CHMIELNITSKI-LED POGROMS IN POLAND,
- 3 WHICH LASTD 10 YRS, 1648-58 WERE SO SEVERE THAT THS
- TIME PERIOD WAS CALLED 3RD DESTRUCT, FOLLOW THE
- DESTRUC OF TEM~~P~~LE IN JERUS BY BABY & ROMANS

BODY

A PIYUTIM

- 1 WTH ALL OF THESE HISTORICAL FACTS KNOWN TO US, U CAN
- JUST IMAGINE THE ANGUISH IN THOSE GENERATION AND IT
- IS OBV THAT PROTESTATIONS VS GD WERE COMMON:
- 2 WHY DID GD PESRMIT THS TERROR, WHY MUST J SUFFER,
- WHEN WILL WE BE RESCUED, REDEEMED, JUSTIFIED IN OUR
- FAITH; HOW CAN WE CONTINUE TO BELIEVE
- 3 WHAT IS DIFF FR THOSE CENTUIRIES WAS THE EXPRESSION
- OF ARGUMENT; NT J⁷ST IN CONVERSATION WTH GD BT IN A
- NEW TYPE OF ~~POETRY~~ TRY, CALLED A PIYUT
- 4 THESE WERE LITURGICAL POEMS, STILL IN THE ORTHO LIT~~U~~
- TURGY TO THS DAY, ESPEC ON HH/& THESE POEMS COVER
- RANGE OF ANGUISH AND ANGER AT & WITH GD ~~FR TH~~ ^{BECAUSE OF} HURT
- 5 THESE POEM/PRAYERS IMPORT IN ANOTHER SETTING; SINCE
- NO 1 PB AVAILABLE TILL 10TH & ORDER OF PRAYERS NT
- YET FIXD, IN DUE TIME THESE PROTESTS ENTERED LITURGY
- AND FORMD A REBELLUION VS IDEA OF A STANDARDIZD LIT
- 6 PRAYERS WERE DIFF IN DIFF PARTS OF WORLD DEPENDING
- ON EXPERIENCES OF J IN THIS OR THAT NATION SO THAT
- WHEN PB FINALLY SET, SIDDUR, MANY OF THESE PIYUTIM
- WERE ~~not~~ ^{included & remain to this day.}
- 7 TO GIVE U ONE EXAMPLE, HEAR WORDS OF 13TH CENT; P154

*affirmation
command*

B TYPES OF PIYUTIM

- 1 WHAT U HRD ME RD IS PIY THAT ASKS A QUESTION BT THERE ARE OTHR ISSUES AS WELL: ONE P MANY STANZAS LONG ENDS EACH WITH THE ~~REFRAIN~~ "DO NT KP SILENCE!"
- 2 THEN THERE ARE THOSE WHO SK TO BE VINDICATED AND FR THE MOCKERY OF THE GENTILES (P. 169) AND WHO AGAIN FR THAT IF GD DOES NT AROUSE HIMSELF, MORE PERSECUT
- 3 BT, FINALLY, THERE IS NONE MORE PLAINTIVE OR SAD THN THE POEM WRITTEN IN MEMORY OF THE MARTYRS OF BLOIS WHERE THE SEVERITY OF ATTACK IN 1171 WAS UNMATCHD
- 4 P. 6 PAMPHLET; NOTE AMBIVALENCE, ASSUMES HIS OWN GUILT BT CAN NT IDENTIFY IT, VENGEANCE ASKED, COMPLAINT LODGED, HOPE FR REDEMPTION ASSOC WTH JERUSALM
- 5 WHAT~~4~~ HAPPND THEN AS THESE P INCLUDED IN PB, A WHOLE RANGE OF THEOL EXPRESSION ENTERED OUR WAY OF WORSHIP BUT, UNFORT, NT PERMITTD TO REMAIN
- 6 BEC AS SPLINTR GRPS AROSE TO CAUSE CONFLICT WTHIN J COMMUNITY ~~X~~ CONSTANT IDEOL BATTLES &, IN DUE TIME, TH EXPRESSIONS OF PROTEST, ANGER, ARGUMENTATION ELIM SO THAT IN OUR OWN TIME, PRIMARILY, ONLY A REMNANT AS THE UNIFORMITY OF THE PB DICTATES ONLY A WHOLESOME EXPRESSION OF BELIEF, A POS APPROACH TO GD, *raise vs protest*

C CHASSIDISM

- 1 MUCH OF THS XCHANGE IS DUE TO THE MOVEMENT WHICH CAM TO FORE IN L7TH CENT: CHASID WTH ITS EMPHASIS ON DANCE, SONG & LAUGHTR; NT OK WTH GAON OF VILNA!
- 2 NEW APPROACH: SUDDENLY, LANGUAGE OF PRAYER AFFECTD AS PEOPLE PLACED INTO FOREGROUND AS VS RABB AUTHORITY OF EARLIER DECADES & CENTURIES
- 3 SUDDENLY, PEOPLE ON PERSONAL, INTIM TERMS WTH GD & CONFRNTD HIM WTH A NEWFOUND LANGUAGE OF INSISTENCE & DEMANDS WHICH SOUNDS EVEN BETTR IN HEB THAN IN TRANS
- 4 LISTEN, FR EX, TO ANALOGY OF OUR PEOPLE & TEFILLIN AND NOTE ~~RESPEC~~ THE FINAL THREAT: P. 182 OR, LISTEN TO THE ANGER OF THS STORY, P. 184
- 5 THE LIKES OF~~X~~ THESE APPROACHES UNHEARD OF CENT EARLIER AND, ~~OF G, NT IN PB BEC: CLD NT BE ALLOWED BY THE RABB AUTHORITIES BT PEOPLE REMEMBERED~~ *not to speak* →
- 6 WHICH FOUND EXPRESSION AT END OF L9TH CENT BY BIALIK WHO ~~RAID~~ NT ONLY VS GD BT VS PEOPLE WHO ACCE¹/₂PTD THR FATE SO QUIETLY, A FORERUNNER OF THOUGHT FR 20TH

CONCLUSION

A GENERAL

- 1 PROTEST AND ARUMENTATION WTH GD NT SOMETHING NEW IN THE CC; ALREADY PART~~R~~ OF OUR HIST
 - 2 HAVE HEARD OF IT RE BIBLICAL, RABB TIMES & NOW MEDIE
- next ~~with~~ thing is up to date!*

III

B SPECIFIC

- 1 THS NT AN EASY TASK BEC SO MUCH TO SAY ABT OUR OWN TIME AND SO MUCH ALREADY SAID THAT U FAMILIAR WTH PROTEST LITERATURE BT CERT NT PART IOF PRAYERBK AS WQAS THE CASE IN MEDIEVAL & EARLIER TIMES
- 2 THE TIME OF THE PIYUT IS OVER BT TIME OF PROTEST IS WITH US STILL, TO BE SURE *as we refer to 20th cent Shoah!*
- 3 NEXT MO, IN MAY, AT LAST OF THS LECT-SERMN SERIES WILL REFER TO A SENTENCE WRITTEN BY ANSON LAYTNER UP¹/₂ON WHOSE BK THS SERIES IS BASED;
- 4 "THE MODERN JEWS PRAYS WTH ONLY ¹/₂ A HEART, THE OTHR ¹/₂ IS OVERFLOWING WTH ANGER"; THAT VERY SPECIAL ASSESSMENT WILL FRM ~~HRT~~ ^{CORE} OF OUR DISCUSSION NEXT TIME
- 5 AND I HOPE U WILL BE WITH US THEN AS WE CONT OUR DISCUSSION OF WHAT IT MEANS, FR THE JEW, TO ARGUE WTH GD

AMEN

HEB TAB., FRID EVE., APRIL 5, 1991
ARGUING WTH GD, PART 3

PESACH: 1ST DAY, A.M.

INTRODUCTY

A GENERAL

- 1 BASIS OF THS SERMN IN A ~~LITTLE KNOWN~~ NEWS ITEM OF SOME
- 2 WKS AGO, LITTLE NOTICED BY GENERAL PUBLIC
- 3 WHEN THS ACT OF TERRORISM OCCURD / WORLD WAS NT INTERESTED BEC WE STILL WITHIN EUPHORIA OF VICTORY
- 4 IT IS, AFTR ALL, ONLY NOW THAT AS WE TURN ON NEWS ON TV AND OBTAIN OUR DAILY RATION OF MURDER, MAYHEM, BRUTALITY & ASSAULT, THAT WE REALIZE WE BACK TO NORMAL!

B SPECIFIC

emphasized more

- 1 BT THE NEWS ITEM SHOULD HAVE BEEN NOTED; IT CONCERNED THE 4 ISRAELIS WHO WERE STANDING NR A BUS STOP AND WERE KILLED BY AN ARAB FANATIC
- 2 WHO, WITH A KNIFE, SLASHED THEM ALL TO DEATH AND WLD HAVE KILLED MORE HAD HE NT BEEN SUBDUED
- 3 WHAT STRUCK ME SOX FORCEFULLY, - AFTR ALL A ATTACKS VS ISRAELIS IS NOTHING NEW, - IS FACT THAT ONE OF THESE WOMEN WAS A RECENT IMMIGRANT FRM RUSSIA
- 4 ~~AND~~ IT OCCURD TO ME: WHAT HAD THS WOMAN EXPECTED TOGETHR WTH HER FAMILY AS SHE LEFT USSR IN ORDER TO START A NEW LIFE IN ISRAEL & LK WHAT HAPPND TO HER!
- 5 IT IS A QUEST WHICH HAS HAUNTD ME BEC APPLICABLE NT ONLY TO THAT ONE WOMAN BT ALSO TO US HERE / AND MORE SPECIFICALLY RE PESACH TO THE GRP OF SLAVES WHO ~~WERE~~ HAD BECOME FREE. WHAT DID THEY EXPECT IN NEW LAND?

BODY

A RUSSIANS

- 1 LETS RETURN TO THE ORIGINAL INCIDENT, THE DTH OF A RUSSIAN WOMAN AT A BUS STOP.
- 2 MORE & MORE SOVIET IMMIGRANTS ARE ARRIVING IN ISRAEL AND IT IS ANTICIPATED THAT BETWN 1990 & 1993 CLOSE TO A MILLION ~~IMMIGRANTS~~ WILL SETTLE THERE
- 3 WHY? BEC SK ~~A LAND OF~~ FREEDM, ~~OF~~ OPPORTUNITY. ~~OF~~ SELF ESTEEM, ~~OF~~ FREEDM FRM THE DANGERS OF PERSECUTNM AND, AS A CONSEQ, THE DTH BY THS FANATIC IS IRONIC
- 4 AT THE ONSET OF THE WAR A PALNELAD OF IMIGRANTS ~~LEFT~~ FRM BUDAPEST, HAD TO RETURN TO THAT CITY BEC OF A SKUD ATTACK & YET WHEN ASKD WHETHR WANT TO GET OFF NO ONE DID AND WHEN LANDED FIRST GESTURE: A GAS MAS
- 5 AND THEY ARE MORE THAN WILLING; THEY ~~& THEY SK A NEW WAY OF LIFE~~ KNOW THE HIST OF THR PAST; ~~& THEY SK A NEW WAY OF LIFE~~ THEY ARE THE MODERN COUNTERPART TO THOSE WHO LEFT EGYPT
- 6 OUR ANC WERE SLAVES, THESE PEOPLE WILLING TO DO THE LOWEST FORM OF LABOR: STRT SWEEPRS, GARBAGE COLLECT MENIAL TASKS WHICH ND TO BE DONE TO KEEP A SOCIETY *running - nothing is too much to ask of these highly trained & educated people - They had s' > 3N yet 3'!!*

B ISRAEL

1 BT TRANSLATE THS WHOLE CONCEPT BACVK IN TIME, TO THE
EVENT WERE CELEBRATED LAST EVENING; WHAT DID THOSE
EARLY PEOPLE EXPECT, ANTICIPATE? WHO CAN FATHOM IT?

2 OF C, THE OBV REASON WAS TO "SERVE THE LORD", THAT
WAS WHOLE CONFRONTATION BETWEEN MOSES & PHARAOH BT
WHAT DID THS MEAN IN REAL TERMS, IN ACTUALITY?

3 DID THOSE PEOPLE KNOW ABT SINAI, ABT THE LONG WALK
THROUGH THE DESERT, THE MANY CENTURIES OF TRIAL AND
ERROR WHICH WLD LEAD THEM, LEAD US, TO A STATE OF I

4 THEY KNEW WHAT IT WAS TO BE A SLAVE, BUT WE KNOW
THAT THEY HAD LITTLE CONCEPT RE FREE PEOPLE BEC IN
INSTANCE AFTR INSTANCE THEY YEARNED BACK TO THE SECUR.
OF THE FLESHPOTS OF EGYPT

5 BETTER TO LIVE AS SLAVES THAN TO PERISH IN THE UNCER
TAINTY OF THE DESERT; BT AS WE LK AT ISRAEL TODAY,
THE END RESULT OF THR STRIVING, EVEN "TO SRVE GD" - A
QUESTIONMARK & CERT (THS) AN IDEA FILLD WTH AMBIGUITY

6 RECENTLY, A SCANDAL IN ISR RE A CHARGE THAT ORTHO &
ULTRA-O GRPS FUNNELD 11.5 MILL IN GVT FUNDS TO PROVIDE
RELIG EDUC AND "SPIRITUAL RESCUE" FR NEW IMMIGRANTS

7 IN BRIEF, WHAT HAPPND IS THA THE ORTHO ELEMENT OF TH
COALITION GVT HAS USD ITS POWER RE IMMIGR & ABSORPTI
TO BRAINWASH THESE NEW IMMIGRANTS, MOSTLY RUSSIANS,
BT ALSO SOME ETHIOPIANS, INTO A MIND-SET WHICH HERE
WLD BE TANTAMOUNT TO A CULT PERSUASION & UNACCEPTBLE

8 2 DOZ ULPNIM, RUN BY SHAS PARTY, ARE THE BENEFICIAR.
WHILE OF C, "SPIRITUAL RESCUE" HAS NEVER BEEN DEFIN
AND CERT NOT OPENLY, IN PUBLIC FORUM, IN ISRAEL, LET
ALONE IN AMERICA

9 THINK NOW OF THE JUXTAPOSITION OF THESE 2 EVENTS:
EXODUS FRM E "TO SERVE THE LORD" AND THE PRESENT-DAY
"SPIRIT RESCUE" OF RUSS IMMIG AND U BEGIN TO SEE THE
DIFF, THE IRONIES, THE SHAME, OF WHAT WAS ONCE EX-
PECTD AND WHAT HAS NOW COME INTO BEING

0 OF C, CENT HAVE INTERVENED AND WE CAN DO LITTLE ABT
THE SITUATION BT AS IT IS PESACH WE OUGHT TO TAKE
NOTE: WHAT DID THEY MEAN, EXPECT, RE "SERVE LORD" AND
HOW THS PHRASE HAS BEEN MISUSED, MISINTERPRETED IN
OUR OWN TIME

1 A MILL WAS APPROPR LAST SUMMR TO SEND CH OF SOV IM
TO A SUMMR CAMP, TO ONE CAMPING ORGANIZ IN PARTIC
AND THEY NEVER ADVERTISD THR ORTHO ORIENTATION OR
THR TIES TO THE ULTRA-O SEGMENT OF POL PARTY WHICH
MAKES UP A WORKABLE GVT COALITION.

Hebrew Tabernacle of Washington Heights

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Religious School on Premises

PAUL A. KOHLMANN, PRESIDENT
GUNTHER BAUMBLATT, TREASURER
MRS. GERTRUDE MAIER, SECRETARY

CONCLUSION

A GENERAL

- 1 THS LVS US WTH^{our} EXPECTATIONS: NT ONLY WHEN WE CAME TO US BT ALSO FR THE FUTURE
- 2 WE DID NT EXPECT NOR FIND A PARADISE BT FREEDM WAS ASSURD, SAFETY WAS PART OF OUR EXISTENCE AND THE OP WERE THERE WHICH ALLOWD US TO GO AS FAR AS WE CLD
- 3 WE ESCAPD THE SHOAH, WE HOPD THE WORLD WLD LEARN BT AS WE LEARN THRU^{story} PESACH THE OPPRESOR IS ALWAYS THERE READY TO PURSUE US: ~~THEN~~ THE EGYPT, LATER THE GERMANS AND LATER STILL, THE GERM VIA THE IRAQUIS
- 4 WHEN ONE THINKS THAT THE MAJR SUPPLIER OF INGREDIENT TO MAKE GAS & CHEM WARFARE POSSIBLE FR IRAQUIS WERE THE GERMANS, CAN ONLY HOLD ONES HEAD IN DISBELIEF & ECHO WISE SAYING: MORE THINGS CHANGE, REMAIN SAME
- 5 ALTHO, AGAIN, WTH A TWIST: STORY RE GERMN GIRL WHO WORKD ON K SM YRS AGO & R~~E~~TURNED TO HER HOMELAND! NOW, WTH ATTACKS, SHE CALD OLD FR IN IS OFFERING TO TAKE THR CHILDREN TO GERM FR SAFETY WILE WAR ON!
- 6 THE IRRATIONALITY OF THE MIRACLES OF EGYPT FIND THR PARALLEL IN IRRATINAL BEHAVIOR OF HUMAN BEINGS TODA

B SPECIFIC

- 1 AND WHAT MAY WE EXPECT IN THE FUTURE? FREEDOM A PRECIOUS COMMODITY NT READILY AVAIL NOR APPRECIATED: WHAT OF THE HOSTAGES IN LEBANON TO PT TO MOST OBV?!
- 2 PESACH~~a~~ ALMOST EMB US WTH ITS QUESTIONS AND ITS FOC US BEC IT KNOWS OUR SHORTCOMINGS TOO READILY; WE WERE SLAVES, WE WERE IMMIGR, WE & THEY DID MENIAL LABOR, WE CROSSD DESERTS & OCEANS TO GET TO PLAND
- 3 IS ~~IT~~ ALL WE HAD HOPD IT WLD BE, HAVE WE DONE ALL WE MIGHT TO MAKE IT A S¹/₂PEC LAND, DO WE TYHANK GD EACH & EV DAY FR FREEDM WHICH IS OURS & OUR CHILDREN
- 4 & WHILE T~~a~~ASTE OF MATZ~~a~~ CAN BE DOCTRD UP WTH ALL SORTS OF MODERN-DAY TECHNIQUES: EGG, CHOC, THIN, THCK WHOLE WHEAT, ETC THE TASTE OF FREEDM SWEETEST OF THEM ALL AND CERT THE MOST ENDURING
- 5 THAT SHOULD BE THE LESSON FR THIS VERY SPEC HOLIDAY AMEN.

HEB TAB., MARCH 30, 1991; SAT. A.M.
FIRST AM OF PESACH

EILI, EILI!

Traditional Yiddish Melody of Russia and Poland.

„Eili, Eili! lomo asavtonu?“
Mit Feier un Flamm hot men uns gebrennt,
Iberall hot men uns gemacht zu Schand, zu
Spott.
Obzutreten fun uns hot doch keiner nit
gewagt,
Fun unser heiliger Toïre, fun unser Gebot.

„Eili, Eili! lomo asavtonu?“
Tog un Nacht nor ich tracht un ich bet,
Ich hüt mit Moïre unsre Toïre,
Un ich bet: Rette uns, rette uns amol!
For unsre Ovos, Ovos avosseinu!
Hör zu mein Gebet un mein Gewein,
Weil helfen kenst du, nor Gott allein,
Weil: „Sh'ma Yisroel, Adonai Elohenu,
Adonai Echod! —“

Literal Translation.

“My God, my God, why hast thou forsaken me?”
With fire and flame they have burnt us,
Everywhere they have shamed and derided
us,
Yet none among us has dared depart
From our Holy Scriptures, from our Law.

“My God, my God, why hast thou forsaken me?”
By day and by night I only yearn and pray,
Anxiously keeping our Holy Scriptures
And praying: Save us, save us, once again!
For the sake of our Fathers and our Fathers’
Fathers!
Listen to my prayer and to my lamenting,
For only Thou canst help, Thou, God, alone,
For it is said: “Hear, O Israel, the Lord is
our God,

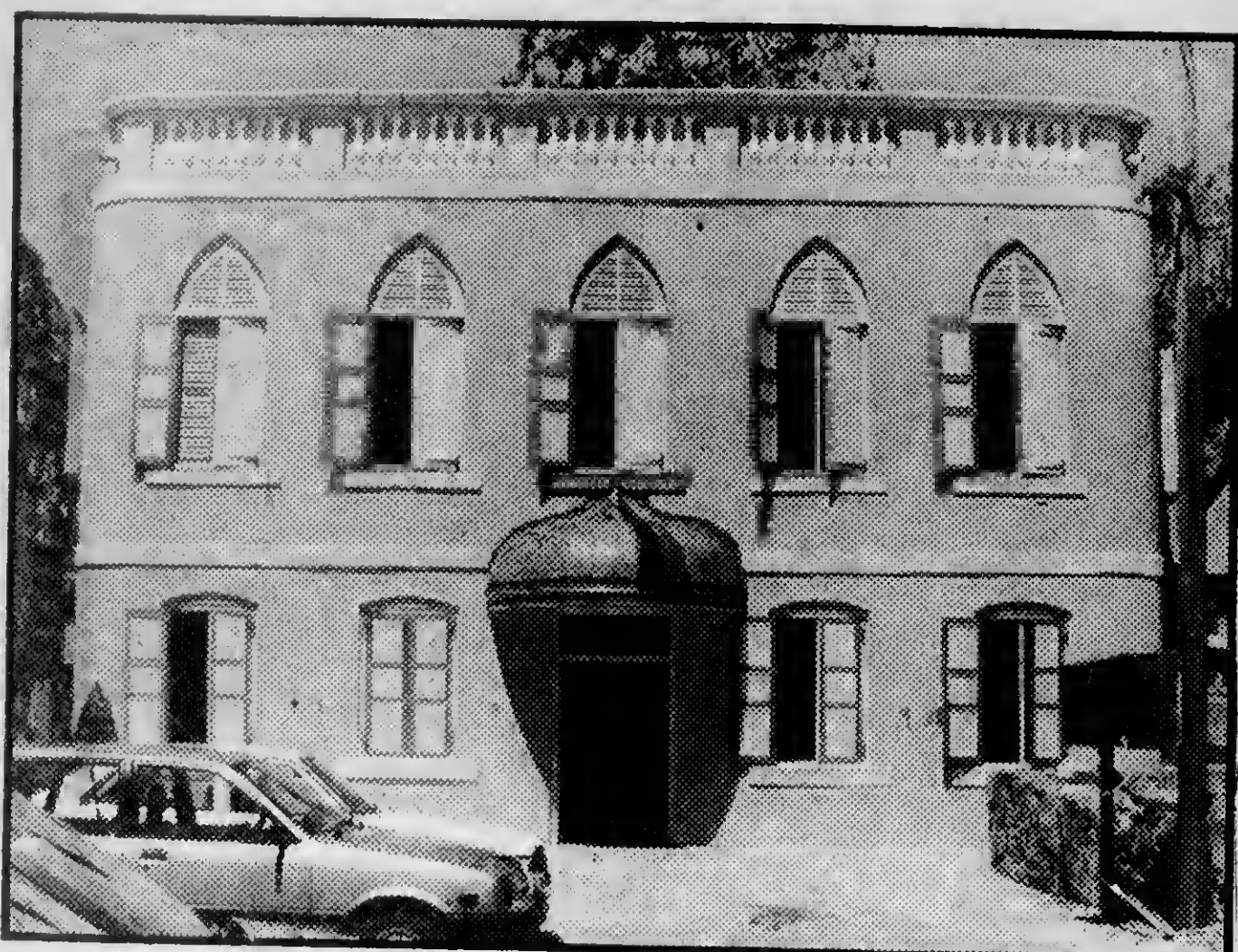
The Lord is One!”—

This Invocation, which is known and sung by millions of Jews in Russia, Poland, and New York's East-side, shows strong influences of synagogal melody. The words are in the Yiddish dialect, which is really a mediæval German, preserved through centuries in the Russian-Polish pale of Jewish settlers. Only the opening and closing Bible-quotations are sung in Hebrew. The despairing outcry: “Eili, Eili, lomo asavtonu?” will be recognized as the second verse of the 22d Psalm: “Eli, Eli, lama sabachthani?” which, according to Matthew xxvii : 46 and Mark xv : 34, were the last words that Christ uttered before his death, and which some of them that stood by misinterpreted as an appeal to the prophet Elijah.

From the various extant musical notations of this song, the one by Shalitt (published by the Jewish Folksong Society of Petrograd) seems best to preserve the free and rhapsodic style and the pathos which works up to the inspired proclamation of faith at the end.

K. S.

A Barbados Synagogue Is Reborn



Nancy Sharkey

Front of the temple, with copper hood replaced over door.

By NANCY SHARKEY

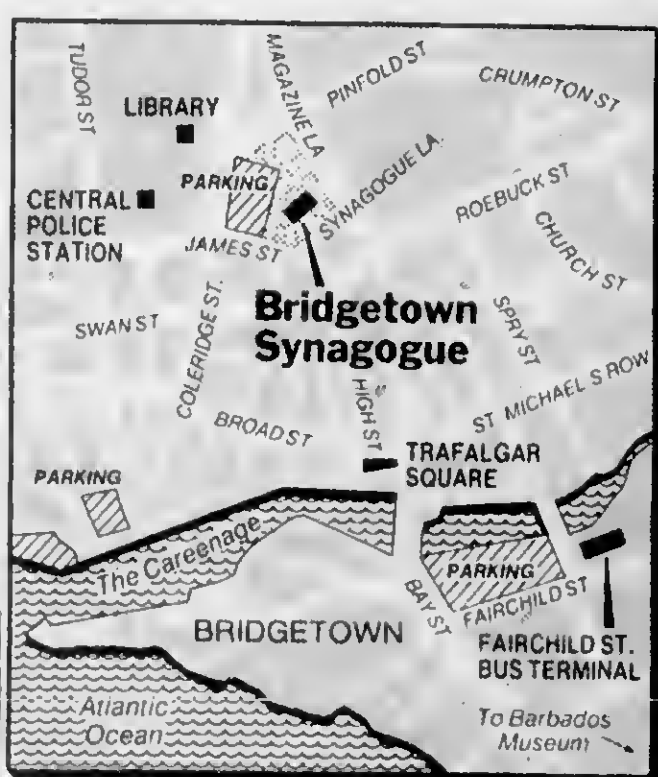
ONE of the Western Hemisphere's oldest synagogues is an unprepossessing building of buff-colored coral stone and mortar tucked away on a side street in Barbados's capital, Bridgetown, and surrounded by the centuries-old graves of the island's Jewish settlers.

The first synagogue on the site was built about 1651 by Jews from Recife, Brazil, fleeing Portuguese lands to English territories during the Inquisition. The original building was destroyed in a hurricane in 1831, and rebuilt two years later. (Curaçao's synagogue, built in the 1660's, is the oldest continually operating synagogue in the hemisphere.)

The Bridgetown synagogue, deconsecrated early in the century, was seized by the Barbados Government about five years ago and scheduled for demolition. But through the tenacity of the island's tiny Jewish community, it is now a Barbados National Trust property and is undergoing a \$1 million restoration. The building, a short walk from the main shopping district, is to be rededicated as a synagogue when the restoration is finished by next winter. It will remain a National Trust property.

Today, the building's exterior, with its balustraded roofline, lancet-shaped windows and thick walls with rounded corners, appears much as it did in the 1830's, the prosperous days of Barbados's Jewish community, which led the island's sugar industry.

Walking down the narrow streets in the district, a visitor finds it easy to imagine the life of the community, which in those days numbered about 800. Many of them lived a block from the temple, on what was then known as Jew Street. Today it is Swan Street and has stores selling clothing, jewelry and dry goods, while carts at curbside spill over with pineapples, bananas, mangoes and melons. But looking up to the second floor, one can still see the reconstructed balconies, where in the cool breezes of the eve-



The New York Times/Dec. 11, 1988

munity. The Recife refugees stopped on Barbados en route to Holland and other safe havens in the British Empire that Oliver Cromwell had recently opened. The English settlement on Barbados was established in 1627; the first Jewish settlers arrived a year later. They prospered in the sugar industry and built their temple, Kahal Kadosh Nidhe Israel, in the early 1650's. Public worship for Jews in Barbados came in 1654, three years before England allowed it.

After the storm and rebuilding, an item in The Barbados Globe of April 1, 1833, fairly glowed with praise about the new structure: "It is 37 feet high and receives considerable strength from the rounding of the angles, which are capped with large antique centers uniting a balustraded parapet all round, the roof being so little elevated as not to be perceived . . . the whole of the exterior is lightly tinged of stone color and scored out in blocks. The appearance altogether is classical and chaste."

Over the next century, the sugar industry dwindled and many of the Jews either left or converted to Anglicanism. By the mid-1920's, only one observant Jew was left, Edmund Baeza. In 1929, he negotiated the deconsecration and sale of the temple to Henry Graham Yearwood, a Bridgetown lawyer. A temple of Sephardic roots in London, the Bevis Marks

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The Bridgetown synagogue, deconsecrated early in the century, was seized by the Barbados Government about five years ago and scheduled for demolition. But through the tenacity of the island's tiny Jewish community, it is now a Barbados National Trust property and is undergoing a \$1 million restoration. The building, a short walk from the main shopping district, is to be rededicated as a synagogue when the restoration is finished by next winter. It will remain a National Trust property.

Today, the building's exterior, with its balustraded roofline, lancet-shaped windows and thick walls with rounded corners, appears much as it did in the 1830's, the prosperous days of Barbados's Jewish community, which led the island's sugar industry.

Walking down the narrow streets in the district, a visitor finds it easy to imagine the life of the community, which in those days numbered about 800. Many of them lived a block from the temple, on what was then known as Jew Street. Today it is Swan Street and has stores selling clothing, jewelry and dry goods, while carts at curbside spill over with pineapples, bananas, mangoes and melons. But looking up to the second floor, one can still see the reconstructed balconies, where in the cool breezes of the evening a century and a half ago the men might have sat and conversed building to building.

The history of the synagogue is in many ways the history of this com-

NANCY SHARKEY is deputy editor of the Travel section.



The New York Times/Dec. 11, 1988

munity. The Recife refugees stopped on Barbados en route to Holland and other safe havens in the British Empire that Oliver Cromwell had recently opened. The English settlement on Barbados was established in 1627; the first Jewish settlers arrived a year later. They prospered in the sugar industry and built their temple, Kahal Kadosh Nidhe Israel, in the early 1650's. Public worship for Jews in Barbados came in 1654, three years before England allowed it.

After the storm and rebuilding, an item in The Barbados Globe of April 1, 1833, fairly glowed with praise about the new structure: "It is 37 feet high and receives considerable strength from the rounding of the angles, which are capped with large antique centers uniting a balustraded parapet all round, the roof being so little elevated as not to be perceived . . . the whole of the exterior is lightly tinged of stone color and scored out in blocks. The appearance altogether is classical and chaste."

Over the next century, the sugar industry dwindled and many of the Jews either left or converted to Anglicanism. By the mid-1920's, only one observant Jew was left, Edmund Baeza. In 1929, he negotiated the deconsecration and sale of the temple to Henry Graham Yearwood, a Bridgetown lawyer. A temple of Sephardic roots in London, the Bevis Marks Synagogue, acted as trustee and supervised the deconsecration and sale of the temple and contents. Bevis Marks became custodian of the Torah and silver breastplate, pointer, cup and candle sticks.

Continued on Page 41

Reclaiming the past

The Synagogue

The Bridgetown Synagogue will be open this winter Monday through Friday from 9 A.M. to noon.

It is an easy walk from the downtown shopping district. From Broad Street, turn north onto Coleridge Street and walk past Swan to James Street. Turn left on Synagogue Lane to the main entrance. There are graves to the left and right of the path. From other parts of the island, one can take a taxi and ask the driver to stop at the Central Police Station on Coleridge Street, which faces the women's entrance to the synagogue. Barbados also has a reliable bus service with a terminus in Bridgetown. From the bus station on Fairchild Street, walk over either bridge across the Inner Basin to Trafalger Square. Walk north on High Street and turn left onto James Street. Take the next right, on Synagogue Lane.

More information: Synagogue Restoration Project, Post Office Box 256, Bridgetown, Barbados; telephone 809-432-0840.

Other Sites

The Barbados National Trust has several other interesting properties, including a sugar windmill with its machinery intact, a couple of signal stations with dramatic views, and the trust's headquarters building dating from the 1890's, originally the winter

home of Marshall Field.

The trust also holds plantation-house tours on Wednesday afternoons from January to April; admission is about \$5. More information: Barbados National Trust, Pine Road and Tenth Avenue, Belleville, Barbados; 809-426-2421.

The Barbados Museum and Historical Society, in the old military prisons of the British garrison in Bridgetown, traces the history of Barbados from the days before settlement and examines the island's natural world. The museum (809-427-0201) is open Monday through Saturday from 9 A.M. to 6 P.M. Admission is \$4.

Reading

A detailed study of the cemetery and the Jewish community was made in the 1950's by a businessman and sometime historian, E. M. Shilstone. His book, "Monumental Inscriptions in the Jewish Cemetery in Bridgetown, With Historical Notes From 1630," was reissued this year by Macmillan Caribbean (Roberts Stationery Barbados). It was originally published in 1956.

More information on the Jewish settlement of Barbados is available from the Barbados Board of Tourism, 800 Second Avenue, New York, N.Y. 10017; in New York, 212-986-6516; in California, 213-380-2198; elsewhere, 800-221-9831.

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Barbados

Continued From Page 37

Over the next 60 years, successive owners modified this classical and chaste building. The lancet arches above the windows were removed, and the windows became louvered squares. The balustrade and original roof were covered. A full second floor was added, replacing the women's gallery that projected from three sides of the interior and overlooked the altar. A lowered ceiling and new floor were put in. The building was used alternately as a warehouse, the headquarters of a horse racing club, a law library and the offices of a wholesale trading company. The cemetery outside, containing graves dating to the 1660's, received harsher treatment. For years it was used as a dump site. Rubble and trash covered the stone graves.

Soon after the sale of the temple, another migration of Jews to the island began, this time from Europe. The first to arrive was a Pole from Lublin named Moses Altman. (His grandson, Paul Altman, a real-estate agent on the island, has been the prime force behind the restoration, which is being supported by the American Jewish Congress, the Commonwealth Jewish Trust, the Canadian Jewish Congress and private donations.)

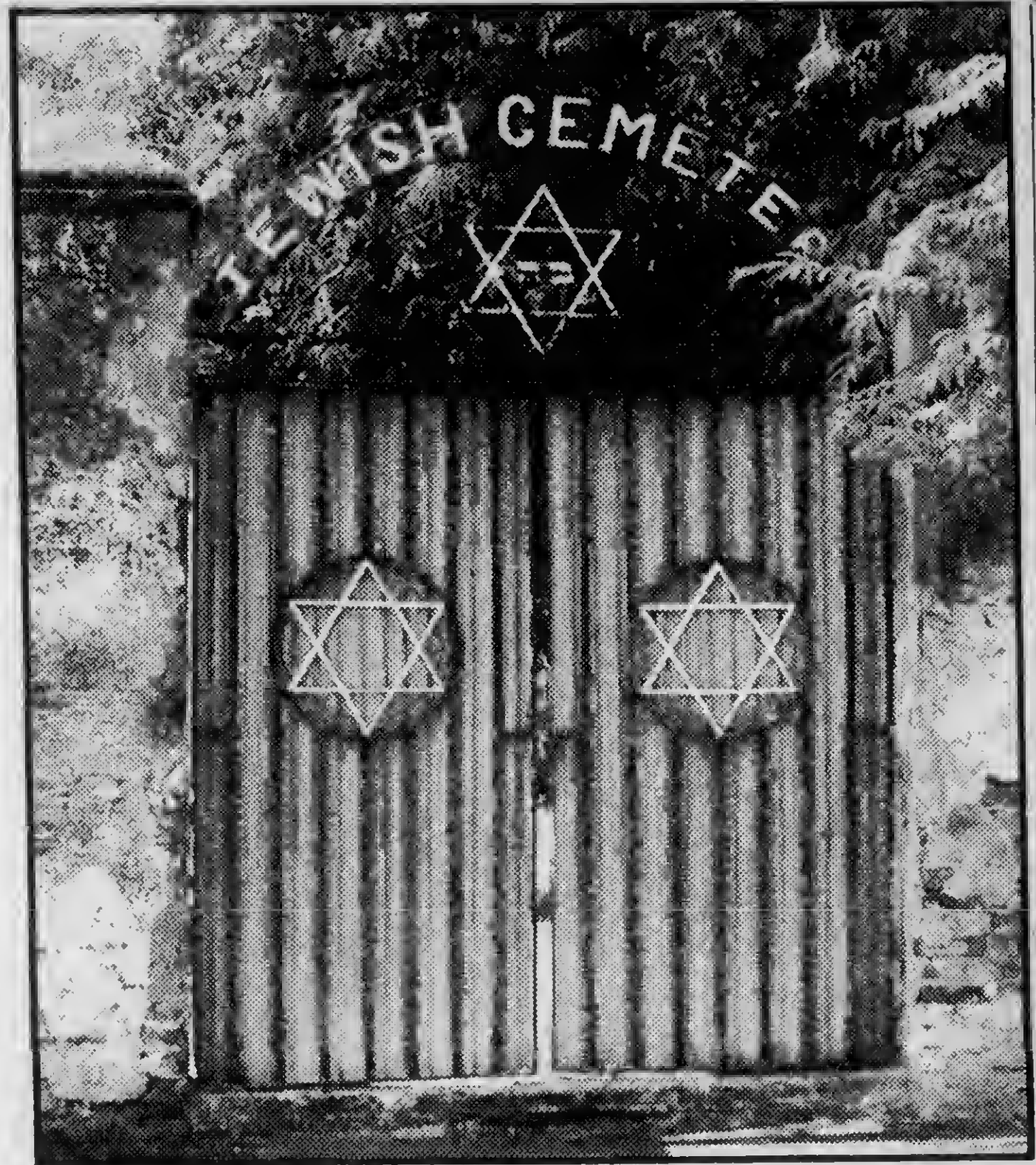
The property fell increasingly into disrepair. Finally, in 1983, the Barbados Government seized it, intending to raze the building and erect a courthouse. The site is across the street from the current one. The island's Jewish community, which numbers about 60, and other interested Barbadians petitioned the Cabinet to turn the building over to the National Trust. It did so in 1985 and renovation work, led by Paul Altman, began two years ago.

All the additions of the last 60 years were removed, and the building was stripped down to its two-foot-thick walls made of coral stone rubble and mortar — a virtually hurricane-proof bulk. That the original roof timbers remain intact is no surprise; they are five times thicker than modern building specifications would require — again, hurricane-proofing by a community that had lost its place of worship. The windows are now framed by double sets of peach-colored shutters, louvered inside and solid outside. The copper hood over the main entrance has been replaced, and the original roof and its detailed balustrade have been uncovered. The double steps to the women's entrance have been rebuilt and the doorway restored.

THE main task now is to restore the interior to its appearance when the temple opened in 1833. Thus the interior will remain traditional. The bimah, or reader's desk, will be widely separated from the ark in the center of the synagogue. Benches downstairs and in the gallery will form horseshoes facing the interior rather than the ark. When the synagogue is reopened, however, men and women will not be segregated for services.

Inside, the gallery with its honeycomb latticework has been replaced. Eight chandeliers copied from the originals, which wound up in the Henry Francis du Pont Winterthur Museum in Delaware, are being installed along with a dozen wall sconces. A circular stained-glass altar window, with a Star of David at its center, has been installed. Faux marble columns divide the space on the main floor, made of alternating squares of black and white Italian marble.

The restoration project is negotiating with the London synagogue for



Old gate to cemetery on Magazine Lane.

Nancy Sharkey

the return of the silver and the torah. Other property was held in the Barbados Museum, including a mahogany bench, a marble laver, the Hanukkah lamp and an antique clock. These are returning to the temple. New benches, with seating for 300, are being copied from the original in island mahogany.

The temple's main gates, which had been at a private home, are back in place in the stone wall surrounding the property. The cemetery, with 400 graves, has been cleaned and the stones repaired. Some are inscribed in Hebrew, English and Ladino, a

blend of Spanish and Hebrew spoken in the Sephardic community.

These stones tell many stories. One says, "Underneath this tomb lies the earthly remains of Benjamin Mas-sia.... He had been reader of the Jews Synagogue for many years without fee or reward and performed the office of Circumciser with great applause and dexterity."

Today a new community of winter visitors leaves pebbles as calling cards on the edges of these tombstones, which are testament to a small Barbadian community that has kept its history alive.

ARGUING WTH GOD: II
THE EXILE

INTROD

A GENERAL

- 1 THE J TRAD OF "ARGUING WTH GD" HAS INTRIGUED ME FR MANY YRS BUT IT WAS NT UKNTIL I RD ANSON LAYTNER'S BK BY SAME NAME THAT THINGS CAME INTO FOCUS
- 2 AM TRYING THS SPRING, - ONCE A MONTH FRM JAN THRU MAY- ~~TO LECTURE ON THS TOPIC & HOPE TO DO IT~~ WITHOUT TOO MANY INTERRUPTIONS SUCH AS WAR OR SNOW ~~ETC.~~
- 3 THS EVES TALK IS THE SECOND; OUR TOPC IS MORE SPECIFICALLY "ARGUING WTH GD" IN TERMS OF THE EXILE

B SPECIFIC

- 1 IN JAN, AT THE TIME OF MY FIRST LECTURE, SPOKE OF THIS UNIQUE EXPERIENCE ~~AMONG THOSE OF OUR FAITH:~~ *during Biblical times* THAT IT WAS ALMOST A MATTER OF COURSE TO ARGUE/GD
- 2 IT WAS NOTH HERETICAL, IT WAS NOTH UNUSUAL, IT WAS NOT AN ISSUE ON WHICH HINGED THE FATE OR FUTURE OF OUR PEOPLE; IT WAS SIMPLY DONE
- 3 WE ARGUED WTH GD BEC WE HAVE THAT KIND OF CLOSE RELATIONSHIP, BEC WE HAVE A COV RELATIONSHIP WTH HIM, AND BEC WHILE WE MAY NT UNDERSTAND & CERT NT APPROVE OF WHAT HE DOES WTH AND TO HIS PEOPLE, WE ARE, AT THE VERY LEAST, ENTITLED TO A RESPONSE
- 4 THIS IS TURE BEC WE URGE IT UPON HIM FR HIS NAMES SAKE, BEC THE DEAD CANT PRAISE HIM, BEC OF JERUSALEM AND THE TEMPLE, BEC IT IS INHERENT IN OUR COVENANT

BODY

A HISTORY

- 1 SIMPLY AND QUICKLY TO REFRESH YR MEMORIES, LET ME CITE BUT A FEW ~~SIMPLE~~ EXAMPLES OF ARGUING WTH GD FRM THE VERY BEGINNING OF OUR RELATIONSHIP WTH HIM
- 2 U MAY RECALL THE STORY OF ABE RE SOD & GEM WHERE AB ARGUES VOCIFOROUSLY FR THE FACT ~~THAT THE GD OF ALL THE RIGHTEOUS SHOULD NT DESTROY THE RIGHTEOUS~~ THAT THE JUDGE OF ALL SHOULD NT JUDGE IN GENERALTIE AND ~~THE~~ JUDGE THE BAD WTH THE GOOD
- 3 GD IS CALLED TO ACCOUNT AS EARLY AS ABE AND INDEED ABE WINS THE ARGUMENT; EVEN IF 10 RIGHTEOUS PEOPLE ARE TO BE FOUND IN THESE CITIES, NO DESTRUCTION
- 4 A SECOND EXAMPLE, AGAIN WITH THE PATRIARCHS, CONCR JACOB BUT HIS CONFRONTATION IS A PHYSICAL ONE: AT THE RIVER JABBOK WE BATTLES ~~INTO &~~ THROUGH THE NIGH AND FINALLY MAKES GD TAKE COGNIZANCE OF HIS NEEDS
- 5 AND WHO CAN FORGET JERE CRYING OUT IN PERSONAL PAIN "CURSED BE THE MAN WHO BROUGHT NEWS TO MY FATHER SAYING A SON HAD BEEN BORN TO HIM", WOULD THAT I HAD *died in the womb -- bec can't bear the terrible burden of prophecy to his own people*

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6 AND CERT, LAST BT NOT LEAST, WHOAT OF JOB WHO IS
PLAGUYED ALMOST BEYOND ENDURANCE AND CHALLENGES GD
BEC OF HIS TRAGEDY/AND FINALLY SENSES THE ANSWER
IN GDS PRESENCE

B EXILE

- 1 THS TIME WE LV THE BIBLICAL ~~TIME~~ ^{Era} AND PROCEED A FEW
CENTURIES AND WE FIND THAT CHALLENGE TO GD THERE ALS
- 2 THS COMES ABT WTH THE ~~DESTRUCT~~ OF TEMPLE, THE SCATTR
ING OF THE PEOPLE AS THEY ARE DEFEATED/AND THS EXILE
IS EXACERBATD AFTR THE FAILED BAR K REBELLION
- 3 IT IS, AND HERE IS ~~THE~~ NEW INSIGHT, NT JUST THAT
THE PEOPLE HAVE BEEN DEFEATED WHICH IS BAD ENOUGH,
BUT HOW TO EXPLAIN THS TO THE OTHER NATIONS?
- 4 THEY SEE THINGS SOMEWHAT DIFFER⁴ENTLY: THE NATIONS
WILL GLOAT AT THE DEFEAT AND SAY THAT THS GD CANT
BE SO POWERFUL AFTR ALL ~~IF~~ PERMIT⁴A DEFEAT⁴ DOES GD
REALLY WANT THIS KIND OF AN IMAGE? WHY HAS HE ALLOD⁴
5 AS IF THS NT BAD ENOUGH, FRM NEW XIAN FAITHS PT OF
VIEW: IMPLIED A WHOLE NEW THEOLOGY: DEFEAT WAS IN-
DICATIVE THAT ¹THE J PEOPLE HAD BEEN REJECTED³ HAD BEE
SUPERCEDED BY JESUS AND ³IMPLIES A DIVINE REJECT OF ~~J~~
AND ¹THE ELECTION OF A "NEW ISRAEL" = XIANITY
- 6 PROBLEM WAS NT JUST THS ONE DEFEAT OR EXILE FRM JUD
BT HISTORY OF OTHER DEFEATS WHICH X NOW USD FR ITS
OWN ENDS: EGYPT, DESERT, ROME & GREECE = ALL "GOLUS"
AND THESE BUT PREPARATIONS FR PRESENT EXILE, ~~PREPA-~~
~~RATION FR JES & X~~; FR JEWS AN UNT~~RE~~ENABLE POSITION &
ONE THAT HAD TO BE CONFRONTED, GD HAD TO BE ARGUED
- 7 ~~8~~ 1ST R FORMULATD THR OWN ANSWERS: TRAGEDY OF EXILE
IS A TEST FOR RIGHTEOUSD, CLEANSE FRM SIN NOW & LATR
TO BE REWARDED; REWARD NT NOW BT IN WORLD TO COME;
INCENTIVE FR STUDY, PRAYER & REPENT AS A SUB FR DE-
STRUCTION OF TEMPLE & IT SAC CULT
- 8 THE PARALLELS TO JOB ARE OVBIOUS TIME & AGAIN AND
JB IS IDENTIFIED WTH ISRAEL AND THEN WTH JERUSALEM
EACH MAY HAVE BEEN DEFEATD BT THEY WILL STAND UP TO
THE ENEMY BEC THEY KNOW OF GDS PRESENCE & THEY = JUS

CONCLUSION

A ANSWERS

- 1 HOW THEN DO WE KNOW THAT ISR WILL SURVIVE EXILE ²
WHICH ARGUMENTS WILL THEY USE VS GD, IN ORDER TO LV
- 2 FIRST, TRAD TELLS US THAT/ALL THE PAT & MAT OF THE
PAST ALLIGND THEMSELVES VS GD
AND EACH OF PAT & MAT SPKS AND THS IN ONLY ONE SOURC
SEE P. 77, 78, 79F
- 3 AND ARGUMENTS HAVE WON AGAIN.

B SPECIFIC

- 1 WHAT WE ND NOW IS COMFORT, FRTHR TIME AND FR OURS ^{How?}
AND IT SEEMS QUITE OBVIOUS THAT R WEAVE THESE STORI
IES USING ANC NAMES AND PERSONALITIES BT REFER
BASICALLY TO THR OWN TIME
- 2 IT IS SAFER TO SPK IN THE NAME OF AN ABE THAN OF A
SITUATION OR CONFLICT WTH ROME IN THR OWN DAY; THE
EXILE IS THE SAME ^{Just}
- 3 THEY KNOW THAT GD ~~CAN~~ BE APPROACHD BEC HE CAN NO
MORE HAVE HIS GD NAME DAMAGED THAN THEY CAN;
HE SUFFERS WHEN THEY SUFFER, HE IS ENSLAVD WHEN ISR
IS ENSLAVED AND HE IS REDEEMD WTHEN ISR IS REDEEMED
- 4 SOME MIDRASHIM EVEN SHOW GD AS BEING ASLEEP OR BEIN
BOUND WTH ONE HAND BEHIND HIS BACK BT MOSTLY, HE
WEEPS WHEN HIS PEOPLE WEEP
- 5 PERHAPS BEST SUMMARIZD IN PAASAGE FRM MECHILTA:
P. 83 (BOTTOM) *In this instance as with Rachel earlier, same*
- 6 IT SEEMS, AS WE RD THE T~~R~~EXTS, THAT NO OTHER EVENT
EXCEPT ~~THE~~ GCALF BROUGHT FORTH SO MANY ARGUMENTS
VS GD AND HIS POWER TO AFFLCT AND AFFECT THE PEOPLE
AND YET, WITH IT ALL, PEOPLE ARE NOT ALONE ^{Just know}
- 7 OR, AT VERY LEAST, DO NOT FEEL THEMSELVES ALONE
AND THAT IS THE BASIC COMPROMISE OVER THE CENTUR-
IES BETWEEN GD & PEOPLE: THAT NO MATTER WHAT, WE
MAY ARGUE, BECOME BITTER, SHAKE OUR FISTS VS HEAVN
- 8 BT, ABOVE ALL, WE NT ALONE. ^{they} MAY NT UNDERSTAND BT
NT ALONE; MAY NT RECOGN ANSWERR BT NT ALONE; MAY
NT APPREC SITUATION BT NT ALONE; MAY WEEP AS A
PEOPLE OR AS INDIV BUT WE NT ALONE
- 9 WE WILL ~~EX~~AMINE THEWSE THOUGHTS MORE FULLY NEXT
MONTH BT THEN NT IN TERMS OF EXILE BT IN THE CRUCIE
OF MEDIEVAL HORROS, AN ANTECEDENT TO SHOAH OF MOD-
ERN TIMES. *who knows when & how we will find an*

AMEN *answer!*

HEB TAB., FRID EVE., MARCH 8, L991

ARGUING WITH GD, PART II BY ANSON LAYTNER
THE EXILE

(x) p. 83

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NASTY GIRL: II: MOVIE

INTRODUCT

A GENERAL

- 1 AM DEVOTED LAST WKS SERMN & THS EVES TO DISCUSSION OF MOVIE STILL POPULR IN NY: NASTY GIRL; A FILM WHICH HAS WON INTERNATL RENOWN FR SUBJECT MATTR
- 2 CONCERNS YOUNG WOMAN WHO WANTD TO WRITE ESSAY RE HR CITY DUR NAZI TIME BT SUDDENLY ALL RECORDS OF PREV ~~TIMES~~ ^{Times} WERE CLOSED TO HER & SHE CLD NT PROCEED WTH HER WRITINGS & SUBSEQ HAD TO ABANDON THEM
- 3 YNG WOMAN OF FILM, SONYA, WHO WAS B 1960 HAD TO RELIVE ACCUS OF HANNAH ARENDT WHO SPOKE OF BANALITY OF EVIL AS TOWNSPEOPLE CLAIMD NT TO HAVE KNOWN A THING, WILL NT ACCEPT ANY RESPONSIB & WERE JUST AV, ORDI CITIZEN
- 4 BY VIRTUE OF HER INVESTIGATIVE ~~DESIRE~~ ^{persistence} SHE = NASTY G

B SPECIFIC

- 1 LET ME REPEAT FRM LAST WKS SERMON IDENTITY OF TOWN & PLACE; FILM = PFILZING BT IN REALITY = PASSAU, A TOWN IN DPEST BAVARIA, NR AUSTRIAN BORDER
- 2 WHY OF SPEC ~~CONSEQ~~? EICHMAN M IN PASSAU, HITLR LVD THERE, HIS BR EDMUND WAS B THERE & BY STRANGE COINCIDENCE HIMMLERS F TAUGHT ~~HIT~~ AT SAME HS WHICH EDM ATTENDED
- 3 CAN READILY UNDERSTAND WHY PASSAU DOES NT ADVERTISE ITS BACKGROUND BT IT IS IN THS TOWN IN 80 THAT ANJA WRITES 1ST ~~ESSAY~~ & IN 82 BEGINS HER MAJR WORK RE PASSAUS PLACE DUR NZ TIMES & THAT BEGINS CONFRONTATY

BODY

A MOVIE

- 1 FILM OPENS WITH GRAFFITTI ON WALL ASKING EMBARRASSING ⁽⁺⁾ QUEST: "WHERE WERE U 39-45; WHERE ARE U NOW?" & ~~THAT~~ SETS TONE OF CONFRONTATION
- 2 AFTR ALL, WE TALKING ABT INNOCENT SCHL YRS HERE, A YOUNG GIRL GROWING UP IN HER HOME TOWN WTH NO INDIC OF WHAT IS TO COME; ~~HERS~~ & HER FAM IS SIMPLE LIFE
- 3 BT AS SHE BEGINS TO GAIN RENOWN IN PASSAU BEC WON A NATION-WIDE ESSAY CONTEST & SHE AIMS TO WRITE RE PAS DURING WAR: DISCOVERED A NEWSPAPER ITEM FR '34 WHERE 2 CLERGYMEN DENOUNCD A J BUSINESSMAN
- 4 AS SHE IS SHAKEN THAT PRIESTS WLD DENO⁹UNCE ANOTHR HUMAN BEING, AFTR ALL SHE A PARTIC BRILLIANT PRODC OF CATH EDUC, SHE ALSO FINDS THZAT NO ONE RECALLS!
- 5 SHE WINS FIGHT TO OPEN RECORDS SEALED IN ARCHIVES & FINDS NT ANSWERS BT MORE QUESTIONS: RACIAL REMARKS ARE MADE BY A "RESISTANCE FIGHTER": A JUDGE WHO RULED OVER COURT WHICH SENTNCD MANY TO D ESCAPES HER QUEST BY SAYING THAT, AFTR ALL, IT WAS ~~SW~~ WARTIME; & FINALLY: RE CCMPs, ONE TELLS HER THAT THEY LIKED BEING THERE!
- 6 *she knows by now that all not as kind decent as they like to believe or want her believe (x) about war & nazis!*

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B RESPONSE BY TOWN

- 1 MUST REMEMBR THAT THESE EVENTS, ALL BASD ON TRUE EXPERIENCE, WERE HAPENING WELL AFTER WAR WHEN NZ INFLU EITHER MUTED OR ELIMINATED
- 2 FAR FROM IT: PEOPLE ASK WHY SHE DOING THIS QUEST, = A SIGN OF DISLOYALTY; HER APT BOMBED BY MEN WHO HIDE BEHIND MASKS; SKINHEADS IN TAVERN TALK OF THE NASTY GIRL WHO STICKS HER NOSE INTO AREA NT HER RIGHT/*Concern*
- 4 ~~NASTY~~ GIRLS HUSB, LVS HER & THR 2 CHILDRN BEC CANT TAKE THE PRESSURE OF BEING AN OUTSZIDER, TAINTED BY AGGRESSIVE NATURE OF HIS WIFE WHO, IN REALITY, IS NO MORE THAN A UNIV RESEARCHER EXCEPT THAT SUBJECT IS ~~THE~~ TOWN & ITS PEOPLE & CONSEQ ARE TREACHEROUS
- 5 RECURRENT THEME: IS NZ DEAD? THERE ARE SOME ESTIMATE THAT MAINTAIN THAT 2.5MILL SELF-DECLARD FASCISTS BELONG TO RIGHT-WING POL ~~PARTIES~~ GROUPS IN EUROPE = A VERY LARGE NUMBR INDEED! "*where 39-45 -> there now*" = 10 print.
- 3 FURTHER, A PHARMACIST WILL NT GIVE EAR DROPS FOR TH AILING CHILD OF NASTY GIRL, OUT OF HATRED; PEOPLE SHUN THEM IN THE STREETS, LOT OF TWO CH DIFFIC IN SCHOOL SINCE IN SMALL TOWN SUCH AS PASSAU ALL KNOW
- 6 IT MAY BE THAT FAM IS SUPPORTIVE BT KHUSB HAS ALREADY LEFT BT WE HAVE NO WAY OF ASSESSING PSYCH SCARS ON THME 2 CHILDREN, NT TO SPK OF ANJAS LONELINESS AS SHE PERSISTS IN FIGHTING FR WHAT SHE BELIEVES IS JU

C RESOLUTION

- 1 WHAT HAPEND TO REAL-LIFE NASTY GIRL? SHE WENT ON TO WRITE A BEST-SELLING BK: "A CASE OF RESITANVCE AZND PERSECUTION, PASSAU 1933-39"
 - 2 FURTHR, BETWN 1988 & 1990 SHE WROTE 3 MORE BKS, ONE A YR & THS CERT DID NT ENDEAR HER TO TOWNSPEOPLE & ALL THIS BEFORE SHE WAS 30 YRS OLD
 - 3 IN RECENT YRS, WON INTERNATL HIST/LIT PRIZES INCLUD 3 HON DOCTORATES, INCL VIENNA AND SORBONNE BT OF C, STILL HAS NT WON ACCEPTAN CE WITHIN OWN ~~HOMETOWN~~ *home town*
 - 4 SHE HAS ACCUSED HER HOMETOWN OF "HIST AMNESIA" & HAS CARRIED BATTLE FURTHR BY INSISTING THAT THERE ARE MANY MORE CITIES JUST LIKE PASSAU EXCEPT THAT THEY DO NOT HAVE A HISTORIAN AMONG THEM TO ~~CAUSE~~ *cause* EXPOSE AND PUBLIC HUMILIATION AND SCZANDAL *wife*
 - 5 WHEREAS ON OTHR SIDE, PASSAU ACCUSES HER OF BEING MENTALLY ILL BEC SHE IS SO UNLIKE EVERY OTHER ORDINARY, DECENT, AVERAGE GERMAN CITIZEN, *Not that wrong on P. but*
 - 6 IN MOVIE, AS WELL AS IN REAL LIFE, BATTLE JOINED AND ~~RESULT~~ IS QUITE ~~&~~ UNIQUE AND HIGHLY EMOTIONAL: ~~MOVIE~~ WHICH MUST BE SEEN TO BE PROPERLY APPRECIATED AND
- It is certainly highlight of the film - covering at very end*

CONCLUSION

A GENERAL

- 1 HOW DOES MOVIE END? CROWD ASSEMBLED WITH MAYR IN ATTENDANCE AND ALL TO PAY TRIBUTE TO ANYA, BY DEDICATING A BUST OF HER HEAD IN RECOGNITION OF HER PERSEVERANCE
- 2 WE TAKE IT ALL IN; ~~ALL~~ THE DIGNITARIES, ~~ALL~~ THE MANY SPEECHES, THE CLERGY ASSEMBLED WITH SOLEMNITY AND WE TRY TO LOOK INTO ANYA'S FACE, EYES TO GAGE HER MOOD AND REACTION
- 3 SHE OUGHT TO BE GLAD THAT AT LONG LAST SHE HAS FOUND ACCEPTANCE AND ON SO HIGH, FORMAL A LEVEL; SHE MUST BE DELIGHTED
- 4 BUT REVERSE OCCURS, IN A SHOCKING ENDING: ANYA IN A STORM OF VOCAL PROTEST REJECTS THE BUST AND THE DEDICATION AND AT THAT MOMENT WE TOO KNOW THAT IF SHE ~~is~~ ~~WERE~~ TO BE HONEST, THAT ONLY COURSE OPEN TO HER

B SPECIFIC

- 1 SHE DOES NT WANT TO BE ACCEPTED BY THEM, SHE DOES NT WANT TO ACCEPT THE HONORS OR THE SELF-SERVING ADULATION BECAUSE ONCE SHE DOES THIS, THEY WILL HAVE WON.
- 2 THEY STILL ARE THE BIGOTED, BANAL, EVIL INDIVIDUALS WHO CAUSED SO MUCH HARM IN YEARS GONE BY
- 3 NOTHING ELSE CAME TO MY MIND OTHER THAN BIBLICAL INJUNCTION THOU SHALT NOT FOLLOW MULT TO DO EVIL! & THAT IS EXACTLY HOW SHE HAS CHOSEN TO LIVE (EX 23)
- 4 SHE WILL NOT FALL INTO THE TRAP, WILL NOT ADJUST TO LOWEST COMMON DENOMINATOR, WILL NOT ACCEPT THE CONGRATULATIONS SO THAT THEY MIGHT ~~SMUGLY SAY: THAT~~ HAVE TRIUMPHED OVER HER AFTER ALL ~~slowly~~ ~~the~~
- 5 THERE IS A LESSON IN ALL THIS FOR US OF OUR TIME: NOT TO FORGET; THE PAST IS THE ANTECEDENT OF WHO WE ARE TODAY
- 6 CHANGE COMES FROM WITHIN, AS YK TEACHES US, NOT TO FOLLOW MULT TO DO EVIL AS BIBLE TEACHES US, NOT TO ACCED TO ALL THE WRONG REASONS AS J TRAD TEACHES
- 7 IN THAT WAY WE CAN HELP TO RETAIN OUR INTEGRITY (AS NASTY GIRL DID) AND THE SELF-RESPECT OF OUR COMMUNITY A NOBLE STRIVING FOR EACH OF US.

AMEN

HEB TAB; FRID EVE, FEB 1, 91; "THE NASTY GIRL" = MOVIE

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THE NASTY GIRL; I; HISTORY

Engl Subs

INTRODUCT

A GENERAL

- 1 THS WK & NEXT WANT TO SPK RE CURRENT FILM: NASTY GRL WHICH HAS BEEN MAKING QUITE AN IMPORTANT IMPACT ON ALL WHO SAW IT
- 2 IT IS NT ONE OF THE HOLOC FILMS WHICH EVERYONE DREADS BEC OF HORRORS SHOWN BUT A FILM WHICH SPEAKS OF THE TIME PAST END OF WAR, IN 1950s & 60s
- 3 ~~AND~~ IT RELATES TO THE TRUE STORY OF A YOUNG WOMAN WHO UNDERWENT AN ORDEAL, A TRIAL BY FIRE, BEC OF HER DESIRE TO COME TO THE HEART OF HER CITY, HER PEOPLE, HER ~~FAMILY EVEN~~ *the faith*.
- 4 WHAT HAPPENED IN HER CITY OF PASSAU DURING NZ TIME? THS THE TOTALITY OF HER QUESTION WTH UNPREDICTABLE RESULTS FOR HER AND MEMBRS OF HER IMMED FAMILY

B SPECIFIC

- 1 THE FILM, NASTY GIRL, GAINED NOTORIETY IN GERM ALMOST FRM MOMENT IT OPENED & HAS BEEN SEEN BY TENS OF THOUS OF PEOPLE
- 2 TOWN MENTIONED IN FILM IS CALLED NT PASSAU, THE RL NAME OF THE CITY IN WHICH ORIGINAL SONYA LVD, BT PFILZING & VERY NAME = SYN WTH CERT PT OF VIEW
- 3 THE PFILZING "SYNDROME" MEANS HIDING FROM THE WORLD OR EVEN YR FELLOW MAN; ATTITUDES & EXPERIENCES WHICH MIGHT NT ~~BE GOOD~~ IN MEDIA ~~SO AS TO PRESERVE~~ GOOD IMAGE OF PEOPLE OR SECT OR, IN THS CASE, WHOLE TOWN
- 4 WANT TO DEVOTE THS WKS SERMN TO HISTORICAL ASPECTS OF THS MOVIE, OF THS TOWN; NEXT WK SPK OF MOVIE

BODY

A TOWN & ITS PEOPLE

- 1 STORY IN ITS SIMPLEST FORM RE SCHL GIRL WHO ENTERS A CONTEST RE DEMOCRACY IN EUROPE AND HER ESSAY IS JUDGD BEST IN GERMANY; WINS TRIP TO PARIS
- 2 LATER, AS SHE IS GROWN, AND WANTS TO WRITE ANOTHER ESSAY RE EXPERIENCES OF HER TOWNSPEOPLE DURING NZ TIME, SHE FINDS HERSELF FRUSTRATED ON EVERY LVL WTH BLOCKADES ~~TO~~ HER EFFORTS TO RD ORIGINAL RECORDS
- 3 THE FRUSTRATION & EVEN INTIMIDATION SO GRT THAT THS YNG WOMAN BEGINS TO QUESTION HER OWN MOTIVATION, HER OWN SANITY; NT: WHAT WRONG WTH PFILZING BT: WHAT IS WRONG WITH ME!
- 4 ~~FR EX: EARLY ON, WHILE IN PARIS, CANT REALLY EXPLA NAMES OF GERMN GVTS, BTH E & W/ BEC, FR EX. WORD "DEM" INCLUDED IN COMMUNIST OVT OF GER WHICH IS TO HER A CONTRADICT IN TERMS~~
- 5 OR, A JUDGE ACTIVE DURING NZ TIMES, ACTIVE IN A

Fr ex

COURT NOTORIOUS FR EXECUTIONS, STYMIES HER EFFRTS
RE INTERVIEW WTH EXZCUSE THAT "AFTR ALL, WE AT WAR"
6 IN BRIEF, SHE BEGINS TO FIND THAT THOSE NICE, DECNT
VERY AVERAGE NEIGHBRS, FELLOW CITIZENS HAVE AN AGEN-
DA WHICH THEY WILL NT DISCUSS, *want to hide*
7 HANNAH ARENDTS "BANALITY OF EVIL" ALIVE ONCE AGAIN.

B TOWN HISTORY

1 ND TO UNDERSTND SPECIFIC HIST OF PASSAU, REAL NAME
OF MOVIE PFILZING; NR AUSTR BORDER, HRT OF BAVARIA
AND WAS IMPORT BUSINESS CITY WHERE 3 MAJR RIVERS
CONVERGED WHICH HELPD ECO DEVELOPMENT
2 BT SOME FACTS NT WELL KNOWN RE PASSAU: EICHMAN WAS
M THERE; CITY ALSO HAS DUBIOUS DISTINCTION THAT HITL
LVD THERE, HIS BR EDMUND WAS B THERE
3 AND BY SOME STRANGE COINCIDENCE, HIMMLRS FATHR WAS
TEACHR AT SAME HIGH SCHL WHICH EDMUND ATTENDED
4 THS TYPE OF ASSOCIATION, WHICH PASSAU DOES NT REALLY
ADVERTISE IN THESE TIMES, ~~HOWEVER~~ LVS A HERITAGE &
IT CAN STILL BE SEEN IN CITIZENS & LEADERSHIP
5 FR EX, BEFORE THS WHOLE ISSUE COMES INTO FOCUS, THE
GIRLS FATHER, A TEACHER TO CATH SEMINARIANS, ~~TELLS~~
spks ~~THE~~ FUTURE PRIESTS RE CONTROVERIAL ODER/NEISSE BORD
ER BETWN POL & E GERM *in 1945*
6 AND ENDS DISCUSSION WTH ASSERTION THAT "SCHLESIE
is IS OURS". THE POLITICS ARE UMISTAKABLE AND REMIND
is ONE OF THE REMNANTS OF ~~HATE~~ & FEAR AFTR WWI, SHADES
OF VERSAILLES TREATY AND TRAGEDY IT SPAWNED
7 THERE ARE OTHR POL REF IN FILM ~~WHICH RELATE TO HIST~~
IN PERSON OF SONYAS BROTH WHO APPEARS SEV TIMES IN
SOLDIERS UNIFORM BT NEVER A MENTION OF WHAT HE DOES
IN ARMY, WHAT OF NATO WEAPONS DISPERSED IN COUNTRY,
AND FINALLY, NO MENTION OF EVENTS ENGULFING SISTER
AND HIS ~~RELATIONSHIP~~ TO HER OR HER PROBLEMS
8 HE IS SIMPLY THERE, AS IS ARMY/BT WE NEVR QUESTION
AND THERE IS NO EXPLANATION & THS = INDIC OF PASSAU

CONCLUSION

A GENERAL/SONYA

1 SONJA OF FILM = ANJA ELIZABETH ROSMUS, NOW A FAMED
HISTORIAN WTH AT LEAST 3 HON DOCT, B 1960 WHO ~~BECAM~~
LEAST LIKED CIT OF PASSAU, THE NASTY GIRL
2 SHE LATER M AND HAD 2 CHILDREN BT AS SHE PURSUED HR
RESEARCH, HER HUSBAND CLD NT STAND THE PRESSURE
OF ASSOCIATION AND LEFT THE FAMILY; SONYA, OR ANJA
CONTINUED TO LV WTH HER CHILDREN WTHHER PARENTS
3 AND THS BECAME A DIFFICLT MATTR WHAT WTH ACCUSATION
FIRE-BOMBING OF HOME, GRAFFITI SPRAYED ON WALLS OF

(x) bec 1) inconsistent questioning

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III

STRT AND HOME & ALL INTENSIFIED AS SHE ACCUSED HER TOWNSPEOPLE OF HISTORICAL AMNESIA WHICH SHE FOUND UNACCEPTABLE

4 BT THE DIRECTOR MUST ALSO BE MENTIONED, ~~A DEESH FEM~~
~~MAKER~~ MICHAEL VERHOEVEN, B IN 1938 BERLIN ~~WHO~~ WAS
1ST A MD & ONLY LATER CAME TO FILMS FULL TIME

5 BT HE MADE EXTRAORDINARY FILMS: THE MOST FAMOUS WAS
"THE WHITE ROSE" A FILM RE ANTI-FASCIST MOVEMENT DUR
NZ EARLY PERIOD IN WHICH SAME ACTRESS, LENA STOLZE,
ACTIVE; IN WHITE ROSE PLAYED SOPHIE & THE CONSCIENT
STUDENT AND IN NASTY GIRL THE TITLE ROLE OF SONYA

6 TODAY VERHOEVEN HAS INTERNATL CREDENTLS & REPUTATN
B SPECIFIC

1 THESE THEN SOME BASIC ASPECTS OF MOST UNUSUAL, CHAL
LENGING AND CONTROVERSIAL FILM: NASTY GIRL

2 NXT FRID EVE WILL SPEAK OF FILM ITSLF BT WANTED THS
WK TO PLACE IT ALL INTO HISTORICAL PERSPECTIVE BEC
CANT APPRECIATE THE ACTIONS & REACTIONS OF PASSAU
PEOPLE WITHOUT KNOWING WHAT HAD OCCURED EARLIER ON

3 WHEN U KNOW HIST OF HITLR FAM, EICHMAN & EVEN A
HIMMLR CONNECTION TO PASSAU, BEGIN TO UNDERSTAND IN
SOME DEPTH THAT PFILZING/PASSAU NT SO ANXIOUS TO HA
ITS ~~ANCIENT~~ HISTORY ~~DUG UP~~ *scrutinized.*

4 IN DUE TIME, OF C, AS FILM POINTS OUT, SONYA WAS VI
DICATED BUT THAT IS FR NEXT WK AND FOR FURTHER AND
IN DEPTH DISCUSSION OF MOVIE ITSELF

5 IF NT SEEN IT YET, DO SO; WORTH YR WHILE AND TELLS
US ALL OF A TRIUMPH OF THE SPIRIT WHICH, DESPITE ALL
ODDS, WASEARND IN THE CRUCIBLE OF CHALLENGRESPNSE.

AMEN.

HEB. TAB., FRID EVE., JAN. ~~18~~ ²⁵, 1991
FILM: "THE NASTY GIRL" PART I: HISTORY

MIRAMAX
F I L M S

Dear Rabbi —
Margie and I truly enjoyed
the preview of the "Nasty Girl".
A movie that literally projects
lots of "food for thought".

Sincerely,

Tim Stanger

"THE NASTY GIRL"

Press Contacts:

Cynthia Swartz
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The Nasty Girl
Cast

Sonja.....Lena Stolze
Mother.....Monika Baumgartner
Father.....Michael Gahr
Uncle.....Fred Stillkrauth
Grandmother.....Elisabeth Bertram
Martin.....Robert Giggenbach Dr.
Juckenack.....Hans-Richard Muller

The Nasty Girl
Production Credits

Written and Directed by.....Michael Verhoeven
Director of Photography.....Axel de Roche
Music.....Mike Herting/ Elmar Schlöter
 "Laudate dominum".....Wolfgang Ebner
 "Heilig-Messe".....Joseph Haydn
Editing.....Barbara Hennings
Assistant Director.....Brigitte Liphardt
Costumes.....Ute Truthmann
Sound.....Haymo H. Heyder
Production Design.....Hubert Popp
Make Up.....Helga Sander / Cordula Aspöck

Synopsis of *The Nasty Girl*

Under the outstretched arm of a public statue, a young woman launches into her autobiographical tale. She is Sonja, the "nasty girl," of the title and she proceeds, microphone in hand, to lead us through her hometown of Pfilzing. First she describes her simple childhood. Sonja is a model student at school and a kind and loving daughter at home. Then, she tells of a harmless little essay contest which leads to notoriety and to a seemingly unstoppable public controversy which threatens to destroy her and her family.

Sonja begins even before her birth, when her expectant mother is asked to stop teaching religion, because a pregnant teacher makes the children ask improper questions. In this school, we also meet Sonja's father, a strict disciplinarian, who teaches German history as if the GDR did not exist.

We are first shown signs of small town corruption among Pfilzing's teaching Sisters. The nuns dispense copies of final exams to the daughters of generous contributors to the church. Although Sonja's family hasn't the money to secure her grades, she is included because her uncle is a respected priest at the cathedral.

Sonja enters a pan-European essay contest and wins first prize for Germany with an essay on "Freedom in Europe." Her reward is a trip to Paris with the winners from other countries. Although a big, wide world is opened up to her in Paris, she finds the other kids have a very unclear idea of modern Germany, and the differences between democratic West Germany and the German Democratic Republic.

Back home in Pfilzing, Sonja is a celebrity, and when another essay contest is announced, she aspires to a repeat performance. She chooses the topic "My Hometown in the Third Reich."

In the local archives, she discovers an article in a newspaper from 1934 about a scandal in which two clergymen denounced a Jewish businessman. Intrigued, she goes to the editor-in-chief of the local newspaper, Professor Juckenack. She also asks about the late Mayor Zumtobel, who is cited as Pfilzing's only real Nazi. Strangely, no one she interviews seems to remember anything.

Sonja's research puts everyone on guard, and soon, the town archives are off-limits to her. She misses the contest deadline, and worse, a weird, unidentified cell of neo-Nazis begins to persecute her, even disrupting her wedding.

Sonja's marriage to her former teacher, Martin Wegmus, begins a whole new chapter of life. The essay contest seems relatively unimportant, as she and Martin set up a household and have two children. Still, Sonja feels she must finish what

she began, so she enrolls in the university, intending to study the history of Pfilzing.

She is soon researching the Nazi era again and encountering similar roadblocks. She tries to discover what happened to Father Schulte, who preached against anti-Semitism, was locked up, released, resumed his preaching and was executed— by the infamous Berlin "Volksgericht" or People's Court. Some say he was a saint, others a traitor. Professor Juckenack says the records must be in Berlin and is so unhelpful as to inspire suspicion. When Sonja confronts him with certain information, he threatens to destroy her, if she makes it public.

To get into the town archives, she sues the city. Everyone, including her husband, tries to persuade her from making such a fuss in the small town. When Sonja wins her lawsuit and gains access to the archives, the records she needs are invariably "checked out" or "lost."

One day, while sitting in the library, Sonja overhears a girl say that the head librarian who has blocked Sonja's progress is out, and a man from Munich is temporarily there. Sonja rushes to him, convincing him that she has permission to get the records previously denied her. By the time they realize what is really going on, Sonja has gotten what she needs.

With the new evidence, Sonja is able to lead local TV crews to the library and demand access to what she now can prove is there. The threats against her and her children increase in violence, and her house is bombed. Martin breaks down and returns to Munich, but Sonja presses on and completes her book, *My Hometown During the Third Reich*. Her previous glory is topped by honorary diplomas from Vienna, Sweden, and the Sorbonne. Pfilzing ignores her.

Finally, the local university invites Sonja to give a public lecture. At this well attended event, she is challenged to name the two clergymen who denounced the Jewish businessmen. Cornered into answering the question, Sonja names Professor Juckenack and, with regrets, Father Brummel, who played the organ at her wedding. The townspeople are horrified and attack her, but old Herr König in the back of the room confirms Sonja's story. He is an old Communist who was interred in a concentration camp during the war and is still trying to establish himself as a victim of political persecution.

Neo-Nazi thugs attack Sonja and the old man at his shack. Nevertheless, Herr König agrees to testify at the trial brought against Sonja by Professor Juckenack for defamation of character. The people assemble for this judicial showdown between Juckenack and Sonja, but, at the last minute, the trial is called off because the judge fell while picking pears. The ridiculousness of the affair turns the tide of public opinion in Sonja's favor.

In an attempt to recognize Sonja's contribution to its history, the city of Pfilzing proposes to place a bust of Sonja in City Hall. At the unveiling, Sonja takes one look at the statue—executed in the heroic style of Third Reich art—and explodes. To the consternation of her entire family, she accuses the townsfolk of trying to shut her up, and flees. The film ends with Sonja literally and figuratively up a tree.

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Production Notes

At the foot of a public statue of Maximilian, a young woman launches into an autobiographical tale. Above her head is the outstretched arm of the heroic figure, slightly raised, at once protective and also disturbingly reminiscent of the "Heil Hitler" salute of days gone by. With this ambiguous image Michael Verhoeven's *The Nasty Girl* begins—quite fitting for a clever and very funny black comedy about a woman who investigates her hometown's Nazi past.

Director Verhoeven shot this beginning scene and most of the film's exteriors in Passau, home of the now-famous historian, Anja Elisabeth Rosmus, upon whom this story is based. Says Verhoeven, "I had pictures in my mind, pictures so typical of this town in Bavaria, that it would have been impossible to shoot them anywhere else." Nonetheless, the filmmaker wanted to make sure that the message of his film would apply to anywhere in Germany. For this reason, *The Nasty Girl* is set not in Passau, but in Pfilzing, a fictional village. "I consciously tried to turn my geographical references into a synthesis that would apply to many cities. This film was not meant as a specific critique of Passau. It is a universalized portrait of a modern German town."

In fact, to ensure that nobody would mistake *The Nasty Girl* for a mere historical account of the events upon which it is based, Verhoeven also made a television documentary in 1990 about one phase of Anja Rosmus' struggle, called *The Girl and the City: What Really Happened?*

Dealing with historical information that has been suppressed can be like trying to reconstruct files that have been put through a shredder. The truth revealed may have all the more impact for appearing patched together after near oblivion. This kind of Humpty-Dumpty act was Verhoeven's strategy for his film, borrowing from the famous "Verfremdungseffekt" or alienation-affect made famous by the German playwright Bertolt Brecht.

To make *The Nasty Girl*, Verhoeven employed many theatrical and experimental devices, presenting Anja Rosmus's story as a collage of bits of history, biography, contemporary accounts and mock interviews. Scenes from the past are shot in black and white in the style of German slapstick, Sonja's childhood has the faded tones of early Technicolor, while the present is washed in the color-drenched hues of commercial advertising. Cantilevered angles, our heroine as a tour-guide/narrator, shadowy back-projections, living rooms without walls floating through the open marketplace while we hear vile anonymous phone calls—all this helps to transform fact to fiction, inquiry into entertainment, *The Nasty Girl* to a parable.

Perhaps what people were least prepared for in a film about the dire days of 1933 to 1946 was its sense of humor. German audiences are given an immediate clue in the

name of the town. Although "Pfilzing" doesn't have a concrete meaning, it sounds enough like the German word "Filz" to make the mental association with "felt," or fabric which is not woven, but rather stuck and pressed together. The verb "filzen" means to clot or to be stingy and retentive. Thus, the "Pfilzing Syndrome" has become a welcome addition to German sociological jargon.

Although German literature and drama includes some noteworthy comedy, it is not a genre usually associated with great German cinema. Yet the cheeky politics of German cabaret and the surrealism of many German novels infuse *The Nasty Girl*. A typical burlesque gag involves Sonja's brother appearing at regular intervals in a military uniform with a different blond on his arm each time he leaves the house on a date. There is no comment about what a soldier does in nuke-infested modern Germany, although it crosses our minds. No comment about these splendid Aryan couples being oblivious to the turmoil surrounding Sonja. Then the kicker: an officious attorney comes to tell Sonja's family that he is on her side because he is opposed to every form of racism, just as our soldier appears with a black girl on his arm. They gasp!

The dadaists might have applauded the faux-naiveté of the family, as little Sonja rushes to return the requisite Friday meal, a fish, from the platter back into the river, "where God intended it to be." Surrealists would savor the chocolate weapons and tanks being churned out at the local candy factory. Verhoeven has great fun spoofing the pieties of what is called in Bavaria "marzipan Catholicism," but he graciously remembers to allude to the more liberal wing of the Catholic Church (such as gave us the Berrigan brothers) in Sonja's uncle, the dotty one covered with birds in the beginning. He is later interviewed at the cloister about why Sonja is pursuing her upsetting line of inquiry. "The question is," he points out philosophically, "why don't the others?"

"I wanted to show what family life is like in a very Catholic community," explains Verhoeven, "which is why I began the film so long before the actual newsworthy events. I wanted to explain how family's attitudes affect and explain the daughter's attitudes."

That daughter's "nasty" side is made capriciously charming by Lena Stolze's vivacious portrayal, but Verhoeven never intended her as a "positive heroine," he says. "The very concept of a hero is boring, deceptive, and misleading. Sonja's qualities are rarer — persistence and her uncompromising approach. Besides, the woman in the film has characteristics that I would not presume to ascribe to the woman who started this whole affair. She imbues everything with her egotism, vanity, and self-importance because she is the object of so much attention. This is not criticism of the character; it's just there — a force in its own right."

Lena Stolze had a great influence over the development of that persona, primarily

because of an improvisational style Verhoeven used in creating the film. "I began with the research and a general concept for the arc of the story. When we started shooting I knew what to put at the beginning, in the middle, and at the end. Then, as we went along I adapted many of the facts of the case, not so much for narrative purposes but as a part of the ordering principle.

"I often knew where and when I had to shoot certain scenes, but they didn't yet have the kernel of conviction I needed. The essence of the film took shape during the shoot. That's where Lena Stolze was invaluable to me. Sometimes, she would do things that affected scenes we had just shot, because we didn't work chronologically. It meant a loss of time and footage, but clearly this way of working helped shape the film."

It is a methodology Verhoeven has used before, even as far back as 1970 in *o.k.*. "It's easy to recount documented facts. It's a dramaturgical style, but not mine. The question inevitably arose just how far I could depart from the actual events and what kind of distance I needed in order to tailor the story and layer it to get something unique and original that would stand on its own."

Critics of the German cinema both at home and abroad often carp about its lack of sweeping emotions. It's a complaint that Verhoeven heard when he made *The White Rose* an intimate but tidy account of a political movement rather than the melodrama of the martyred Sophie Scholl. "There are grand emotions in my movies," counters Verhoeven, "but whenever you decide to make a movie instead of a documentary, you run the risk of turning events ripped from the headlines into banalities. The Americans are very successful at that. Think of *Holocaust*, or what they did in *Casualties of War* with the stuff I used for *o.k.*. The films can't even be compared. They are two completely different worlds."

How does Verhoeven see *The Nasty Girl* fitting into the new world of Germany? "When people ask me if I believe movies change anything, I used to say, 'No, a movie is just an expression of reality.' But repeated expressions of that reality can lead to change, although a movie may be only a tiny, tiny force.

"These days, we view reality through very different eyes, because we now know that change is possible. But old habits die hard. For example, right after the big political turn-around here, I went to a museum in East Germany. The guards were constantly telling me what to do, what not to do. Don't stop, don't sit down, don't lean against that, keep walking. Over the years, people conform in ways that make them part of a structure they may not even like. It's still in them.

"But, I don't want to blame them. That's how reality works. It was true in the Adenauer era, and it's true now for East Germany. People blame one or two guilty individuals or a guilty group for everything that transpired. Then they distance

themselves from that person or group, cutting them off and isolating them as the source of the problem. This is the principle that can be observed in my movie. It's a valid principle, and we have to learn to use it."

It is also a principle that does not lend itself to easy conclusions. *The Nasty Girl* leaves us up in the air, so to speak. The heroine hides in a tree, half-expecting the people to hound her even to this refuge. It is Verhoeven's poetic portrayal of ingrained behavior, set up by an earlier scene, in which Grandma explains why the dog chases the cat up a tree. She tsk-tsks, "That's what cats and dogs do." Perhaps Verhoeven will make *Nasty Girl II* to show us how Sonja gets down out of her tree. ✓

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The Nasty Girl and Germany

To us is told in tales of old
Many wondrous things:
Of heroes and their valor
Of great deeds and labors,
Of joy and celebrations,
Of tears and lamentations,
And the clash of warriors bold.
May you now hear these wonders told.

-Prologue to the *Nasty Girl* taken from
the *Nibelungenlied* (c. 1200 A.D.)

How does one distinguish between myth and history in Germany? How does one prevent the past from slipping into legend? These are the questions Michael Verhoeven's *The Nasty Girl* sets out to explore. Perhaps the answer lies in the graffiti seen in the first scene of the film: "Where were you from 1939 to 1945? Where are you now?"

Where Germany now stands on the issues of the Nazi era is central to *The Nasty Girl*. In Passau (site of the story on which the film is based), the seat of a Catholic Archdiocese in deepest Bavaria, some nasty business took place—then and now. In the film's fictional city of 'Pfilzing,' the townsfolk have no desire to ask uncomfortable questions, so the opening scene shows workmen busily trying to wipe the walls clean of the graffiti. Although Pfilzing is found on no map, it has already been snapped up into the German vernacular. The expression "Pfilzing Syndrome," indicates the proclaimed ignorance of the Nazi era found today in many West German towns. By substituting the fictional Pfilzing for Passau, the filmmaker Michael Verhoeven creates a locus that contains all the difficulties experienced by Germans in accounting for their past. Universalizing the events in Passau has a startling effect on us particularly as we react to the overwhelming power a reunified Germany now exercises over Europe, not to mention over our imagination.

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Verhoeven's film immediately pushes the buttons of our political anxiety panel even in scenes introducing the stodgy atmosphere of a 1950s seminary education. Sonja's father is introduced to us as he lectures to aspiring priests about the

controversial Oder-Neisse Border between Poland and East Germany. "Schlesien," growls Sonja's father, referring to German lands assigned to Poland in 1945, "is ours." The film's political references are off and running.

While Sonja is preparing her first prize-winning essay, she consults a stuffy librarian about "Freedom in Europe," her subject. Sonja is unsure how to characterize Greece, since it is under the dictatorship of the colonels (setting the fictive time to somewhere between 1968 and 1974). Is it a democracy, she asks, if it is a dictatorship but also part of NATO? The complacent German airily dismisses her precision and advises her to write, "Greece is the cradle of democracy." With such wisdom are such contests won, leading to grand prizes like a trip to Paris where she meets prize winners from other countries. ✓

Among all these other essay-scribblers, Sonja finds herself trying to explain the status of West Germany, which is not, she assures them, "the German Democratic Republic." "What?" cry the children, "it's not democratic?" Certainly, the differences between the Federal Republic (West Germany) and the Democratic Republic (East Germany) cannot be summed up in their names. Nor will Sonja be the first—or the last—to discover the difficulties of being a German and explaining it to others.

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Verhoeven is the first German filmmaker to address head on the dilemma of being an heir to the Nazi-past with such wit and political acumen. "What did you do in the war, Daddy?" was the burning question of the generation who enjoyed the prosperity of the Adenauer Era of the Fifties but was never fully informed as to what came before "the war was lost". When German films first assayed this topic in the late Seventies, they raised great controversy because certain kinds of information—such as the internment of Jews, Communists, Gypsies and homosexuals—was overlooked or not available.

In one telling scene, Sonja tries to interview an old man who was allegedly a member of the Nazi "Volksgericht," a kangaroo court that summarily executed enemies of the Third Reich in a travesty of justice. This bitter old judge snaps back at her, "Do you think we had any choice about our jobs then? We were at war! Wait and see what you do in similar circumstances. Now go home and don't show up here again!" The follow-up question would, of course, address the process of becoming a member of that infamous high court, but what is commonly called respect for one's elders prohibits that line of inquiry. "We were at war" has been the pandemic excuse for behavior that cannot be explained after peace breaks out. ✓

Verhoeven is also the first German filmmaker to raise the chilling question: Is Nazism dead? Like a recurrent nightmare continually repressed, the events of the

war come back to haunt Pfilzing. As if old Nazis aren't enough, new ones appear in woozy beerhall scenes, in training on the riverbank, in violent attacks against Sonja and her children. Neo-Nazis are a specter of contemporary Europe, much discussed, for example, in a recent Newsweek cover story on anti-Semitism. Some estimates reckon there to be 2.5 million self-declared fascists belonging to right-wing political groups in Europe. While the Social Democrats may well outnumber the Neo-Nazis, the erratic and unpredictable violence of these extremists is a frightening prospect as both Eastern and Western Europe undergo enormous changes.

How do the Americans fit into this picture? At regular intervals in *The Nasty Girl*, the Americans are cited as having overlooked various acts of treachery. In evaluating war crimes, the Americans did not aspire to a thorough purge for all inhumane acts committed. Efficiency was more important than thoroughness to put an end to the war. The American camps, where people were detained after the war, were created first and foremost for Nazi officials, and, secondarily, for politically dangerous types. As the film alleges in the case of the old Communist character, there were those opposed to the way the Allies went about the "clean up" of Germany. Many of them were committed Communists and considered by the Americans to be a threat to the stability of post-war Germany, in so far as they adhered to beliefs that did not fit into the "divide and conquer" politics of France, Britain, the USSR and the USA, as they partitioned Germany and Berlin.

Far more controversial to contemporary young Germans—and parallel to the complaint made in the movie—is the American strangle-hold on wartime records in the "Document Center" in Berlin. In a tree-lined residential area of the American quarter of Berlin is a non-descript modern library holding the records of the Nazi party and government files captured in Berlin at the conclusion of the war. Although this is not a secret library, access to its records can be had only by proving one needs them for research with the requisite forms filled out by publishers, scholarly references, etc.. In establishing this fortress of information about the Nazi past, the Allies agreed that it was the best way to keep the Germans from accusations and counter-accusations that would de-stabilize the nation, as happened in many countries. As the Germans now reclaim their country from the Allied Occupation, it will be interesting to see if and what kind of controls are placed on the Document Center. It may be time to replace the past of legend with that of fact, and the first step will be to make public the data...as Sonja advocates in *The Nasty Girl*.

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Anja Elisabeth Rosmus
The Original "Nasty Girl"

"As a child, Adolf Hitler lived in Passau with his family; his brother Edmund was born here." So begins an article by Anja Elisabeth Rosmus on the history of her picturesque Bavarian hometown. This work goes on—Heinrich Himmler's father taught high school in the same high school in Passau that Hitler's brother attended. Adolf Eichmann was married in the city and used it as a home base during his preparations for the Austrian "Anschluss." Rosmus' efforts to bring to light Passau's neighborly relationship with the Nazis has made her Passau's least popular citizen, although *The Nasty Girl*, a film based on her life, is possibly the most popular German film ever to play in Passau's quaint old cinema.

Rosmus' first book, *A Case of Resistance and Persecution, Passau 1933-1939*, was published in 1983. A straightforward enumeration of anti-Semitic acts and the Nazi tactics of daily life, it received rave reviews, both in Germany and abroad. She became the first recipient of the "Scholl Family Prize," a prestigious award named after the University of Munich students who became resistance fighters and were executed in 1943 (the subject of Michael Verhoeven's 1981 film *The White Rose*).

In 1987, Anja Elisabeth Rosmus had become so well known for her unflinching research into the past that she received an unusual honor that captured the nation's attention: the widow of the German satirist Kurt Tucholsky, who had been hounded out of Germany by the Nazis, bestowed on Rosmus the famous writer's death mask in recognition of "her personal courage and persistence" and "moral support of inquiring young Germans."

In 1988, *Exodus—In the Shadow of Mercy* was published and praised, followed in 1989 by *Balancing Horrors—the History of the Jews in the Region of Passau from 1945 to 1990* and *On the Social Fringe: the Jews of Passau, 1918—1933*. In addition, she has contributed to numerous academic publications. Noteworthy is "Suffering for Passau," an account of her relationship with Passau and its history that forms a chapter of a collection called *Do You Love Germany?* which addresses the problems of contemporary German writers in relation to their homeland.

Anja Rosmus was born in 1960 into a proper middle-class family and had the requisite parochial school education. Her mother was "the very model of generosity," she says, while her father was "the prototype of a Prussian civil servant, demanding the same discipline of himself as of his children." At the age of 20, her essay on privacy and public freedom in European politics and history was pronounced the best in Germany.

Winning the award so delighted her that she tried again: in 1981, she entered a contest sponsored by the President of West Germany. Her subject was "An Example of Resistance and Persecution—Passau, 1933—1939."

"I was just an ambitious schoolgirl," says Rosmus in a television documentary about her story (also made by Michael Verhoeven and entitled *The Girl and the City, or What Really Happened?*) "I wanted to win a prize. And I thought that the former resistance fighters and their relatives would have a lot to tell me." She approached her task with complete confidence in the official version of anti-fascist heroics that had been handed down to Passau's post-war generation of West Germany.

Little did she expect the silent treatment that she initially encountered. Having provoked the good burghers of Passau into a self-defensive opposition to her inquiries, Rosmus backed away and went on with her life. Marriage made her Anja Rosmus-Wenninger, two children made her a mother, yet the idea of having been refused permission to look into local history still made her angry. Enrolling at the university to study history, Rosmus immediately resumed her task of unearthing some dark secret she felt was being concealed by the powers that be.

"Powe" in the case of the town of Passau involved an alliance between church and state typical of a city that had traditionally been the seat of an Archbishop of the Holy Roman Catholic Church. Under its sway, city officials had evolved an unofficial policy of pious conservatism and historical amnesia. Moreover, they were puzzled by Rosmus' apparent lack of ulterior motives for her investigations: here was a good girl, daughter of the church, one of their own, not an outsider come to meddle in their affairs. What was wrong with her?

Anja Rosmus began to stir up the past without an inkling of the volatility she would meet or what manner of obstacles would be thrown in her path to keep her from examining historical records. Ultimately, she had to go to court to gain access to certain files that had been denied her for years, only to have the city of Passau respond by changing its archival regulations. Suddenly, if records were less than 50 years old, they were sealed. Again she fought until the old rule of 30 years confidentiality was restored. Continual snafus were invented by librarians coming between her and her research. Still, Rosmus managed to blow the lid off the supposed heroics of several alleged resistance fighters.

The city responded with angry letters and threats. According to Verhoeven's documentary, anonymous callers swore at her, called her a "Jewish whore" who should have been "in a concentration camp—gassed, chopped up and pulverized."

Nothing deterred her, however, and she continued her investigations. In 1985, she

collaborated with Harry Raymonds on a television film, *They Were Our Neighbors*, as well as on a BBC program, *Forty Years Later*. In 1986, she worked on the German TV program, *On German Tolerance*.

About *The Nasty Girl*, Rosmus comments, "I was stunned the first time I saw the movie—the way Michael Verhoeven managed to capture the details of my character and bring them to the screen, after only a few private conversations with me."

"My character is fairly accurate, with one exception: there is a scene in which I ignore my children crying in the playpen, while I am hammering out a lawsuit. I would never have neglected my children or let them cry to pursue my work. They were always considerably more important to me.

Also, I would characterize the relationship between me and the city of Passau then and now as relatively harsher than is portrayed in the film. In reality, I have been very much alone for the past nine years. ✓

I was put under police protection for several years, after an attack in a pizzeria. Once, a restaurant where I had given a speech was completely demolished by Neo-Nazis. All these threats drove me to write to 'Kripo' (the German equivalent to the FBI). There were several attempts to break into my house. When things reached a crisis point, the police patrolled the house at night and restored the peace. People took notice, at least."

Some compensation for the abuse can be seen in the awards and honors that cover the walls of Rosmus' home. One of her greatest satisfactions, however, is a change at Passau's newspaper of record, *Die neue Presse*, where reporting on the Rosmus saga was banned for over five years by the previous editor, Hermann Schmidt.

"People want only to forget," says Passau town councilman H. P. Heller. "Young people have no connection to it, and old people don't want to hear about it anymore. Leave it alone."

How does she tolerate the city? "It is my home. I belong here. It is important to understand that Passau was not a special case. It was and is a very typical, very average German city."] ✓

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Michael Verhoeven

A Biography

Born in 1938 in Berlin, Michael Verhoeven grew up in the shadow of the theater. ✓
As a child, Verhoeven intermittently acted in the theater and in film from 1951 on, often under the direction of his own father, the distinguished actor and director, Paul Verhoeven (not the Dutch Paul Verhoeven of *Robocop* and *Total Recall* fame).
After studying medicine first in Munich, then in Berlin, Verhoeven received his medical degree in 1966 and attempted to combine a medical practice with film and drama for four years, until he gave up doctoring in favor of directing.

Verhoeven made his first film in 1967, *Paarungen* ("Dance of Death"), based on a Strindberg play, starring Lilli Palmer and his father. His next film established him as a director whose work would often be heavily influenced by the politics of current events. The 1970 film *o.k.*, which he wrote, directed, and acted in, became a *cause célèbre* at the Berlin Film Festival. The jury's decision to give it a prize was attacked because the film was perceived as anti-American. The jury, led by Yugoslavian director Dusan Makavejev, resigned in protest. No prizes were given for that 1970 festival.

In *o.k.*, the 15-year-old Eva Mattes played a Vietnamese girl who is raped by American soldiers, and is based on the same incident that inspired Brian de Palma's *Casualties of War*, a subject sure to generate controversy in the climate of dissent over Vietnam in 1970.

Verhoeven's subsequent films engaged in milder social criticism. For *People Who Live in Glass Houses* in 1971 and *Dowry* in 1975, he directed Senta Berger, and their production company produced a film with the intriguing title, *Sonja Gets Rid of Reality or a Terrific Exit*. The European character actor Mario Adorf has frequently worked with Verhoeven and turned in a stellar performance as an unemployed bum in the 1976 comedy *Plenty to Eat on a Silver Platter*, which revealed Verhoeven's adept sense of humor and timing in this rare thing, a contemporary German comedy.

Verhoeven's 1980 film, *Sonntagskinder*, was invited to the Director's Fortnight at Cannes. In 1981, Verhoeven again became the main attraction of the German film scene with *The White Rose*, a film about an anti-fascist movement during the Nazi era.

With Lena Stolze making her film debut as the conscientious student, Sophie Scholl, the film focused attention on Germans who had resisted the Nazis with a painstakingly authentic, sober documentary style. Critics declared the film original

and of extraordinary emotional power both in Europe and America.

Fresh from his success in *Das Boot*, Jürgen Prochnow starred with Senta Berger in Verhoeven's 1984 *Killing Cars* about the automobile industry's collusion with the oil industry in preventing an environmentally safe car from being manufactured and marketed.

Verhoeven's work has also included a number of documentaries including one on Anja Rosmus and films made for television. Michael Verhoeven is married to noted German actress Senta Berger. They have two sons, Simon, born in 1972, and Luca, born in 1979.

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Lena Stolze
A Biography

Lena Stolze is the daughter of the accomplished opera tenor, Gerhard Stolze. In 1974, she entered the University of Munich to study German literature and art history, but two years later, she opted for a stage career and was admitted to Vienna's renowned Max Reinhardt Drama School.

By 1980 her work in Moliere's *Tartuffe* at Vienna's Burgtheater inspired rave reviews. In 1981, she went to Munich's Residenztheater to perform in August Strindberg's *The Father* and appeared at the Salzburg Festival.

Also in 1981 came her first film role—in Michael Verhoeven's *The White Rose*, named after an anti-fascist movement at the University of Munich during the Nazi era. When it came time to cast Sophie Scholl, the 21-year-old student/resistance fighter who was executed in 1943, Lena Stolze seemed the obvious choice. Indeed, she was a riveting presence in the film. Ms. Stolze attracted a great deal of attention when the film found distribution throughout the world (in the U.S. in 1983). Her fresh-scrubbed, earnest face was a reminder of the Germans who had tried to stand up against the Nazis and met with disaster.

So adroitly had she fit into that role that director Percy Adlon asked her to recreate the character the following year in his film about Sophie's imprisonment, *The Last Days*. For these two roles, Ms. Stolze received the Best Actress prize at the German National Film Awards in 1983.

She worked again with Percy Adlon in his 1983 film *The Swing*, for which she received a prize at the Bavarian Film Awards. She also appeared in Norbert Kückelmann's *Tomorrow in Alabama* which won a Silver Bear at the 1984 Berlin International Film Festival.

For her versatile performance in *the Nasty Girl*, Lena Stolze was awarded the Bundesfilmpreis for Best Actress at the 1990 Berlin Film Festival. Ms. Stolze currently lives in Vienna, Austria.

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ABOUT MIRAMAX FILMS

New York-based Miramax Films has released some of the most critically acclaimed and commercially successful films from the independent sector, including "The Thin Blue Line," "Scandal," "sex, lies, and videotape," and Academy Award winners "Pelle the Conqueror," "My Left Foot" and "Cinema Paradiso." In the last few years its staff has doubled, but with 60 employees, Miramax still qualifies as a "boutique" operation.

Miramax was founded by Harvey and Bob Weinstein, native New Yorkers who established the company in 1979. The Weinstein brothers built their company with an aggressive marketing and distribution strategy, individually tailoring each film's release to suit its particular strengths. Willing to take risks, they have repeatedly acquired films that might have been termed too offbeat for a major studio and turned them into success stories.


In 1988, Miramax Films began to set the seed for the further growth and development of the company. During that year, Samuel Montagu Ltd., a leading worldwide investment concern, became a partner in Miramax. Their investment enabled the company to begin to co-finance larger productions with major stars as well as to compete for higher-quality and bigger-budgeted acquisitions.

1989 saw Miramax move to the forefront of independent cinema. "The Thin Blue Line" not only received commercial and critical acclaim, but was also instrumental in freeing Randall Adams from jail. In March, "Pelle the Conqueror" won the Academy Award for Best Foreign Language Film. The company's first production, "Scandal," starring John Hurt, Ian McKellen, Joanne Whalley-Kilmer and Bridget Fonda, was released in April to international commercial and critical success, earning over \$10 million domestically.

"sex, lies, and videotape," Steven Soderbergh's provocative film about love, sex and relationships won the prestigious Palme D'Or at the 1989 Cannes Film Festival and has grossed over \$25 million thus far and is still going strong. The L.A. Film Critics Association named the film's stars Andie MacDowell as Best Actress and Laura San Giacomo as Best of the New Generation. Soderbergh's script was nominated for an Academy Award for best original screenplay.

"My Left Foot" opened to rave reviews in November of 1989 and has since been named Best Picture by the New York Film Critics Circle and garnered two Academy Awards for Best Actor (Daniel Day-Lewis) and Best Supporting Actress (Brenda Fricker).

1990 marks Miramax's most ambitious slate to date. "Cinema Paradiso," Giuseppe Tornatore's Academy Award-winning homage to cinema, has become the most successful foreign film in the last decade. Miramax also released two controversial hits in 1990: "Tie Me Up! Tie Me Down!" from Pedro Almodovar, director of the hugely successful "Women on the Verge of a Nervous Breakdown" and Peter Greenaway's "The Cook, The Thief, His Wife, & Her Lover."

Miramax is especially proud of its fall 1990 release slate: Mel Smith's "The Tall Guy," starring Jeff Goldblum; Michael Verhoeven's "The Nasty Girl" (chosen to close the 1990 New York Film Festival);  Stephen Frears' "The Grifters," starring Angelica Huston, John Cusack and Annette Bening, and executive produced by Martin Scorsese; "Mr. and Mrs. Bridge," a Merchant-Ivory production starring Paul Newman and Joanne Woodward; Peter Medak's "The Krays," starring Gary and Martin Kemp of Spandau Ballet and Billie Whitelaw; and Richard Pearce's "The Long Walk Home," starring Sissy Spacek and Whoopi Goldberg.

In 1991, Miramax will be releasing several films co-produced with Britain's Palace Pictures including "The Big Man" directed by David Leland and starring Liam Neeson and Joanne Whalley-Kilmer; Bill Duke's "A Rage in Harlem," based on the novel by Chester Heims and starring Forrest Whitaker, Robin Givens, Gregory Hines and Danny Glover; and Neil Jordan's "The Miracle," starring Beverly D'Angelo and Donal McCann. Additionally, the company is co-producing Lizzie Borden's "Love Crimes," starring Sean Young and Patrick Bergin, which will be released in 1991.

1991 also brings the release of several important acquisitions: Zhang Yimou's "Ju Dou," starring Gong Li; Giuseppe Tornatore's "Everybody's Fine" (Stanno Tutti Bene), starring Marcello Mastroianni; Peter Greenaway's "Prospero's Books," starring Sir John Gielgud and Philip Ridley's "The Reflecting Skin."

1991 also marks the debut of Prestige Films, a new division created to release more specialized product. Prestige Films will distribute Carlos Saura's "Ay, Carmela," starring Carmen Maura; Etienne Chatiliez's "Tatie Danielle;" Peter Greenaway's "Drowning By Numbers;" and Shirley Sun's "Iron and Silk," starring Mark Salzman.

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SERMONS

AUGUST 1991 - DEC. 1991

ARCHIVES

MEMORIAL TRIBUTE TO JACB POLISH

INTRO

A GENERAL

- 1 A WK AGO TODAY, MY PREDEC AS FULL-TIME R OF HTAB WAS LAID TO REST; R JACB POLISH D AT AGE 78
- 2 HE HAD BEEN ILL FR NUMBR OF YRS, HAD ALSO BEEN RE-TIRD FRM ACTIVE PROFF LIFE
- 3 BT ~~ONLY~~ ^{as a result} AT TIME OF LAST HH ~~WAS THE REQUEST COMMUNIC TO US~~ ^{Thought expressed} THAT THE FAMILY MIGHT WANT TO WORSHIP WTH US ONCE AGAIN

B SPECIFIC

- 1 OF C, POL OFFIC NT IN THS BLDG, ALTHOUGH HE ~~WAS WITH US AT THE TIME OF~~ ^{SPOKE} OUR COMING HERE ^{to mark}
- 2 BT WHEN WE WERE LOCATED AT 161 STR, BETWN FT W & BWY IN OUR NEIGHBRHD HE WAS KNOWN AS A FINE PREACHER, A MAN WTH WONDERFUL PERSONALITY, A READY SMILE, AND
- 3 AS A MAN WHO WAS EXCEPT WELL LIKED IN THE COMMUNITY! WE REMEMBR HIM IN THAT CONTEXT & MARK HIS MANY ACCOMPLISHMENTS

BODY

A PERSONAL HISTORY

- 1 MUST BE NOTED THAT POL FRM A DPLY ROOTD J FAMILY; HE WAS A JEW WTH ALL HIS HRT
- 2 HIS BR, DAVID, GRT PROMINENCE IN OUR MOVEMENT, HIS NEPHEW DANIEL ALSO WILL ONE DAY MAKE HIS MARK
- 3 AND YET, EXCEPT FR FAM URGINGS IT ALMOST DID NOT COME TO PASS: HIS F D AS HE WENT TO HUC & JCB WANTD TO RETURN HOME & NT CONTINUE HIS RABB STUDIES BUT HE WAS URGED TO CONTINUE
- 4 ALSO, HE WAS OFFRD A SCHOLARSHIP FOR VOICE TRAINING BT HE CHOSE NT TO PURSUE THAT PATH TO ANOTHR PROFFES
- 5 AND IT IS IN THAT CONTEXT THAT HE ~~FINALLY~~ BEC A R!

B PROFESSIONALLY

- 1 OF C, MUST REMEMBR THAT WE ARE NOW SPEAKING OF A TIME 45 YRS AGO; FOR MANY, THE COURSE OF A LIFETIME
- 2 POL HAD A VERY SATISFYING CAREER AS NAVY CHAPLAIN DURING WWII, AND HE CONT THOSE ASSOC ALL HIS LIFE; HE MIGHT HAVE STAYED IN SERVICE & ATTAINED HIGH RANK WTH PARTIC REF TO CAPT JOSH GOLDBERG, ONE OF HIS
- 3 BUT HE WENT INTO CONG RABB & CAME TO US; HE FOLLOD OPHR AND THE CONTRST BETWEEN 2 INDIV = STARTLING
- 4 OPHR WAS HIGHLY INTELLECTUAL AND SOMEWHAT ALOOF BUT POL WAS UNDERSTATED ~~AT FIRST~~, DOWN TO EARTH, VERY REALISTIC AND EXCEPT WARM, & FRIENDLY TOWARD PEOPLE
- 5 HE WAS EXCEPT PREACHER, FULL OF ENTHUS AND HIS FAV TOPIC WAS ZIONISM WHICH CERT ~~COMBINED~~ ^{combined} THE RIGHT MAN WITH THE RIGHT CAUSE AT THE RIGHT TIME

R. Orentlis

in 1956

II

④ as were politic connections just

HE WAS A NOTED FUND RAISER FR UJA AND IN HIS WORK
FR Z, HE OPEND THAT DOOR TO US HERE & CONVRTD MANY
6 WHEN HE LEFT US TO GO TO FH HE BLT THERE, AS HE HAD
HERE, A FRIENDSHIP WTH XIAN CLERGY AND THESE CONNECT
TIONS GD LATR STILL WHEN HE A CHAPL HERE AT COL/PRES
7 BT WHAT WE MUST ALWAYS BEAR IN MIND WHEN SPEAK OF JP
THAT HE SERVD ~~THESE~~ PEOPLE IN ESPEC DIFFIC TIME AS
VEIL OF EUROPE WAS LIFTD AFTR WAR & TRUE NATURE OF
SHOAH CAME TO BE KNOWN, AFFECT ALMOST ALL OF THS CON
8 HE DEALT WELL WTH THE PEOPLE AT TIME OF THAT TRAGEDY
UNFOLDING, GAVE COMFORT, SPIRIT SUSTENANCE & WARMTH
OF PERSONALITY, DPLY APPREC BY THOSE IN NEED
9 ONE OTHR FACTR: RECOGN THAT CONG = NEWCOMERS WHOSE
LANG SKILLS AT A MINIMUM & HE MADE EFFRT TO SPK ON
THR LEVEL; THUS, PEOPLE UNDERSTOOD & FLOCKD TO HEAR
HIM IN GRT NUMBTRS: 800 AT PESACH ETC NT UNCOMMON
0 THAT GEN HAS PASSED ON BT HE WAS STRENGTH TO THEM

C RLL

- 1 MY OWN ASSOC BEGAN WTH HIS COMING HERE BT ALSO AT
RIGHT TIME FOR ME: JUST OUT OF ARMY, READY FR COLLG
AND WANTING TO ~~BE~~ A R; HE BECAME TEACHR & MENTOR,
AS HE LATER DID FR GUS BUCHDAHL
- 2 POL GAVE ME OPPORT TO RD SERVICES, TO LEARN TO SPK,
TO LEARN TO RD A PRAYER, ~~P~~PULPIT BEHAVIOR AND IN
MORE DIRECT SENSE OF TEACH: SPENT HRS WTH TEXT
- 3 RECALL THAT HE WAS PRESENT AT MY ORDINATION AND DUR
THE MANY YRS OF MY FATHRS ILLNESS, ALWAYS CONSIDRT,
AND FR THAT FAM & I ALWAYS GRATEFUL

CONCLUSION

A GENERAL

- 1 HAVE NT MENTIONED HIS OWN FAM BT, OF C, WE KNEW THEM
AS WELL AND WE SHARD BTH JOYS AND OCCAS OF GRT SADN
- 2 HIS WIFE ~~OF 40+ YRS~~, AS I AM TOLD, TK EXCEPT GD CARE
OF HIM SO THAT HE NEVR KNEW EXTENT OF HIS ILLNESS
AND WAS ABLE TO REMAIN AT HOME TILL LAST POSS MOMENT
- 3 HE LVS 2 CH: JONATHAN AND JAMIE, ~~GRANDCHN~~ AND THEY
SURELY SERVD AS SMALL MEASURE OF COMFORT FR LOSS OF
HIS SON, THE LATE JOSHUA

B SPEC

- 1 JP SPOKE WTH PASSION OF THE HRT & THE PEOPLE LISTNED
- 2 HE ECHOED FREQUENTLY FDR "RENDEV WTH DEST" AND HE
APPLIED THEME TO US NEWCOMERS & GAVE US STRENGTH &
A SENSE OF OUR OWN DESTINY IN A NEW LAND

3 HE WAS A MAN OF KINDNESS WHO CARED
ZECHER

4 WE EXTEND OUR SYMP TO JANICE & FAMILY; MAY THEY BE
COMFRTD AMONG ALL THE MOURNERS OF ZION. AMEN

*Kaddish
Dor Helfman*
Hah Tab - Dec 27, 1991 - Frid eve

JUD & X: SIMILAR & DIFF

INTRODUCT

A GENERAL

- 1 ONE OF THE ISSUES WHICH CONCERNS US AT THS SEASON OF YR IS THE OVERWHELMING PRESENCE OF X CELEBRATION, ESPEC WHEN CONTRASTED TO MUCH MORE SUBDUED CHANUKAH
- 2 THE CLOSER WE COME TO DEC. 25TH THE MORE INVASIVE THE APPEAL TO COMMERCIALISM; ONE WONDERS WHETHER THOSE OF THE XIAN FAITH EVEN HAVE A CHANCE TO RECALL THE TRUE NATURE OF THEIR HOLIDAY
- 3 ONE THING I'M SURE OF: DONT ENVY XIAN CLERGY WHO MUST TRY TO RETAIN SPIRITUALITY OF SEASN AMID COMM

B SPECIFIC

- 1 THS YR, OF C, WITH CHAN HAVING COME EARLY IN THS MO OUR CONCERNS, AND THOSE OF OUR CHILDREN, ARE LESS S
- 2 FOR ONCE, WE ARE NOT IN CONFLICT BUT THAT HAS ITS NEG ASPECTS AS WELL; CH BVEEN OVER FOR ALMOST 3 WKS CH FORGET EASILY AND THEY MAY NOW ENVY THEIR XIAN FRIENDS AND WANT A TREE & SANTA & GIFTS AS WELL
- 3 IT IS IN THS CONTEXT THAT WE OUGHT TO UNDERSTAND THE SIMILAR & DIFF BETWEEN THE TWO FAITHS, WHICH RELATE TO OUR OBSERVANCE OF THESE 2 OCCASIONS
- 4 IN THE HOPE THAT ONCE WE KNOW, WE CAN INTELLIGENTLY DISCUSS THE MATTER WTH OUR YOUNGSTERS, IF NEED BE & IF NOT, PERHAPS WE OUGHT TO REVIEW & KNOW SOME OF THESE DIFFERENCE AND SIMIL AS WELL. NO HARM DONE

BODY

A DIFFERENCES

- 1 WE ARE DEALING HERE IN TWO DIFF TIME-FRAMES AZND IN TOTALLY DIFF CONTEXT: CH = IN GRK TIMES WITH RESULT BEING THE ESTABLISHMENT OF HASMONEAN DYNASTY WHICH RULED IN JUDEA FR A FEW CENTURIES
- 2 BT RE X, THS WAS THE ERA OF ROME WITH TEMPLE IN J ONCE AGAIN UNDER SIEGE AND ITS DESTRUCTION A MERE 40 YRS AWAY, WTH END OF MONARCHY AND DISPERSN OF PEOPLE, AN EXILE WHICH LASTD TILL 1947
- 3 IN THS CONTEXT WE OUGHT TO REMEMBER THAT PERSONALITY OF THE 2 MAJR FIGURES IN EACH ERA WERE QUITE DIFF: JES WAS ESSENTIALLY RESTRAINED, HE RETIRES TO DESRT TO CONTEMPLATE WTH ONE OF ASCETIC GRPS WHEREAS JU
- 4 IN ADD, THE STRUCTURE OF THE 2 FAITHS ARE DIFF: JU = A PATRIARCHAL SOCIETY WTH NO SPECIAL PLACE FR BUT IN X THE MOTH IS PARAMOUNT SO MUCH SO THAT THERE IS WHAT IS CALLED A MARIAN CULT, CENTER AR MARY, M OF JESUS
- 5 WHICH LEADS US, TO ANOTHR SERIOUS & ALMOST INSUMOUNTABLE difference: That we Jews don't believe in miracles in same sense as is basic to other X.

686-1680
X 1345

6 FR EX, SUCH CONCEPTS AS VB, IMMAC CONCEPT OR TRINIT
 ARE SIMPLY NOT ACCEPTABLE IN OUR TRADITION AND IT
 MAY WELL BE THAT EARLY JEWS DID NOT JOIN EARLY X OR
 PAGANS ~~IN JOINING NEW FAITH~~ BEC OF THESE MIRACLES
 7 OBV, NEW FAITH TK ITS TIME IN DEVELOPING AND WAS NOT
 CLEARLY DEFINED AND SEP FRM JUD UNTIL 4TH CENT BT
 IN MEANTIME, DIFF TRAD GREW AND BECAME SYN WTH LAW
 8 THESE FOUND IN LETTERS WHICH SAUL/PAUL WROTE TO J
 CONG = E¹/₂PISTLES; OR BASIC HIST EXPERIENCES ANNOUNC
 ING THE "GD NEWS" = GOSPELS IN CONTRAST TO OUR LIT
 TRAD OF TORAH & CERT DISTINCT FRM LATER MISHNA
 9 FINALLY, DIF RE MESSIAH = ANOINTD ONE. JEWS DID NOT
 BELIEVE HE HAD COME BEC NOTH CHANGED IN WORLD; X IB
 LIEVD JES WAS THAT INDIV BEC TRAD STATES THAT HE
 ROSE FRM GRAVE ON 3RD DAY & THUS GAINED IMMORT AS
 SON OF GD. THS THEREV TO PAUL ON WAY TO DAMASCUS
 0 BT JEWS NEVR ACCEPTD DIVINE STATUS, SPEC CONCEPT OF
 MESS AND, THUS, KEPT TO THR OWN FAITH, STILL WAITNB
 WHICH IS LOOSELY LINKD TO XIAN THEME OF HIS 2ND COM
 B SIMILARITIES
 1 HAVING EXAMIND SOME OF BASIC DIFF, NOW LET US SEE S
 AND THESE DO NOT ONLY CONCERN MODERN COMMERCIALISM AS
 MERCHANTS REALIZE LARGE J POP IN MAJR CITIES = CHAN
 2 BT BTH GRPS GIVE GIFTS AND CHILDREN ARE INVOLVED AS
 SPEC SONGS ARE SUNG AND SPEC MOOD PREVAILS BT AT
 CENTR OF CONCERN IS LIGHT!
 3 FR JEWS RE MENORAH, FR X = TREE; WHY? BEC NR WINTER
 SOLSTICE = SHORTEST DAY & LONGEST NIGHT & ND FOR
 LIGHT OBV ESPEC WHEN SEEN IN CONTEXT OF ANC, PRIM ^{Sec}
 THE YULE LOG WAS BURND AND THE CANDLES WERE LIT &
 ONLY IN DUE TIME WERE STORIES WE KNOW ATTACHD TO OB
 4 WE ALSO SEE J BACKGROUND IN STORY OF JESUS: BORN ON
 DEC 25TH BT OBSERV IS XMAS EVE, AS OUR HOLIDAYS BE
 GIN ON EVENING PRIOR TO DATE; FURTHER, THE BRIT =
 AS USUAL 8 DAYS THEREAFTR WHICH IS WHEN WE OBSRV 1/
 AND THAT IT IS A TIME OF JOY FR BTH FAITHS IS OBVIS
 5 AND WHILE WE SPOKE OF DIFF RE MIRACLES EARLIER, WE
 ALSO HAVE SIMILARITIES: HERE THAT QIL FR 1 DAY = 8
 SO THAT WE CAN SEE MYSTICAL ELEMENTS IN BTH ORIGINS
 6 BT LK AT A FURTHER PARALLELISM: IN TERMS OF VIOLENCE
 AND SPIRITUALITY: X=DEATH LEAD TO GD FIGURE AND
 IN JUD: MACC BATTLE LEAD TO FESTIV OF LIGHTS & CONT
 OF FAITH AS WE KNOW IT TODAY
 7 & THEME FR BOTH ALSO THE SAME BT EXPRESSED DIFFERNT
 RE "PC ON EARTH GD WILL TO MEN" & FREEDM TO WORSHIP
 AS PROPHETS STATE: NOT BY MIGHT, NOT BY POWER BT BY
 MY HAND, SAITH THE LORD WILL PC BE PART OF MANKIND
 There is our own time.

CONCLUSION

A GENERAL

1 SO, FEW DAYS AWAY FRM ONE OF TWO MOST IMPORT HOLIDAY
ON XIAN CALENDAR, WE SEE TO WHAT EXTEND WE HAVE THE
SAME OR DIFF PTS OF VIEW

2 MAY BE THAT WE WORSHIP SAME GD, WE DONT REALLY KNOW!
BT WE DO KNOW THAT WHAT WE SAY, HOW WE THINK, HOW WE
APPROCH HIM ARE ~~SURELY~~ QUITE DIFFERENT

B SPECIFIC

1 JUD AND X HAVE BEEN AT ODDS MORE THAN AT PEACE AND Y
BTH HAVE CONTRIBUTED GREATLY TO THE SPIRITUALITY OF
MANKIND, ESPECIALLY WESTERN MAN

2 NO SUCH OBSERV AND CELEBRATIONS ARE TO BE FOUND WITH
IN MOHAMEDANISM ALTHO SOME PRALELISM DOES OCCUR WHICH
IS NMT UNUSUAL CONSIDERING THAT IT CAME FRM JUD & X
BVT IN THE CONTEXT OF TIME AS FAR AS REL ARE CONCERN
VERY LATE, NT TILL 7TH CENT

3 ~~IT IS OUR WAY~~ TO ACCENTUATE THE SIMIL FR SAKE OF PC
AND ~~COMMON CONCERNS~~ BT THAT DOES NT MEAN WE SHOULD
NT BE AWARE OF DIFF BEC THESE MAKE US WHAT/WHJO WE AR

4 ~~TO~~ ALL OF OUR XIAN FRIENDS WE WISH A G~~S~~D HOLIDAY
SEASON AND TO US ALL WE WISH A PERIOD OF GREATER
UNDERSTAND AND APPRECIATION OF EACH OTHERS HERITAGE

5 MAY PC REIGN IN THE HOMES AND HRTS OF ALL MEN
AMEN.

HEB TAB., FRID EVE., DEC. 20, 1991

JUD & X: SIM AND DIFF

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1991 U.A.H.C. BIENNIAL CONVENTION
Baltimore, MD.

**The Model of Abraham
through the Prism of Midrash**

Session One: The Journey

Genesis 11:27 - Genesis 13

Session Two: The Family

Genesis 16, 21:8-21

Session Three: The Test

Genesis 22

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I. The Journey

נח; לך-לך

בראשית יא: יב

פ פ פ

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ מֵאֶרֶץ וּמִמְּלַדְתְּךָ
וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֵרָאָה: וְאָעֲשֶׂה לְגוֹי
גָּדוֹל וְאַבְרָכְךָ וְאֶגְדַּלְהָ שְׁמִי וְהָיָה בְרָכָה: וְאַבְרָכָה
מִבְרָכֶיךָ וּמִקְלָלְךָ אָאֵר וְנִבְרָכּוּ בְּךָ כָּל מִשְׁפַּחַת
הָאָדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ
מִחָרָן: וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-
אָחִיו וְאֶת-כָּל-רֶכֶשׁוֹ אֲשֶׁר רָכָשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-
עָשׂוּ בְּחָרָן וַיֵּצְאוּ לֵלְכַת אֶרֶץ כְּנָעַן וַיָּבֹאוּ אֶרֶץ

כִּי וְאֵלֶּה תּוֹלְדֵי תֶרַח תֶּרַח הוֹלִיד אֶת-אַבְרָם אֶת-
נַחֲוֹר וְאֶת-הָרָן וְהָרָן הוֹלִיד אֶת-לוֹט: וַיָּמָת הָרָן עַל-
כִּי פָנֵי תֶרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ בָּאוּר כַּשְׂדִּים: וַיִּקַּח
אַבְרָם וְנַחֲוֹר לָהֶם נָשִׁים שֵׁם אִשְׁת־אַבְרָם שָׂרִי וְשֵׁם
אִשְׁת־נַחֲוֹר מִלְכָּה בַת-הָרָן אֲבִי-מִלְכָּה וְאָבִי יִסְכָּה:
ל וַתְּהִי שָׂרִי עֲקָרָה אֵין לָהּ וָלֵד: וַיִּקַּח תֶּרַח אֶת-
אַבְרָם בְּנוֹ וְאֶת-לוֹט בֶּן-הָרָן בְּנֵי-בָנָיו וְאֵת שָׂרִי כַלְתּוֹ
אִשְׁת־אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאֹר כַּשְׂדִּים לֵלְכַת
כִּי אֶרֶץ כְּנָעַן וַיָּבֹאוּ עַד-חָרָן וַיֵּשְׁבוּ שָׁם: וַיְהִי
יְמֵי-תֶרַח חָמֶשׁ שָׁנִים וּמֵאֲתָיִם שָׁנָה וַיָּמָת תֶּרַח
בְּחָרָן:

Haftarah Noach, p. 326

He = 173 ch
neg hen

27] Now this is the line of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. 28] Haran died in the lifetime of his father Terah, in his native land, Ur of the Chaldeans. 29] Abram and Nahor took to themselves wives, the name of Abram's wife being Sarai and that of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and Iscah. 30] Now Sarai was barren, she had no child.

why does he go
ur? why was?
1500 mile journey

31] Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there. 32] The days of Terah came to 205 years; and Terah died in Haran.

1] The LORD said to Abram, "Go forth from your native land and from your father's house to the land that I will show you. 2] I will make of you a great nation, / And I will bless you; / I will make your name great, / And you shall be a blessing. / 3] I will bless those who bless you / And curse him that curses you; / And all the families of the earth / Shall bless themselves by you." 4] Abram went forth as the LORD had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran. 5] Abram took his wife Sarai and his brother's son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan. When they arrived in the land of

no disc re that happ. dur journey!

11:28] Ur. In southeastern Mesopotamia, near the mouth of the Euphrates at the Persian Gulf. / Or Ura in northern Syria, which is much closer to Haran [3]. /

12:1] Your native land. However, according to a different tradition, Ur, not Haran, was Abraham's native place (Gen. 11:26-28). / Harmonizers therefore render "land of your kindred."/

2] A great nation. גוי (goy, nation); used in the Bible to refer to the descendants of Abraham as well as to other peoples.

3] Shall bless themselves. When they utter a blessing they will invoke Abraham as a model [4] (cf. Gen. 48:20). Others interpret this: "In you all the families of the earth shall be blessed," i.e., "you will be the cause of their blessings."

① ability to move
forward reburial

מקדם לבית-אל ויט אלה בית-אל מים והעי
מקדם ויבן-שם מזבח ליהוה ויקרא בשם יהוה:
פ ויסע אברהם הלך ונסוע הנגבה:

כנען: ויעבר אברהם בארץ עד מקום שכם עד
אלון מורה והכנעני או בארץ: וירא יהוה אל-
אברהם ויאמר לזרעך אתן את-הארץ הזאת ויבן
שם מזבח ליהוה הנראה אליו: ויעתק משם ההרה

Canaan; 6] Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. [The Canaanites were then in the land.]

7] The LORD appeared to Abram and said, "I will give this land to your offspring." And he built an altar there to the LORD who had appeared to him. 8] From there he moved on to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and he built there an altar to the LORD and invoked the LORD by name. 9] Then Abram journeyed by stages toward the Negeb.

is this here? interrupts flow - obstacles - like not easy challenge? assimilate him alien culture

need more experiences to grow m/to mature!

6] Shechem. Near Nablus, north of Jerusalem.

The terebinth of Moreh. מורה (moreh, reaching, informing), a large tree famed as a site of oracles. Trees played an important role in ancient religions (see Deut. 12:2; Isa. 1:29).

/Hence some render elon moreh as "oracle tree" [5]. The Septuagint mentions its height [6]. Note also the "terebinths of Mamre" in Gen. 18:1./

The Canaanites were then in the land. This passage has been a problem to those who believe that the Torah was written by Moses. For in his

age the Canaanites were indeed living in the land while the expression "then" (but not now) appears to deny it.

/Rashi substitutes "already" for "then" (אז); Ibn Ezra hints that tradition here faces an insurmountable difficulty; and Spinoza pursues this further [7]./

7] I will give this land. This promise is to be repeated again and again to Abraham and his descendants.

8] Bethel... Ai. Located north of Jerusalem, about a third of the way to Shechem.

9] Negeb. Or Negev, the south land.

Tree of Learning - truth, etc.

Nikdash =

עזר = not just a place but a holy place.

EX 25 - rather we - we build place 1st
Abraham - he felt presence 1st
then he built an altar

!WZ = bloods re COA
they not just PZ?
The blood of all future generations -
time affected - included here

ויהי דעב בארץ וירד אברם מצרימה לגור שם
 כי כבד הדעב בארץ: ויהי כאשר הקריב לבוא
 מצרימה ויאמר אלשרי אשתו הנהנא ידעתי כי
 אשה יפתמראה את: והיה כיראו אתך המצרים
 ויאמרו אשתו זאת והרגו אתי ואתך יחיו: אמר
 אחתי את למען ייטב לי בעבורך וחייתה נפשי
 בגללך: ויהי כבוא אברם מצרימה ויראו המצרים
 אתהאשה כררפה הוא מאד: ויראו אתה שרי
 פרעה ויהללו אתה אלפרעה ותקח האשה בית
 פרעה: ולאברם היטיב בעבורה ויהילו צאך
 ובקר וחמרים ועבדים ושפחת ואתנת וגמלים:
 וינגע יהנה אתפרעה נגעים גדלים ואתביתו על-

10] There was a famine in the land, and Abram went down to Egypt to sojourn there, for the famine was severe in the land. 11] As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. 12] If the Egyptians see you, and think, 'She is his wife,' they will kill me and let you live. 13] Please say that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you." 14] When Abram entered Egypt, the Egyptians saw how very beautiful the woman was. 15] Pharaoh's courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's palace. 16] And because of her, it went well with Abram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels. 17] But the LORD afflicted Pharaoh and his household with mighty plagues on account of Sarai, the wife of Abram. 18] Pharaoh sent for Abram and said, "What is this you have done to me! Why did you not tell me that she was your wife? 19] Why did you say, 'She is my sister,' so I took her as my wife? Now, here is your wife; take her and begone!" 20] And Pharaoh put men in charge of him, and they sent him off with his wife and all that he possessed. 1] From Egypt, Abram went up into the Negeb, with his wife and all that he possessed, together with Lot. 2] Now Abram was very rich in cattle, silver, and gold. 3] And he proceeded by stages from the Negeb as far as Bethel, to the place where his tent had been formerly, between Bethel and Ai, 4] the site of the altar which he had built there at first; and there Abram invoked the LORD by name. 5] Lot, who went with Abram, also had flocks and herds and tents, 6] so that the land could not support them staying together; for their

12:10] There was a famine in the land. Canaan depended on rainfall, which was often insufficient, while Egypt, with its Nile waters, at times served as the bread basket of the area.
 11] A beautiful woman. This story is told again with slight variations in chapter 20 and then a third

time in chapter 26, where Isaac and Rebekah play the main roles. The tale here sees Sarah as young enough to attract the Egyptians, whereas in Gen. 12:4 we are told that Abraham was seventy-five years old, which would make Sarah (who was ten years younger, according to Gen. 17:17) sixty-five.

"heavy" burden

what was her experience!!

emphatic
 sis ne a
 we mutually
 can't go it
 alone
 (X)

④ he lives but at what price to Sarah?

יֵשֶׁב בְּאֶרֶץ-כְּנָעַן וְלוֹט יֹשֵׁב בְּעָרֵי הַכְּפָר וַיֵּאָהֶל
 עַד-סֹדֶם: וְאֲנָשֵׁי סֹדֶם רָעִים וְחַטָּאִים לַיהוָה מְאֹד:
 וַיְהִי אֲמַר אֶל-אַבְרָם אַחֲרֵי הַפָּרֶד-לוֹט מִעֲמֹ שָׂא
 נָא עֵינֶיךָ וּרְאֵה מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׂם צַפְנָה
 וְנִגְבָּה וְקִדְמָה וַיֹּמַה: כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה
 רֹאֶה לְךָ אֶתְנַנָּה וְלִזְרַעַךָ עַד-עוֹלָם: וְשִׁמְתִּי אֶת-
 זְרַעַךָ בְּעַפְרֵי הָאָרֶץ אֲשֶׁר אִם-יִוָּכַל אִישׁ לִמְנוֹת
 אֶת-עַפְרֵי הָאָרֶץ גַּם זְרַעַךָ יִמְנֶה: קוֹם הִתְהַלֵּךְ
 בְּאָרֶץ לְאַרְכָּה וּלְרַחְבָּהּ כִּי לְךָ אֶתְנַנָּה: וַיֵּאָהֶל
 אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאַלְנֵי מִמְרָא אֲשֶׁר בְּחֶבְרוֹן וַיְבָרַךְ
 שָׁם מִוֶּבֶח לַיהוָה: פ

לְשֹׁכֵת יַחְדָּו כִּי-הָיָה רְכוּשָׁם רָב וְלֹא-יָכְלוּ לְשֹׁכֵת
 יַחְדָּו: וַיִּהְיֶיב בֵּין רָעִי מִקְנֵה-אַבְרָם וּבֵין רָעִי
 מִקְנֵה-לוֹט וַהֲכִנְעֵנִי וַהֲפָרוּי אֹז יֵשֶׁב בְּאֶרֶץ: וַיֹּאמֶר
 אַבְרָם אֶל-לוֹט אֵל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ וּבֵין
 רָעִי וּבֵין רָעִיךָ כִּי-אֲנָשִׁים אַחִים אֲנַחְנוּ: הֲלֹא כָל-
 הָאָרֶץ לִפְנֵיךָ הִפָּרֶד נָא מֵעָלִי אִם-הִשְׁמָאֵל וְאִמְנָה
 וְאִם-הִימִין וְאִשְׁמְאִילָה: וַיִּשְׁאֵל-לוֹט אֶת-עֵינָיו וַיִּרְא
 אֶת-כָּל-כְּפָר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה לִפְנֵי שַׁחַת
 יְהוָה אֶת-סֹדֶם וְאֶת-עֲמֹרָה כְּגִוְיָהוּהָ בְּאֶרֶץ מִצְרַיִם
 בְּאַכָּה צָעַר: וַיִּבְחַר-לוֹ לוֹט אֶת כָּל-כְּפָר הַיַּרְדֵּן
 וַיֵּסַע לוֹט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אַחִיו: אַבְרָם

possessions were so great that they could not remain together. 7] And there was quarreling between the herdsmen of Abram's cattle and those of Lot's cattle.—The Canaanites and Perizzites were then dwelling in the land.—8] Abram said to Lot, "Let there be no strife between you and me, between my herdsmen and yours, for we are kinsmen. 9] Is not the whole land before you? Let us separate: if you go north, I will go south; and if you go south, I will go north." 10] Lot looked about him and saw how well watered was the whole plain of the Jordan, all of it—this was before the LORD had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of the LORD, like the land of Egypt. 11] So Lot chose for himself the whole plain of the Jordan, and Lot journeyed eastward. Thus they parted from each other; 12] Abram remained in the land of Canaan, while Lot settled in the cities of the Plain, pitching his tents near Sodom. 13] Now the inhabitants of Sodom were very wicked sinners against the LORD.

14] And the LORD said to Abram, after Lot had parted from him, "Raise your eyes and look out from where you are, to the north and south, to the east and west, 15] for I give all the land that you see to you and your offspring forever. 16] I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted. 17] Up, walk about the land, through its length and its breadth, for I give it to you." 18] And Abram moved his tent, and came to dwell at the terebinths of Mamre which are in Hebron; and he built an altar there to the LORD.

13:10] Plain of the Jordan. Recent explorations have shown that the area was once densely inhabited. It was probably one of the first settled sections of the country as well as one of its richest parts. "It remains today potentially what it was then indubitably, a garden of God" [1].

11] Thus they parted. Abraham stays in Canaan proper while Lot abandons it. One purpose of the story is to underscore that Moab and Ammon, Lot's descendants, have no right to the land which, in the passage immediately following, is once more

promised to Abraham.

14] Look out from where you are. That is, from Bethel, from which there is a good view of the southern Jordan Valley.

18] Hebron. South of Jerusalem. Elsewhere Hebron is called Kiriath-arba (Gen. 23:2; 35:27). It became the Patriarchs' primary home in Canaan, as well as their burial place. According to Num. 13:22, Hebron was founded seven years before Zoan (or Avaris, in Egypt), i.e., in the eighteenth century B.C.E.

x a parallelism
 Egypt = slavery, plague, etc.

II. The Family

Genesis 15; 16

Lech-Lecha

הָיָה וְהָיָה תִּנּוּר עֶשֶׂן וְלִפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין
 הַגְּזֵרִים הָאֵלֶּה: בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם
 בְּרִית לֵאמֹר לְנֹרֶעַךְ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר
 מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת: אֶת־הַקֵּינִי וְאֶת־
 הַקְּנִזִּי וְאֶת הַקַּדְמוֹנִי: וְאֶת־הַחִתִּי וְאֶת־הַפְּרִזִּי וְאֶת־
 הַקְּרִטָּאִים: וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנִעִי וְאֶת־הַגִּרְגָּשִׁי
 וְאֶת־הַיְבוּסִי: ס
 וְשָׂרַי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שְׁפָחָה מִצְרִית
 וְשָׁמָּה הָגָר: וְהָאֱמֹר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרְנִי

bird. 11] Birds of prey came down upon the carcasses, and Abram drove them away. 12] As the sun was about to set, a deep sleep fell upon Abram, and a great dark dread descended upon him. 13] And He said to Abram, "Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years; 14] but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth. 15] As for you, You shall go to your fathers in peace; / You shall be buried at a ripe old age. 16] And they shall return here in the fourth generation; for the iniquity of the Amorites is not yet complete."

17] When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces. 18] On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates: 19] the Kenites, the Kenizzites, the Kadmonites, 20] the Hittites, the Perizzites, the Rephaim, 21] the Amorites, the Canaanites, the Girgashites, and the Jebusites."

[1] Sarai, Abram's wife, had borne him no children. She had an Egyptian maidservant whose

11] *Birds of prey.* Most likely forces that try to prevent the covenant from being concluded.

13] *Four hundred years.* In Exod. 12:40 the figure is 430. We have here an example of history presented in prophetic form: The sojourn in Egypt is envisioned as having been ordained in the time of Abraham.

16] *Fourth generation.* A round figure, meaning "much later."

The iniquity of the Amorites. Once it reaches its full measure, it will cause them to lose the land. This relationship of morality and possession is part of the Holy Land's special nature, which was to have a profound effect on the children

of Israel (see commentary to Gen. 12:10-13:18, "The Promised Land").

18] *From the river of Egypt.* The boundaries of the Promised Land vary throughout the Torah (cf. Num. 34:1-12 and Deut. 1:7-8). Certainly, in these ancient conceptions, the borders were far greater than those of the State of Israel in 1948, or even after the Six Day War in 1967-[4].

19] *The Kenites.* Kenites and Kenizzites lived in the Negev; Kadmonites means "easterners" or "ancients." On Perizzites, see Gen. 13:7; on Rephaim, Gen. 14:5; Hittites, Amorites, Canaanites, Girgashites, and Jebusites are mentioned in chapter 10.

יְהוָה מִלְדָּת בְּאִנָּא אֶל־שִׁפְחָתִי אוֹלִי אִבְנָה מִמֶּנָּה
וַיִּשְׁמַע אֲבָרָם לְקוֹל שָׂרָי: וַתִּקַּח שָׂרָי אֵשֶׁת־אֲבָרָם
אֶת־הַגֵּר הַמִּצְרִית שִׁפְחָתָהּ מִקֶּץ עֶשְׂר־שָׁנִים לְשִׁבְתָּ
אֲבָרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאֲבָרָם אִשָּׁה לוֹ
לְאִשָּׁה: וַיָּבֹא אֶל־הַגֵּר וַתְּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּל
גְּבִרְתָּהּ בְּעֵינֶיהָ: וַתֹּאמֶר שָׂרָי אֶל־אֲבָרָם חֲמָסִי עָלֶיךָ
אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקָךָ וַתֵּרָא כִּי הָרְתָה וְאִקַּל
בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ: וַיֹּאמֶר אֲבָרָם אֶל־

* ה' נקוד על "בחרה".

name was Hagar. 2] And Sarai said to Abram, "Look, the LORD has kept me from bearing. Consort with my maid; perhaps I shall have a son through her." And Abram heeded Sarai's request. 3] So Sarai, Abram's wife, took her maid, Hagar the Egyptian—after Abram had dwelt in the land of Canaan ten years—and gave her to her husband Abram as concubine. 4] He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was lowered in her esteem. 5] And Sarai said to Abram, "The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. The LORD decide between you and me!" 6] Abram said to Sarai, "Your maid is in your hands. Deal with her as you think right." Then Sarai treated her harshly, and she ran away from her.

7] An angel of the LORD found her by a spring of water in the wilderness, the spring on the road to Shur, 8] and said, "Hagar, slave of Sarai, where have you come from, and where are you going?" And she said, "I am running away from my mistress Sarai."

9] And the angel of the LORD said to her, "Go back to your mistress, and submit to her harsh treatment." 10] And the angel of the LORD said to her, "I will greatly increase your offspring, / And they shall be too many to count." 11] The angel of the LORD said to her

16:2] *The Lord has kept me from bearing.* Childlessness is considered a mark of divine disfavor. The Bible relates several instances of barrenness, induced and then eliminated by God's will (e.g., Rachel, Hannah). This theme makes the late appearance of a first child (always a son) especially important.

/Compare the proverb: "One without a child is as dead and razed to the ground" [5]. See also Gen. 30:1.

Have a son. Literally, "be built up," a word play on בָּן (ben, son) and בָּנָה (banah, build up).

3] *Concubine.* The Hebrew word אִשָּׁה (ishah) is also the term used for wife. Hagar becomes

Abraham's אִשָּׁה, but she remains Sarah's servant. The Code of Hammurabi warns expressly that a slave girl elevated by her mistress should not and could not claim equality [6]. A Nuzi contract provided: "If Gillimninu bears children, Shennima shall not take another wife. But if Gillimninu fails to bear children, she shall get for him a slave girl as concubine. In that case, Gillimninu herself shall have authority over the offspring" [7].

6] *Sarai treated her harshly.* Since in her position Hagar could no longer be sold or expelled [8], Sarah abuses her maid, thereby causing her to leave of her own accord (cf. Deut. 21:14).

7] *Angel.* See commentary to Gen. 18:1-15, "Angels."

בִּיָּדְךָ וּבֵין בְּרֵד: וְתִלְךְ הָגֵר לְאַבְרָם בֶּן וַיִּקְרָא
 אַבְרָם שְׁמֵבְנוֹ אֲשֶׁר־יִלְדָה הָגֵר יִשְׁמָעֵאל: וְאַבְרָם
 בֶּן־שְׁמֹנִים שָׁנָה וָשֵׁשׁ שָׁנִים בָּלְדָתָהּ הָגֵר אֶת־יִשְׁמָעֵאל
 לְאַבְרָם: ס

וַיִּלְדֶּת בֶּן וַקְרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־
 עֲנִיָּו: וְהוּא יְהוָה פָּרָא אָדָם יָדוּ בְּכָל יוֹם כָּל בּוֹ
 וְעַל־פְּנֵי כָל־אֲחָיו יִשְׁכֹּן: וַתִּקְרָא שְׁמֵי־הָהָה הַדְּבָר
 אֶלְיָהָ אֲתָה אֵל רָאִי כִּי אָמְרָה הִנֵּם הֵלֶם רָאִיתִי
 אַחֲרֵי רָאִי: עַל־כֵּן קָרָא לְבָאָר בָּאָר לְחֵי רָאִי הִנֵּה

further, "Behold, you are with child / And shall bear a son; / You shall call him Ishmael, / For the LORD has paid heed to your suffering. / 12] He shall be a wild ass of a man; / His hand against everyone, / And everyone's hand against him; / He shall dwell alongside of all his kinsmen." 13] And she called the LORD who spoke to her, "You Are El-roi," by which she meant, "Have I not gone on seeing after He saw me!" 14] Therefore the well was called Beer-lahai-roi; it is between Kadesh and Bered.— 15] Hagar bore a son to Abram, and Abram gave the son that Hagar bore him the name Ishmael. 16] Abram was eighty-six years old when Hagar bore Ishmael to Abram.

11] Ishmael. יִשְׁמָעֵאל means God heeds.

12] A wild ass of a man. A reference to the character of the Bedouin, who, like the wild ass of the desert, lives in highly mobile groups. On Ishmael as the ancestor of the Arabs, see Gleanings to Gen. 20:1-21:34, "Islam."

13] El-roi. Apparently, "God of my vision"; the

remainder of the Hebrew is obscure.

/ Various emendations have been offered to produce the sense: "I have lived after seeing God" [9].

14] Beer-lahai-roi. Meaning is uncertain, perhaps "the well of the Living One who sees me."

Between Kadesh and Bered. In the Negev.

" בָּנִים שָׂרָה כִּרְלָדָתִי בֶן לִזְקֹנִי: וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל
 וַיַּעַשׂ אֲבָרָהָם מִשְׁתֶּה גְדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:
 וַתֵּרָא שָׂרָה אֶת־בְּרֶהְגֶּר הַמִּצְרִית אֲשֶׁר־יָלְדָה
 לְאֲבָרָהָם מִצְחָק: וַתֹּאמֶר לְאֲבָרָהָם גֵּרֶשׁ הָאִמָּה
 הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירֶשׁ בְּרֶהְאִמָּה הַזֹּאת עִם־
 בְּנֵי עַם־יִצְחָק: וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אֲבָרָהָם עַל־
 אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים אֶל־אֲבָרָהָם אֲלֵי־יָרֵעַ
 בְּעֵינֶיךָ עַל־הַנֶּעֱר וְעַל־אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ
 " שָׂרָה שָׁמַע בְּקֻלָּהּ כִּי בִי־צָחָק יִקְרָא לָהּ וְרָע: וְגַם
 אֶת־בְּרֶהְאִמָּה לְגוּי אֲשִׁימְנוּ כִּי וְרָעָה הוּא: וַיִּשְׁכֹּם
 אֲבָרָהָם בַּבֹּקֶר וַיִּקְחֵלֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר
 שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע
 בְּמִדְבַּר בְּאֵר שָׁבַע: וַיָּכֻלוּ הַמַּיִם מִן־הַחֶמֶת וַתִּשְׁלַח
 אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִם: וַתֵּלֶךְ וַתִּשָּׁב לָהּ מִנֶּגֶד
 הַרְחָק כְּמַטְחוּי קֶשֶׁת כִּי אָמְרָה אֶל־אֶרְאָה בְּמוֹת
 הַיֶּלֶד וַתִּשָּׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֻלָּהּ וַתִּבְרַךְ: וַיִּשְׁמַע

children! / Yet I have borne a son in his old age." [8] The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

9] Sarah saw the son, whom Hagar the Egyptian had borne to Abraham, playing. 10] She said to Abraham, "Cast out that slavewoman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." 11] The matter distressed Abraham greatly, for it concerned a son of his. 12] But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. 13] As for the son of the slave-woman, I will make a nation of him, too, for he is your seed." 14] Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. 15] When the water was gone from the skin, she left the child under one of the bushes, 16] and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears.

21:8] A great feast. Probably in connection with a weaning ceremony. According to the Talmud, children were weaned between eighteen and twenty-four months; the Book of Maccabees puts the age at three years; in some parts of the Orient weaning is delayed even further [4].

9] Playing. Some commentators have suggested that it was sexual play that brought forth Sarah's strong reaction [5]. There is nothing, however, to substantiate this. The use of *מִצְחָק* (*metzachek*) is an allusion to *יִצְחָק* (*yitzchak*, i.e., Isaac). The word play seems to indicate that Sarah, seeing the children together, suddenly realizes their close affinity. It is then that she resolves to end the relationship by freeing Hagar and sending her away.

/According to the laws of Lipit-Ishtar (25), which

antedate Hammurabi by 150 years, the slave-girl and her son may become free but are not then entitled to an inheritance [6].

12] Shall be continued. Literally, "called."

13] A nation. Some versions have "a great nation." Ishmael, too, will reflect Abraham's greatness. In both Jewish and Islamic traditions, many Arabs are considered Ishmael's descendants.

14] Together with the child. The Hebrew text is not clear. The Septuagint portrays Ishmael as a small child whom Hagar carries on her shoulder, even though according to Gen. 16:16 he is fourteen years older than Isaac.

Beer-sheba. See Gen. 21:31.

16] A bowshot away. Alluding to Ishmael's later profession as a bowman (Gen. 21:20).

כד עמדי ועם הארץ אשר יגרתה בה: ויאמר אברהם
כה אנכי אשבע: והוכח אברהם את אבימלך על-
כו אדות באר המים אשר גולו עבדי אבימלך: ויאמר
אבימלך לא ידעתי מי עשה אתה דבר הזה וגם-
אתה לא הגדת לי וגם אנכי לא שמעתי בלתי
כז היום: ויקח אברהם צאן ויבקר ויתן לאבימלך
כח ויכרתו שניהם ברית: ויצב אברהם את שבע כבשת
כט הצאן לבדהו: ויאמר אבימלך אל אברהם מה
הנה שבע כבשת האלה אשר הצבת לבדנה:
ל ויאמר כי את שבע כבשת תקח מידי בעבור תהיה
לא לי לעדה כי חפרתי את הבאר הזאת: על-כן
קרא למקום ההוא באר שבע כי שם נשבעו שניהם:

אלהים את-קול הנער ויקרא מלאך אלהים אל-
הגר מן השמים ויאמר לה מה-לך הגר אל-תיראי
כי שמע אלהים את-קול הנער באשר הוא-שם:
יח קומי שאי את הנער והחזיקי את-ידך בו כירגוי
יט גדול אשימנו: ויפקח אלהים את-עיניה ותרא באר
מים ותלך ותמלא את-החמת מים ותשק את-הנער:
כ ויהי אלהים את-הנער ויגדל וישב במדבר ויהי
כא רבה קשת: וישב במדבר פארן ותקח-לו אמו אשה
מארץ מצרים: פ
כב ויהי בעת ההוא ויאמר אבימלך ופיכל שר-צבאו
אל-אברהם לאמר אלהים עמך בכל אשר-אתה
כג עשה: ועתה השבעה לי באלהים הנה אם-תשקר לי
ולניני ולנכדי כחסד אשר עשיתי עמך תעשה

17] God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. 18] Come, lift up the boy and hold him by the hand, for I will make a great nation of him." 19] Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. 20] God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. 21] He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

22] At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. 23] Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." 24] And Abraham said, "I swear it."

25] Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. 26] But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." 27] Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact. 28] Abraham then set seven ewes of the flock by themselves, 29] and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" 30] He replied, "You are to accept these seven ewes from me as proof that I dug this well." 31] Hence that place was called Beer-sheba, for there the two of them

19] *Opened her eyes.* To see what she did not notice before. The Torah uses this expression in the figurative sense [7].

21] *His mother got a wife for him.* As was the custom. Egypt. Hagar's homeland.

22] *At that time.* Most probably at the weaning feast for Isaac.

25] *The well of water.* The incident has not been mentioned previously.

31] *Beer-sheba.* Well of seven, or well of oath. Abraham and Abimelech conclude a mutual non-aggression pact [8].

IV. The Test

Genesis 22

Vayera

והנער נלכה עִדְכָה ונשתחווה ונשובה אליכם:
ויקח אברהם את־עִצִּי העלה וישם על־יִצְחָק בְּנוֹ
ויקח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם
יחדו: ויאמר יִצְחָק אֶל־אֲבִרָהִם אָבִיו ויאמר אָבִי
ויאמר הֲנִי בְנִי ויאמר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיהָ הִשָּׂה
לְעֹלָה: ויאמר אֲבִרָהִם אֱלֹהִים יִרְאֶה־לּוֹ הִשָּׂה לְעֹלָה
בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יחדו: וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר
אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבִרָהִם אֶת־הַמִּזְבֵּחַ
וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ

א ויהי אחר הדברים האלה והאלהים נסה את־
ב אברהם ויאמר אליו אברהם ויאמר הֲנִי: ויאמר
קח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אֶהְבֶּתָ אֶת־יִצְחָק
וּלְךָ־לֶךְ אֶל־אֶרֶץ הַמֶּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־
ד אחד ההרים אשר אמר אליך: וישכם אברהם
בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ
וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־
ו הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא
ה אֲבִרָהִם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק: וַיֹּאמֶר
אֲבִרָהִם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹור וְאֲנִי

1] Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." 2] And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." 3] So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. 4] On the third day Abraham looked up and saw the place from afar. 5] Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."

6] Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7] Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" 8] And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together.

9] They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood.

22:1] *Some time afterward.* According to the Rabbis, Isaac was thirty-seven years old. However, the story should be read not in chronological order but rather as an unrelated unit; here Isaac is a mere boy.

/The Rabbis took the death of Sarah (Gen. 23:1) to be immediately related to the Akedah (see Gleanings to Gen. 23:1-20, "Why Sarah Died"); therefore, with Sarah dying at 127 years of age, Isaac would be 37, having been born when his mother was 90 [1].

2] *Moriah.* The original name is obscure and the actual location unknown. Subsequent biblical

tradition, however, has suggested that it refers to the Temple mount in Jerusalem (II Chron. 3:1) [2]. It is believed that the city's famed Dome of the Rock is built over the rock on which Abraham bound his son.

/The Vulgate relates Moriah to מְרִאָה (vision); the Septuagint to "high" or "lofty"—two word plays rather than etymologies./

9] Note the staccato phrases that heighten the tension. Abraham seems to move "like a sleep-walker" [3].

עַל־הַמִּזְבֵּחַ מִמָּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־
 יִדְוָה וַיִּקַּח אֶת־הַמֵּאֲכָלֶת לְשַׁחֵט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו
 מִלֵּאף יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם
 וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־
 תַּעֲשֵׂה לוֹ מִאוּמָה כִּי עֲתָה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים
 אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיֵּשֶׁא
 אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֹאֲחוּ בִּסְבָךְ
 בְּקֶרְנוֹ וַיִּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה
 תַּחַת בְּנוֹ: וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה
 יִרְאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יִרְאָה: וַיִּקְרָא
 מִלֵּאף יְהוָה אֶל־אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר
 כִּי נִשְׁבַּעְתִּי נֹאֲם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר
 הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־בָרַךְ
 אַבְרָכָךָ וְהִרְבָּה אַרְבֵּה אֶת־זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם
 וּבְחוּל אֲשֶׁר עַל־שַׁפַּת הַיָּם וַיֵּרֶשׁ וַרְעָךָ אֶת שְׂעִיר
 אִיבֵיו: וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ עִקְב
 אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ
 וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיָּשָׁב אַבְרָהָם בְּבֹאֵר
 שָׁבַע: פ
 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם לֵאמֹר

10] And Abraham picked up the knife to slay his son. 11] Then an angel of the LORD called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." 12] And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." 13] When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14] And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the LORD there is vision."

15] The angel of the LORD called to Abraham a second time from heaven, 16] and said, "By Myself I swear, the LORD declares: because you have done this and have not withheld your son, your favored one, 17] I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18] All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." 19] Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

20] Some time later, Abraham was told, "Milcah too has borne children to your brother

13] *Ram.* The ram occupied an important place in ancient Israel's sacrificial cult (e.g., Lev. 5-15, 18; 19:21; Num. 5:8; 6:17). The image of a ram caught in the thicket was known in Ur of the Chaldees, where archeologists have found two Sumerian statues depicting the animal tied to a bush [4]. A similar substitutional offering is portrayed in Greek mythology [5].

The above translation is based, following ancient versions, on the reading אֵיל אֶחָד (a ram),

while the Masoretic text has אַחֵר (after or after-ward).

14] *Adonai-yireh.* "The Lord will see," an allusion to verse 8.

There is vision. Another assonance: *Adonai yera-eh.*

17] *Seize the gates of their foes.* Whereby they will possess the city.

20] *Milcah too.* Like Sarah. The names listed represent twelve tribes or princes. They parallel the

UAHC BIENNIAL: 1991

INTRODUCT

A GENERAL

- 1 END OF OCT & 1ST FEW DAYS INTO NOV SPENT IN BALTO WHERE 61ST GEN ASSEMBLY OF UAHC TK PLACE
- 2 THS GRP, WHICH NOW MEETS EV 2 YRS, IS PARENT BODY OF OUR REFRM MOVEMENT & IN SESSION DETIRMINES THE CRSE OF OUR REFRM PHILO, PARTRIC IN SOCIAL ACTION FIELD
- 3 I BEEN ATTENDING THESE SESSIONS FR MOST OF MY RABBIN AND HAVE ALWAYS BEEN IMPRESSED BY DEV & EFFRTS OF TH LAIETY BEC, WHILE RUN BY PROFF, LAY PEOPLE IN CHARGE

B SPECIFIC

- 1 TWO ISSUES MAKE PROFOUND IMPRESSION ON ME MOST OF TM AND THESE ARE: A-NUMBERS AND B-PROGRM VARIETY
- 2 FR EX RE NUMBRS: THS YR, FR 1ST TIME, NO HOTEL HAD SUFFIC RM TO ACCOMODATRE FR ACTIV ALL OF THE DELEGAT AND THUS WE MET IN THE BUAO CONVENTION CENTER
- 3 THERE WERE: OVER 4000 PEOPLE IN ATTENDANCE, WE USED ALL MAJER HOTELS TO CAPACITY & EVEN THAT WAS STRETCH CAPACITY BEC YTH ACCOIMODATED WTH HOME HOSPITALITY
- 4 THE PROGRAM VARIETY WAS TRULY ASTONIZSHING: NT ONLY WERE THERE THE BUSINESS SESSIONS AND THE WORKING PAF FR VARIOUS ISSUES OF CONCERN TO JEWS IN US AND THE SESSIONS DEALING WITH RESOOLUTIONS WHICH WERE DEBATED IN FULL BT AT LEAST 150 DIFF OPTIONS
- 5 FR WORKSHOPS., ~~STUDY SESSIONS~~, LECTURES, RANGING FRM LIVING WILL TO AIDS TO OUTREACH TO REF JUD IN RUSSIA BT MANY OF THESE GRPS DIV BY SMALL/LARGE, URB/SUBURB YTH/ELDERLY, NEW/ESTABL CONGREGATIONAL SETTINGS SO THAT NDS OF ALL CONG REPRESENTED THERE: TOUCHD UPON
- 6 IT WAS QUITE A SIGHT, & ESPEC GD FEEL, TO SEE THESE 4000 DELEGATES COME TOGETHR AT SERVICES; TO HEAR 4 TH VOICES SING SHEMA, EVEN IF OFF KEY, STIRRING!

BODY

A COURSES ATTENDED

- 1 WANT TO TELL U OR SKETCH FR U, WHAT I HEARD IN THE SESSIONS I ATENDED & OF C, CHOICE WAS OURS AS TO WHAT A MATTR OF INTEREST: TO US INDIV OR TO CONGREGT
- 2 FR EX, MY 1ST CHOICE WAS TO BE WTH A SCHLR-IN-RESID NORMN COHEN WHO TEACHES MIDRASH AT HUC HERE WHO WAS ABLE TO HIGHLIGHT ABES EXPERIENCES THRU MIDRASH = A MANNER OF TEACH I CAN USE IN OUR OMIND CLASSES
- 3 ON OTHR HAND, ATTENDED SYMPOSIUM ON LIVING WILL, A ISSUE OF KEEN CONCERN TO ME AS I KNOW IT IS TO YOU AND WHILE I HAVE A WHOLE BKLET DISCUSS VARIOUS ASPC OF THIS PROBLEM, SPEAKER PROVD TO BE A HINDERANCE
- 4 HE WAS A LEADING ATT FRM PITTSB AND SPOKE IN SUCH

LEGALESE THAT HE WAS ALMOST IMPOSSIBLE TO BE UNDERSTOOD BY LAY PEOPLE; HIGHLIGHTED LATER BY MANY QUESTIONS AS PEOPLE TRIED TO ~~UNDERSTAND~~ ^{comprehend}; DISC BROKE NO NEW GRND BT SPENT ALL ITS TIME IN ORDER TO CLARIFY

5 A 3RD MUCH LONGER SEMINAR I ATTEND HAD TO DO WITH THE SEPHARDIC EXPERIENCE WHICH THE TEACHER RELATED. OF C, TO THE 500 ANNIV OF EXPULSION; IMPORTANT FR ME SINCE THS YRS "SPRING LECT-SRMN SERIES" WILL BE DEDIC TO THS EXPERIENCE & PROF COHEN GAVE MUCH INFORM

6 FURTHER, ATTENDED 1 WORKSHOP TO DISC DIFF IN APPROACH & PERCEPTN ON ISRAEL AT WHICH A PALEST. DELEGATE, NOW STATIONED IN DC, WAS IN ATTENDANCE

7 THS WORKSHOP ATTENDED BY SEV HUNDRED BT, AS MIGHT BE SURMISED, THE PALEST WAS VERY MODERATE IN HIS TONE & THERESFORE THE SPARKS OF DISCORD WHICH MANY MIGHT HAVE EXPECTED, DID NOT MATERIALIZE; CONTENT WAS NOTH NEW

8 INCIDENT, IN ADD TO ALL THESE LEARN EXPER, MET WTH SEV COMM OVER BRKFASDT & LUNCH; ONE OF MOST IMPORT I ~~PARTIC IN~~ RELATED TO HUC, WHERE I ON BRD OF ALUMNI OVERSEERS, TO DISC PROBLEMS OF COLLEGE/SEMINARY & IN RELATION TO IT, IVE ALREADY BEEN ASKD TO COME TO C FR A 2 DAY DISC IN MARCH

9 IN BRIEF, THERE IS ALWAYS SOMETHING TO DO AT BIENNIAL SCHINDLER

1 TONE WAS SET ALMOST A BEG WTH SCH ADDRESS AND WHILE WE KNOW THAT HE A VERY GD SPEAKER, THIS TIME OUTSTAND AS IN THE 1 HR + TALK HE TOUCHED ON WIDE RANGE ISSUES

2 BEGAN ON LOW KEY: THAT UNFORTUNATELY THE LEADERS OF BLACK COMMUNITY: MK & RUSTIN REPLACD BY SHARPTN/JEFFR AND THAT WHILE FRMER WERE BLDRS OF BRIDGES FR UNDERST THE 2ND GRP BLD BRIDGES OF HATE LEADING TO ANTI-SEM

3 PROBLEM TIES TO OUR POL CLOUT: WE MAY SOON BY LESS THAN 2% OF POPUL, HOW WIN BATTLES RE ISR, QUYOTAS...

4 TOUCHED ON 3 MAJR ISSUES, AS I HRD THEM

A- PROBLM OF IDEOLOGICAL COHERENCE: CAN WE DEFINE TH OUTER LIMITS OF OUR REFM PHILO? WHAT IS OPTIONAL, WHAT IS FORBIDDEN? WTH SPECIFIC REF TO "HUMANISTIC" JUDAISM, A GRP OF REFM J WHO DO NT EVEN HAVE SHEMA IN THR PB. CAN THEY BE PART OF OUR MOVE, ARE THE LEGIT JEWS? THEY MADE APPLIC TO OUR MOVEMENT BT HOW MUCH & TO WHAT EXTENT IS REF MORE THAN J MINIMALISM? NO ANSWRS YET

B-ALIANATION: M-M HAS RISEN TO 52% AND NO QUEST THAT WHILE WE HAVE CONVER INTO J, MORE OUT DUE TO M-M. WE KNOW THAT OF THE M-M COUPLES A MERE 1/3 (28%) OF CH ARE BEING REARED AS JEWS, WHICH SHOWS DANGRS OF M-M & THAT EFFRT TO REACH OUT TO UNAFFIL, DID NT PRODUCE JWS

while

III

C-AUTHORITY=A MAJR ISSUE FR OUR MOVEMENT, WE NT USD
TO IT BEC ~~WHILE~~ REF FOUNDED ON INDIV RESPONSIB
& FLUIDITY OF THOUGHT; STILL SCH FELT THAT TIME HAS
COME FOR SOME TYPE OF COMMITMENT ABOVE MINIMALISM
ON THE PART OF ALL OF OUR CONSTITUENCY & THAT WE SURR
ENDER A SMALL DEGREE OF AUTHJONOMY FR SAKE OF 1 MINHAG
PERHAPS TO BRING GREATER CONFORMITY TO US ALL. THS NT
TO BE A LEGILATIVE BODY BT DELIBERATIVE RE MUTUALITY
5 ~~B~~-FINALLY, SPENT SOME TIME RE MADRID CONF WTH REF TO
BE EXPECTED, WTH ADD INFO THAT US A CONTRADICT-IN-
TERMS RE PC: ONE HAND, MADRID/WHILE ON OTHR, IN
LAST 1/2 YR US SOLD 15 BILL OF ARMS TO MEAST NATIONS
SO THAT WE SOW SEEDS OF MILIT AS WE INVOKE THE PC

CONCLUSION

A GENERAL

- 1 WAS A VITAL SETTING FOR SO MANY PEOPLE AND WITH SO
MUCH INFO OBTAINABLE, CONS~~T~~ANT EXCHANGE OF NAMES &
NEEDS FRM 1 PART OF COUNTRY TO OTHER, ALL SAME BOAT
- 2 ~~AS~~ IMPRESSIVE WERE NUMBRs BT.. MORE: THAT SO MANY TK
TIME OUT FRM REG WORKING HOURS OR FAMILY OBLIG TO
SPEND 4 DAYS TO DISC ISSUES RELATIVE TO THR REL; A
FACTOR, IN MY VIEW, TO BE RESPECTD & HONORED

B SPECIFIC

- 1 PERHAPS BEST WAY TO SUM UP WHAT HAPPEND IN LIGHT OF
SHABBAT D WE ATTENDED AS NY REGIOIN, PROBABLY LARGST
- 2 THERE WERE 660 OF US INCLUDING ABT 30 CHILDREN, WHO
SAT TOGETHER, THEY EITHR CH OF ~~DELEG~~ OR REPS OF CONG
AND AT APPROP TIME AS P SAY BLES OVR CH, WE TURNED
TO THEM TO BLESS THEM IN UNISION
- 3 A VER.Y SPECIAL MOMENT, AS A SPEC GATHERING & AM GLD
TO HAVE BEEN THERE AND HOPE THAT WHAT IVE LEARNED
CAN BE USED TO THE ADVANTAGE OF OUR CONGREGATION
WHICH SHOULD BE HOPE & PREMISE FR ALL THE DELEGATES

AMEWN

HEB TAB., FRID EVE., NOV. 30, 1991

REPOIRT ON UAHG BIENNIAL 1991

WRESTLING WITH THE ANGEL

INTRODUCT

A GENERAL

- 1 WHAT A ~~BIT~~ITY THAT NT MORE OF U COME ON SAT AMS WHEN WE RD WKLY SEDRA; THS TIME ~~OF~~ YR RE OUR ANCESTORS ABE, ISC & NOW JACOB
- 2 LAST WK, FR EX, WE RD OF THE WONDERFL STORY OF JCBS LADDER; A STORY WE ALL RECALL FRM REL SCHL DAYS, AN IMAGE WHICH HAS BEEN PAINTED BY THE WORLDS GRT ARTIS

B SPECIFIC

- 1 BT THS WK, CONT WTH TYHE JCB STORY, WE MOVE INTO DIFF TERRITORY ALTOGETHER; THS WKS SEDRA ~~on e'~~ CON TAINS THE EPISODE OF JCB WRESTLING WTH THE ANGEL
- 2 THS ENCOUNTR TAKES PLACE IN THE MIDDLE OF THE NIGHT AT THE SHORE OF THE RIVR JABBOK; AN UNIDENTIFIED SPIRIT ENGAGES JCB IN A WRESTLING BOUT
- 3 JACB CANT PREVAIL VS THE SPIRIT BT THE OTHERWORDLY MESSENGER CANT PREVAIL AGAINST JCB EITHER; CONSEQNT THE ANGEL SMITES JCB ON THIGH WHICH LESSENS HIS ABIL TO DO BATTLE
- 4 ON OTHR HAND, JCB ASKS ANGELS NAME AND WILL NT LET GO OF HIM UNTIL ANGEL HAS REVEALD HIMSELF BEC JCB KNOWS THAT ONCE HE ~~KNOWS~~ THE NAME, HE CAN OVERCOME
- 5 BT U ALL ~~KNOW~~ ^{are} OUTCOME: NAME IS NT REVEALED BT NEW NAME IS GIVEN TO JACOB: YISROEL = ONE WHO WRESTLD WTH GD AND THEY SEP THEN AS THE LIGHT OF DAWN IS SEEN

BODY

A FREUD

- 1 ASIDE FRM THE OBV MEANING OF JCBS NEW NAME, ONE WE HAVE KEPT ~~AND~~ IDENTIFIED WTH SINCE THEN & CERTAINLY SINCE THE CREATION OF THE STATE
- 2 MANY INDIV AND EVEN SCHLS OF THOUGHT HAVE DEBATED THE MEANING OF THE WRESTLING WITH THE ANGEL; WHAT DOES IT MEAN, WHAT DOES IT TEACH US, HOW APPLICABLE
- 3 THE MOST OBVIOUS ANSWER, FR ~~UKS~~ MODERNS, OF COURSE CAME WITH THE FREUDIAN SCHOOL; MAN WRESTLES WITH HS UNCONSCIOUS, IT IS A CONSTANT STYRUGGLE BETWEEN THE FORCES OF THE ID AND SUPERID, THE OBV & REPRESSED, THE LOVE HATE RELATIONSHIP NT ONLY TOWARD OTHRS BT IN TERMS OF ONESELF
- 4 IN THE JEWISH TRADITON WE ALSO HAVE THS CONCEPT AL- THOUGH, OF C, THE WORDS DIFFER: ~~WITHIN OUR TRAD IT~~ ^{we} REFERS TO THE YETZER TOV AND THE YETZER HARAH: THE GD AND THE EVIL INCLINATION WHICH ~~ARE~~ ALWAYS AT ODDS WITHIN THE HUMAN BEING AND THE TEST OF OUR RELIOSIT IS HOW THESE URGES, THESE FEELINGS ARE CONTROLLED
- 5 IT IS, AGAIN, INDICATIVE AND SYMBOIC OF THE ENTIRE

II

STRUGGLE OF PSYCHOANALYSIS WHERE MAN IS FORCED TO FACE HIS INMOST SELF, TO STRUGGLE WITH THE FORCES WITHIN HIS BEING, TO MAKE CHOICES

6 AS WTH JACB HE MAY COME OUT OF THE ENCOUNTER SOMEWHAT DAMAGED BUT HE WILL HAVE PREVAILED AND GO ON;

B ~~CAUSES~~ OF CONCERN

1 OF C, NT EVERYONE DLS IN FREUDIAN PSYCHANALYSIS; OVR THE YRS, PEOPLE ASCRIBD ALL SORTS OF MEANINGS TO THS ENCOUNTER AT THE BANKS OF THE RIVER JABBOK

2 FR EX, SOME HAVE SEEN THS EPISODE AS THE WRESTLING OF A MAN WTH THE ANGELS OF LIFE & D~~TH~~ AND NT JUSTY THE OBVIOUS INSTRUMENTS OF DESTRUCTION SUCH AS WEAP

3 BT JUST LK AT THE NEWSPAPER STORIES OF THE PRESENT: A COUPLE OF WKS AGO 6 TEENS ~~GOING~~ IN A CAR TRAVLNG OVER 85 MPH SMASHED INTO A TREE AND KILLD ~~ALL~~ SIX

4 CANT WE SAY THAT HERE THERE WAS A STRUGGLE BETWEEN ~~THE~~ FORCES OF GD/EVIL: SOBRIETY VS ALCOHOL? AND DOES THAT BATTLE NT GO ON BEFORE OUR EYES DAILY

5 ALL U ND TO DO IS SUB~~ALCOHOL~~: FR SMOKING, ~~FR~~ AIDS, ~~FR~~ GAMBLING, ~~FR~~ DISCRIMINATION IN THE WORK PLACE & U COME FACE TO FACE WITH ALL SORTS OF DEMONS AGAINST WHICH U MUST COUNTER EVERY SINGLE DAY *or night*

6 IT AFFECTS US AS ADULTS AND SURELY THE YOUNGER GENERATION OF OUR CH AND GR-CH IN WHOSE REALM THE PEER PRESSURES ARE ENORMOUS FOR CONFORMITY

7 THEY WRESTLE DAILY, IN THE MIDDLE OF THE NIGHT, WITH A FOE THEY MIGHT IDENTIFY BT CANT PREVAIL AGAINST & IN THE FINAL ANALYSIS, THEY END UP BEYOND ALL HOPE FR REDEMPTION. THE DEMONS, THE UNKNOWN FORCES ARE ALWAYS PTRESENT & THE STRENGTH TO OVERCOME = QUESTN

C POLITICAL REALITIES

1 PROBLEM IS THAT U DONT ALWSAYS KNOW WHETHER THESE FORCES WTH WHICH U WRESTLE ARE EVIL, OR BENIGN AS ~~HE~~ WAS WTH JACB; HOW DO WE SEE STRUGGLE ON LARGR SCENE?

2 TAKE, FR EX, THE SENATE JUDICIARY HEARINGS RE JUDGE THOMAS VS ANITA HILL, WHICH HAD US ALL GLUED TO TVS

3 WHAT STRUCK ME WAS NT THE INTENSITY OF FEELINGS RE THE SITUATION ITSELF, OR THE IMAGES PRESENTED BY TH 2 PROTAGONISTS/BT THAT THE UNKNOWN FORCES WHICH WE

WERE WRESTLING, NO LESS THEY WERE WRESTLING WITH, ARE UNKNOWN TO US AND WE WILL PROBABLY NEVER KNOW THE SECRETS WHICH EACH OF THESE INDIV KEPT IN THR HRTS

4 WE KNOW HOW COMM VOTED BT WILL WE EVER KNOW WHAT CONFLICTS LURKD BEHIND THOSE STAGED EXTERIORS OF FACES, SCHOOLED AND PREPARED FOR THE TV CAMERAS; AS THEY WERE PART OF THE ENCOUNTER, SO WERE WE AND WHO CAN

sep fact from fiction, prop from truth

III

5 ANALOGY CAN BE CARRIED FORTHER; FR EX, 2 WKS AGO
NYTIMES MAG CARRIED ARTICLE ON NEW SEN FRM WIS: PAUL
WELLSTONE AND IT WAS VERY REVEALING

6 HERE WAS A MAN DEDICATED TO CHANGE, WHO TRIED TO MAKE
AN IMPRESSION ON SENATORS, WHO ~~S~~HOUGHT TO CARRY OUT
HIS AGENDA BT FOUND HIMSELF STYMIED AT EVERYTURN; ~~HE~~
NT ABLE TO PROCEED BEC DID NT PLAY BY SPECIAL RULES
7 HE WRESTLD ALSO WTH HIS ND TO BRING HIS BRNAD OF I-
DEALISM AND POPULISM TO DC, HE FELT HE KNEW WHAT HS
CXONSITUENCY NEEDED AND WANTD BT FINALLY CHANGD HIS
WAYS AND PERHA¹PS HIS MIND TO BEND TO LARGER PICTUR
8 AS THE ARTICLE PNTD OUT: DAYS OF "MR SMITH GOES TO DC"
LONG GONE; THE AGE OF PRACTICAL POLITITCS SET IN &
THE FORCES OF DARKNESS WTH WHICH WELLSTONE WRESTLD
GAINED UPPER HAND AS HE WILL HELP HIS PEOPLE: LIMITD

CONCLUSION

A GENERAL

1 WRESTLING WITH THE FORCES OF DARKNESS, AND ~~IF~~ WHETHER
THEY ARE EVIL OR BENIGN, NO EASY MATTER TO BE SURE
2 THOSE FORCES ARE WITHIN EACH ~~ONE~~ OF US & OUTSIDE OF
US IN WORLD JUST BEYOND OUR DOORPOST; NO ~~W~~WONDER THE
MEZ BEGAN PROBABLY AS AN AMULET TO WARD OFF EVL SPIR
3 AND ~~IT~~ TOUCHES & REACHES INTO EVRY AREA OF MOD LIFE
AND WE RECOGN ITS REPERCUSSIONS EVERYWHERE, EACH DAY

B SPECIFIC *conflict*

1 JCB AND THE ANGEL, THEREFORE, NT JUST SOME ANC TALE
BT A PRO_CESS IN WHICH WE ENGAGED TO THS VERY HOUR
2 FREUD MAY HAVE GUESSD IT RIGHT IN TESRMS OF OURSELVS
BT HE FAILED TO SPK OF WORLD OUTSIDE AND OF THE
STRUGGLE WHICH EXISTS AND INTENSIFIES CONSTANTLY
3 IVE OFTEN SAID THAT SEARCH AT CORE OF OUR TRAD BT
SO IS THE STRUGGLE AND THEY NT THE SAME, BT THEY
EXIST SIDE BY SIDE AND THEY TEACH US OF LIFE, OUR L

AMEN

HEB TAB., FRID EVE., NOV. 22, 1991

ARI GOLDMAN: SEARCH FR GD AT HARVARD

INTRODUCT

A GENERAL

- 1 ARI GOLDMAN A 42 YR OLD WHO LVS IN WESTCH WTH WIFE & 2 CH AND WHO WORKS AT NYTIMES AS REL NBEWS EDITOR AND REPORTER
- 2 HE COMES FRM AN ORTHO BACKGROUND & BELIEVES IN HIS ORTHODOXY; IT IS ~~A MATTER OF BEING~~ AN "ANCHOR" TO HIM ESPEC AT AN EARLY TIME IN HIS LIFE
- 3 WHEN PARENTS DIV AND HE FELT ADRIFT; ORTHO WAS NOT SOMETHING NEW TO HIM, HE TELLS US THAT HIS MOTH ALWA ON "BRACHA" PATROL, TO MAKE SURE HE SAID PROPER BLESS AT THE RIGHT MOMENT
- 4 BT FR HIM IT WAS NT A BLIND FAITH; RATHR, CONSTANTLY HAD TO STRUGGLE BETWEEN NDS OF HIS PROF/& DUTIES TO HIS REL. HE REACHED AN ACCOMODATION, RARELY WORKD ON SHABBAT AND RECOGNIZD THAT JUD CLD BE UNDERSTOOD PRIMARILY AS IT IS PROBED, CHALLENGD, STUDIED
- 5 IN THAT STRUGGLE WLD HE FIND HIS ANSWER TO HIS JUD

B SPECIFIC

- 1 ARI, IN BRIEF, WAS A DEV ORTHO JEW BT ALSO BRIGHT ENOUGH TO UNDERSTAND/ ~~THAT~~ ONE OF HIS TEACHERS WAS TO VERVBALIZE FR HIM: "THAT IF U KNOW 1 REL, DONT KNOW ANY" p.5b
- 2 AS A CONSEQ, ASKD FR LV OF ABSENCE OF THE GRT EDITOR ATR THAT TIME: A.M. ROSENTHAL, WHO STILL WRITES A COLUMN ON OP-ED PAGE 2X A WK AND APPLIED FOR A SABBATICAL AFTR 10 YRS WTH TIMES/AS A REPORTER
- 3 HE ASKD TO BE SENT TO UNION, HARVARD OR CHICAGO AND HE FEELS THAT THE HARVARD NAME CARRIED THE DAY
- 4 THUS, IN 1985 HE AND HIS FAM LEFT FR A YR OF STUDY AT HARVARD DIV SCHL; GRT IN PESTIGE BVT STILL REASONABLE IN ITS COST, HAVING TO BEAR THE BURDEN OF ITS NAME WTH POS/NEG RAMIFICATIONS

BODY

A STUDENTS & LIFE

- 1 WHO WERE HIS FELLOW STUDENTS AND WHAT WERE THEIR INTERESTS? THERE WERE 450 ST AT DIV SCHL, C¹/₂ = WOMEN AND FR SOME OF THEIR STORIES, LET ME RD FRM P. 18
- 2 THERE WAS THIS DIVERSITY BT MORE, WHERE WAS THE SPIRITUALITY OF THE STUDENTS; AFTR ALL: THS ONE OF THE MOST PRESTIGIOUS SEMINARIES IN THE COUNTRY (WHICH, INCIDENT, DOES NT ORDAIN BT GRADUATES WTH INDIV CHURCH GRPS GRANTING ORDINATION!)
- 3 BT GOLDMAN NT ABLE TO FIND SPIRITUALITY; FELLOW STUDENT EXPLAINED: MUCH OF SP. LOST IN ANGR & POLICS AS THE SOC ACTION ACTIVISTS CHANNEL REL IN THAT DIR

II

4 OR, AS ONE OF HIS FELLOW STUDENTS PHRASED IT, OUT
 OF HER OWN UNHAPPINESS: I THINK THAT IS WHAT I DIS-
 LIKD MOST - THE BELIEF, WHICH IS RAMPANT AT DIV SCHL
 THAT ANGER IS A POSITIVE FORCE FOR CHANGE" P. 176
 5 BT, OF C, THE SOCIAL CAUSES NT OF THE ERSSSENCE TO
ARI RATHR, A COMPARISON AND A SEARCH (IF U KNOW L, RE
 U KNOW NONE): FR EX, HE CITES 3 DIFF ATTITUDES RELIFE
 4 BH SAYS COME & SEE; X: COME AND FOLLOW ME; JUD: CM
 AND LEARN! OR, ANOTHR EX: A MAN WHO WAS A BH WAS 'BE-
 ING BURIED BT HE NOTES THAT MOST OF MOURNERS WERE J,
 AS WAS THE DECEASED "BH MONK"
 5 AND HE WONDERS WHY; ONE OF WOMEN AT RITES: SHE BECAM
 A BH BEC, AS A WOMAN, NOTH FOR HER IN JUDAISM
 6 WE MAY NT AGREE BT THAT IS ESSENCE OF HIS EXPERIENCE
 IN THE COUYRSE OF HIS WORK; NT OUR REL OR WAY OF REL
 BT, IM SURE, AFFECTS A GDLY NUMBR OF PRESENT GENERTN
 7 ALL THS IN DISC OF VARIOUS REL REPRESENTED OR STUDIE
 IN HIS YR AT HARVRD ALTHOUGH SOMETIMES SIMPLISTIC: P15
 8 BT NOTE THE CHAPTS: ORIG. SIN, TRUTHS, HIND, BH, SAV
 CANDLES, CATH, ORTHO, AFRIC REL, ISLAN, NEW TEST, THE
 TIMES & JUD, WOMEN IN REL AND MUCH MORE OF INTEREST-
 YOU DONT HAVE TO BE A THEOL TO RD THS INST5RUCTV BK
 9 ALTHO SOME BIBLE FINDS ITS WAY THERE & CAN EASILY
 BE UNBDRSTD IN CONTEXT, NT AS I EXCERPT IT" P. 255
 B REAL LIFE

1 OF C, GOLDMAN IS A VERY CLEVER REPORTER WHO HAS WON
 THE CONFIDENCE OF AM ROSENTHAL AND NOW PRESUMABLY MX
 FRANEKL AND IT WAS NO EASY MATTR FR OBSERVNT JEW TO
 ATTAIN POSITION OF PROMINENCE ON THS EXCLUSIVE STAFF
 2 BUT HE DID BEAR RESPONSIBILITIES, MOST NOTABLY IN
 HIS INTERVIEWS WTH O'CONNER RE ABORTION: NT ONLY RE
 GERALDINE FERRARO & GV CUOMO RE ABORTION, OR THE GAY
 AND LESB FORCES INCITY GVT OR THE GAFF BY CARDINAL
 RE ABORTION AND ITS SIMILAIRTY TO SHOAH
 3 THIS CREATED A GRT DEAL OF CONTROV AND BEC OF HIS
 STRONG PIECE IN NYT MAG, GOLDMAN DENIED ACCESS ALTHO
 EARLIER HE HAD EVEN BEEN INVITED, WTH WIFE, TO LUNCH
 AT THE CARDINALS RESIDENCE
 4 PUNISHMENT FR GODMANS SLANT AND ANGER: NO MORE INTER
 VIEWS BT BEC OF HARV: CLD UNDERSTAND ISSUES AND THEIR
 SUBTLE ~~ISSUES~~ MORE CLEARLY AND IN GREATER DEPTH

CONCLUSION *conseq*

A GENERAL *perceptive*

1 GOLDMAN A ~~ed~~ REPORTER WHO USED HIS TIME AT HARVARD
 TO GD ADVANTRAGE AND TO HONE HIS SKILLS; HE HAD NOT
 AN IDEA AS TO WHAT HE WLD FIND THERE EXC¹PT PERHAPS
*in most naive way: not cases & habits but fish-net
 stockings*

III

- 2 BT ONE HAS THE FEELING THAT EVEN MORE SO, HE FND
HIMSELF AND A GREATER DEPTH TO HIS ORTHODOXY
B SPECIFIC
1 IN OUR SEMINARIES ALSO HAVE SOME OF THE SAME PROBLEM
AND, IN FACT, WHILE AT H GOLDMAN TOYED WTH IDEA OF
BECOMING A RABBI BT THOUGHT BETTER OF IT
2 STILL, ISSUES ARE SAME ALL OVER: WE TOO NOW HAVE MAN
OLDER INDIV WHO SK REL VOCATION AS A 2ND OCCU¹/₂PATION
AND OUR SP¹/₂IRITUALITY ALSO IS OFTEN TO BE = TO SOC
ACTN CENTR IN DC
3 AND YET, WHATEVER AND WHEREVER IT LEADS, THE SEARCH
IS OF THE ESSENCE AND ARI GOLDMAN HAS WRITTEN A BK
WHICH IS INSTRUCTIVE TO ALL AND SHOWS HIS GD INTENT.
4 IT IS NT A BK ON BEST-SELLR LIST BT ONE WORTH READ-
ING BEC SEARCH FR GD NT ONLY AT HARVARD BT IN WASH H
HTS AS WELL/AND WE NT ONLY OUGHT-BT SHOULD-BE PART
OF THE PROCESS. I ENCOURAGE U ON YR SEARCH

AMEN

REVIEW OF ARI GOLDMAN'S BK: IN SEARCH OF GD AT HARV
HEB TAB., FRID EVE., NOV 15, 1991

WHAT DOES GD DEMAND OF US? ABRAHM,
ISAAC & MICAH.

INTRODUCT

A GENERAL

- 1 ITS GD, EVERY ONCE IN A WHILE, TO TURN FRM THE CURRENT TO THE TRADITIONAL, /IF NOTH ELSE, TO GAIN A SENSE OF PERSPECTIVE
- 2 THUS, WHILE OFTEN WE SPK OF POLITICS, MOVIES, BKS & OTHR ISSUES OF OUR DAY, / TIME TO TURN TO T EXCLUSVL
- 3 AT THS TIME OF YR, IN T READ @ SAT, RD OF ABRAHAM, THE FATHR, THE PROGENITOR OF OUR PEOPLE, OUR FAITH

B SPECIFICK

- 1 WHAT DID HE REQUIRE OF US, WHAT DID HE ASK FOR AND, SINCE WE HAD 3 PATRIARCHS, IN WHAT RESPECT WAS HE DIFFERENT FRM ALL THE OTHERS?
- 2 BT THE QUESTION: WHAT WAS REQUIRED OF US, HAS A FAMILIAR RING: WASNT THAT ALSO THE QUEST ASKED BY MIC
- 3 AND, SO, IN ~~THE~~ THS CONTEXT OF A PERSPECTIVE, AND WITH AN EYE TO THE FACT THAT QUITE A FEW WKS HAVE NOW PASSED SINCE THE HOLYDAYS,
- 4 LET US ASK, WITH A VIEW TO TRADITION, WHAT DID EACH OF THEM REQUIRE OF US? ABR, ISAAC & MICAH - *valued for today*

BODY

A ABRAHAM

- 1 A CAME ~~ALONG~~ AT AN UNUSUAL JUNCTURE IN HIST OF OUR ANCESTORS; ~~HE CAME ALONG~~ AFTR MUCH FAILURE
- 2 MANKIND, WORLD IN GENERAL, CLD NT GET GOING AT 1ST: WE WERE EXPELLED FRM EDEN, IN NOAHS TIME THE FLOOD DESTROYED ALL HUMANITY EXCEPT THOSE ON ARK, AND EVEN THEREAFTR,
- 3 WORLD WAS AGAIN PLACED IN TURMOIL AS ANCESTORS TRIED TO STORM THE VERY GATES OF HEAVEN BUT WERE ~~DISTURBED~~ ~~AND~~ DISORIENTED BY CONFOUNDING OF LANGUAGE AND, SO, WORLD UNITY WAS AGAIN DESTROYED
- 4 THEN COMES ABE AND WHAT HE NEEDS TO DO AND SEEK AND ACCOMPLISH IS A COVENANT WITH GD AND THE PEOPLE, A COMMITMENT WHICH WILL ~~PURSU~~ *peruse* US AND HIM FR CENTURIES
- 5 AND THIS, OF C, HE WAS ABLE TO ACCOMPLISH: HE FORMULATED THE PROMISE THAT PEOPLE WOULD INHERIT LAND FLOW WTH MILK & HONEY, WLD BE ~~as~~ NUMEROUS AS STARS IN THE SKY AND AS SAND ON THE SHORES OF THE SEAS
- 6 BT HE ASKD, IN TURN, THE COV, THE COMIT OF US: "TO CARE FR GD, TO OBEY HIS LAWS, TO LIVE WITHIN HIS AREA OF CONCERN, NT TO FORSAKE PEOPLE OR PROMISE OF INHERITANCE
- 7 HE FOUGHT WTH GD AT S&G, BEGAN THE PROCESS OF JOURNEY TO GET US TO MOVE ALONG DESTINED WAY, HE TK ISAAC TO *altar and was ready to plunge in sac knife.*

8 THAT WAS HIS COV, INTO WHICH HE ENTERED ISHM & ISC
AND IT WAS A COV, A COMIT, BTH PHYS & SPIRITUAL & IT
IS WTH US TO THS VERY DAY. GD DEMANDS IT OF US ALSO
B ISAAC

1 BT THE SON ALSO DEMANDS, ASKS, CERTAIN THINGS OF US:
AND IN SOME WAYS HE IS THE MOST ENIGMATIC OF ALL ANC
2 IT IS ISAAC WHO WAS ANALYZD IN SUCH DEPTH BY WIESEL
AS THE MAN WHO RARELY SPOKE, WHOSE CHIEF QUALITY
APPEARS TO BE: SILENCE! AND YET, HE TOO DEMANDS
3 BT WHAT? THAT WE HAVE FAITH, IT'S AS SIMPLE AS THAT.
AND IT IS AS DIFFICULT AS ALL THAT!

4 ~~GETEN~~ NT EASY TO HAVE FAITH; WE LIVE IN A WORLD, IN
A SOCIETY WHERE FAITH SEEMS TO HAVE LOST ITS POWWER &
CERTAINLY ITS ABILITY TO FASCINATE PEOPLE AND YET
HOW VITAL IT IS, THE QUALITY OF FAITH

5 WE SEE IT IN ISAAC, THE MAN WHO WAS TO BE THE SACRIFI
OF THE FATHER; CAN U PICTURE IT, CAN U IMAGINE IT,
CAN U SEE SARAH AS HER SON IS LED OFF BY THE FATHER

6 IT IS ONE OF THE GRT STORIES IN OUR LIT AND ALSO A
VERY SCARY STORY: DOES ONE BIND ONES OWN SON ON THE
ALTAR TO BE A SAC, DOES ONE HOLD THE KNIFE ABOVE HS
~~HEAD AND~~ HEART, DOES ONE KNOW THAT THE VOICE OF ANGL
WILL BE HEARD ASKING HIM TO CEASE & DESIST?

7 LK AT IT: FRM THE PT OF VIEW OF THE SAC, OF ISAAC;
NT TO GO MAD IMPLIES A GRT DEAL OF FAITH, AS THE VIC
TIMES OF THE SHOAH MUST HAVE FELT AS WELL

8 M~~A~~NY HAD FAITH, MANY OF THEM D BT ALSO MANY LIVED
AND THAT IS WHAT ISAAC DEMANDS: FAITH FR LIFE AND
WHAT THE FUTURE MAY HAVE IN STORE FR US. FAM, CH
AND GRAND CHILDREN WHO ARE THE ESSENCE OF OUR FUTRE

C MICAH

1 SO WE HAVE ABE & COV AS WELL AS A COMMITMNT, WE HAVE
ISAC AND FAITH BT NOW WE COME ALSO TO MICAH, THE 3RD
IN OUR SERIES OF TRAD PERSONALITIES WHO DEMAND OF US

2 MICAH ASKD TH~~A~~T WE " LV MERCY, DO JUSTLY AND WALK
HUMBLY WITH OUR GD" AND IT IS CERTAINLY A DEMANDING
ROLE WHICH HE ASKS OF US/BTH THEN AND MORE SO NOW

3 THOUGHT ABT THIS V OFTEN, SEEMS SO CLEAR ANFD YET
SO DIFFIC TO UNDERSTAND; AFTR ALL, WHAT IS MERCY,
WHO AMONG IS HUMBLE, HOW DO WE DEFINE GD? AND ARE OUR
VIEWS NT QUITE DIFF IN OUR TIME THAN IN MICAH'S?

4 THEREFORE, SEEMS TO ME THAT OPERATIVE WORD IN THS V
IS "WITH" GD, JUST AS IN PS23 OPE WORD IS THAT WE
WALK THROUGH VALLEY OF SHADOWS"

5 WE WALK WTH GD: NT TO ANTICIPATE, NT TO PRECEDE HIM,
NT TO BRIBE PLACATE HIM, NT TO TREAT HIM CONTEMPTUSLY
or with condescension, nor with human arrogance

- 6 BT TO WALK WTH HIM IN MUTUALITY OF PURPOSE: WHICH IS TO ESTABLISH A WORLD OF DECENCY AND HOPE, TIKUN OLM: TO REPAIR THE WORLD, AT HIS SIDE, REFLECTING IN HIS SENSE OF DUTY AND HONOR, EARNING THE GD NAME

CONCLUSION

A GENERAL

- 1 THAT IS WHAT IT ALL LEADS TO: "THE GD NAME". WHAT DOES GD DEMAND OF US, WHAT DO ABE, ISAAC & MICAH DEMAND OF US? THAT BY OUR ACTIONS WE EARN THE GD NAME
- 2 ABE ASKS THE COV, ISAAC THE ISSUE OF FAITH, MICAH R UNDERSTANDING TO WALK WTH GD, ~~AT HIS SIDE~~ ^{all} TO MAKE OF THIS A BETTER WORLD IN WHICH WE & OUR FUTURE MANY LIVE
- 3 AND IT IS IN THS CONTEXT THAT WE EXTEND WARM WORDS OF GREETING AND CONGRATULATIONS TO ONE OF OUR VERY OWN, MR. KARL MUETZ WHO CERTAINLY EXEMPLIFIES WHAT THE MESSAGE OF OUR TRADITION DEMANDS OF US

B SPECIFIC

- 1 THS WK HE CELEBRATED A SPECIAL BIRTHDAY, 85 YRS YNG; HE HAS GIVEN OF HIMSELF UNSTINTINGLY TO OUR CONGREGATION AND AS HE ~~HAS~~ FOUND A HOME HERE, WE FOUND A MAN WHO IS IN THE TRAD OF TORAH TO FULLEST EXTENT:
- 2 WTH ABE HE HAS COMMIT, WTH ISAAC HE HAS FAITH, WTH HIS DEV AND DEDIC OF SERVICE, HE WALKS WTH GD/AND SURELY IN OUR REALM, OUR AREAS OF CONCERN, EARNED FR HIMSELF, A GD NAME
- 3 WHEN ALL IS SAID AND DONE, WHEN WE LK ABT THS WORL AND SEEM TO DESPAIR, WE LK TO KARL MUETZ AND FIND IN HIS PRESENCE THE ANSWER TO WHAT IS ASKD OF US
- 4 WE THANK HIM AND WISH HIM WELL, WE CONGRAT HIM IN NAME OF US ALL, WE PRAY FR HIS AND HIS FAMILYS LONG LIFE, HEALTH AND CONTENTMENT OF SPIRIT

AMEN.

HEB. TAB., FRID EVE., OCT. 25, 1991

RE: KARL MUETZ 85TH BIRTHDAY

RELIGION & CHILDREN: PART II
ROBERT COLES' "SPIRITUALITY OF CHILDREN"

INTRODUCT

A GENERAL

- 1 SRMN THS WK = 1/2 OF 2 PART SERIES ON REL & CHILDREN;
LAST WK SPOKE ON "MY SECR T GARDEN", BWAY PLAY WTH
SPECIFIC REF TO CH & OPEN~~X~~ TO REL INTERPRETATION
- 2 THS WK, QUITE A DIFF APPROACH: ROBT COLES FASCINATNG
VOLUME ON "SPIRITUALITY OF CHILDREN" PUBLISHED
LAST YR
- 3 A WONDERFUL TEXT, COMPLETE WITH DRAW OF CH, IN COLOR
AND INTERP BY COLES TO GIVE US INSIGHT INTO HOW THE
CHILDREN THINK
- 4 PUBL FIRST IN 1990, NOW AVAIL IN PB

B SPECIFIC

- 1 LET ME GIVE U SOME INSIGHT INTO JUST WHO COLES IS:
HE HAS BEEN WRITING RE CH FR OVER 30 YRS, HOLDS CHR
IN CH PSYCGH AT HARV
- 2 AND WHILE NT A PRACTICING BELIEVER, AT A ~~VERY~~ EARLY
AGE IN HIS PROF DEVELOP, HE LEARN'D TO COMBINE PSYCH
& REL VIA ERIK H ERIKSON'S "YNG MAN LUTHR", A VOLUME
WHICH HAD PROFOUND IMPRESSION ON YOUNG COLES
- 3 THEREFORE, BY WAY OF: REL, CH & PSYCH = LIFE'S WORK

BODY

A METHOD

- 1 HOW DID COLES ACTUALLY ACCOMPLISH HIS WORK, HOW DID
HE APPROACH CH, WHAT WAS HIS METHOD?
- 2 PRINCIPLE METHOD WAS CONVERSATION WITH THE CHILDREN
AND, HE ADMITS, WHILE AT FIRST, DID NOT HAVE SKILL
NEC TO AWAIT CH ~~ANSWERS~~ OR TO SEE HIDDEN MESSAGE
AS PART OF THR ANSWERS, NOR RECOGN THEY HAD OWN WAY,
- 3 IN DUE TIME, HONED SKILL OF LISTENING AT THR LEVEL
RATHR THAN OURS, AS ADULTS.
- 4 CH OLD ENOUGH TO BE IN ELEMENT BT NT YET IN HS, 8-12
BT SOME 6 & 13; ALL FAITHS, ALL OVER WORLD
- 5 HE HAS INTERV AT LEAST 500 CH, A FEW 1 OR 2X, MOST
AT LEAST 5X, AND OVER 100 AT LEAST 25X. IT IS FRM
THE LAST GRP THAT MOST INSIGHTS CAME AS HE LEARN'D TO
LISTEN & BE SENSITIZ'D TO MESSAGE OF THE CHILD, HEAR-
ING IT WITH EARS OF THE CH RATHR THAN THE ADULT
- 6 HE ALSO PTS OUT THAT ECO & SOCIAL STATUS, AT LEAST
IN SOME COUNT⁵RIES, HAS A GRT DEAL OF INFLUENCE IN
- 57 HOW CH DL WTH REL OR SEE GD: THOSE OF PRIV CIRCUMST
"MAY PRESENT TO THE VIEWER DIVINE FACES OF AN ALTO-
GETHR DIFF SORT: FULL, WELL FRMD, WIDE-EYED, SMILING
7 HAVING STATED & IMPLIED THAT FR THE POOR AND HURT
AND ALIANATED CH, FACE OF GD MAY LK ALTOGTHR DIFF

when drawn by such a child's experience.

B IMAGES

- 1 HE USUALLY BEGINS BY ASK CH TO DRAW PICT OF GD BT
IN EVEN SO SIMPLE A CONTEXT FOUND AMAZING FACT: OUT
OF ALM 300 PICT, OVER 250 WERE OF A FACE ALONE
- 2 SOMETIMES A NECK OR PARTS OF SHOULDERS BT NO TORSO,
40 ARMS OR LEGS; WHEN ASKD TO BE MORE SPECIFIC, TO GO
BEYOND THE FACE, MOST OBLIGE BT OVER 50 CLD NT DO SO
- 3 OF C, J & ISLAMIC CH NT PERMITTD TO DRAW HIM ACC
TO TRAD; WHAT USUALLY HAPPENS ARE PICT OF MOS OR ABE
- 4 & THEY ALL LK DIFF BEC, AS ANOTHR PSYCH, PTS OUT: "IN
LIVS OF CH GD JOINS COMPANY WTH KINGS, SUPERHEROES,
WITCHES, MONSTRSX, FIGHTER, PAR, TEACH, POLICE & FIR
FIGHTRS, ETC" IN A CONTEXT CH UNDERSTAND & IN THR
WORLD WHERE "HEROES" EXIST
- 5 BUT AS CH GROW OUT OF TODDLER STAGE, COLES IS AMAZED
AT THR HONESTY AND HOW THEY SEE ~~THRU~~ THRU OUR ADULT SHAM
A CATH GIRL IN MEX TELLS COLES: HE SHOULD KNOCK ON
P DOOR & ASK WHY HE EATS SO MUCH WHILE HER LITTLE
- 93 SIST (1YR OLD) CRIES ALL TIME BEC NT SUFF FD!
- 6 OR A J BOY QUEST HOLIDAY OBSERV WHERE WE GO TO SYN
TO BE SEEN, WE EAT & DRINK & SPARE GD A MERE 5 MIN
- 79 OF PERSONAL CONVERSATION; HWE THINKS ITS UNFAIR!
- 7 & THEN THERE IS ARGUMENT AMONG CH BT FOCUSD ON ATTI
TUDES OF THR PAR TOW REL: "MY DAD SAYS GD NT OWND BY
MIN OR PR OR R, THOSE PEOPLE! & JUST BEC THERES A CH
AND INSIDE THEY TELL U TO SPK FOR ~~K~~ HIM, DONT BELIEVE
- 116 THEM" THAT'S YR F IDEA BT NOT MY DAD'S!!! ETC
- 8 BT THE MOST MOVING TRIBUTE COMES IN THS CONTEXT, AS
COLES WRITES: "LET OTHRS VISIT GD ON SUND FOR AN HR,
OR HAVE DISCREET MOMENTS OF ENGAGEMENT WTH HINM, SPI
ITUAL IN CONTENT, PSYCH SIGNIFICANT BT FOR HER (a child).
- 128 SHE CHA~~RA~~CT HIM AS BEING: "A COMPANION WHO WONT LV"

C GD IN HIST

- 1 GD NT JUST ON A PICTURE/DRAWING BT REAL FR CHILDREN
- 2 COLES TELLS OF 8 YJR OLD BL CH IN NC IN 1962: SO MAN
PEOPLE YELL & SCREAM AT CH GOING INTO THS BIG SCHL &
SUDDENLY SHE SAW GD & SMILED; WOMAN BY DOOR YELLED
- 3 HEY LITTLE N WHAT U SMILING AT? I LKED HER IN FACE &
20 SAID: AT GD. SHE LKD UP AT ~~AKY~~, LKD AT ME, & AND SHE
DID NT CALL ME ANY MORE NAMES"
- 4 THUS, WHILE WE SEE HIM AND FEEL HIM DIFF, CH ALL THE
MORE SO BEC THR EXPERIENCES AND FEELINGS LONG FOR-
GOTTEN BY MOST OF US & THAT IS THE PROBLEM SO OFTEN.
- 5 BT CH FEEL ACC TO THR NEEDS & THESE AS VITAL AS OURS
AND WHILE WE MAY OFTN SEE CH AS UNKNOW & UNFORMD,
THEY HAVE UNCANNY ABILITY AT TIMES TO FIT THE CONCEP
to the issue far beyond their years - far beyond our expectations

CONCLUSION

A GENERAL

- 1 THERE ARE ALSO SOME WONDERFUL PRAYERS FOUND THROUGH-
OUT THE BK, WORDS & IDEAS COMING FRM WITHIN THE CH;
NT WORDS WE MIGHT USE IN PRAYER BT WORDS WHICH MEAN
LITERALLY EVERYTHING TO THEM
- 2 FR EX, THERE IS THE MOH GIRL WHO FOLLOWS HER FATHRS
(47) TEACHING THAT "THE QUIET VOICE IS THE LOUDEST" WHICH
REMINDS ME OF OUR OWN TRAD: "THE SMALL STILL VOICE"
AND SURELY XIANS HAVE SIMILAR SENTIMENTS
- 3 BT THERE IS THE LOUD DISC AS WELL: CLASS OF CH WHERE
A BOY FRM POOR CARIB ISL, HE HIMSELF IN US NOW, POOR
AS WELL, SPKS LONGINGLY OF BECOMING A LAWYER. CH BE-
GAN TO REACT BY SHOUTING: U CAN BE ONE, U CAN BE A LA
- 4 "THEY DIDNT KNOW WHOM THEY WERE ADDRESS BUT I BEGAN
311 TO UNDERSATAND THEY WERE ADDRESSING THEMSELVES" IS
HOW COLES REACTS TO ~~X~~ HEARING THESE SHOUTING CH AND
HE ALSO CHARACTERIZES THESE LOUD WORDS AS A PRAYER
- 5 BT AS A GD PSYCH, WITH SPECIAL INSIGHTS, SEEKING TO
SEP THE FALSE SOPHIST OF PAR FRM POSITIVE NAIVITEE
OF CH, HE SAYS: WE MUST BE AWARE FRM PAR TO CH, THAT
- 282 "AN INITIAL RIGHTEOUSNESS DOES NT BECOME A SELF-R"
LINKED TO INSTITUTIONS ALONE, WTHOUT HRT, SL, SPIRIT

B SPECIFIC

- 1 FINALLY, ~~HE~~ DIVIDES LESSONS INTO PARTIC SUBHEADINGS:
XIAN SALVAT, ISALM SURRENDER, J RIGHTEOUSNESS & SEC
SOULSEARCHING
- 2 YET ALWAYS CONSCIOUS OF THE FACT THAT WE ARE PILGRMS
ON A JOURNEY, ON AN UNCHARTED JOURNEY, EMBRACING
OLD AND YOUNG, CH AND PAR, WANDERERS, EXPLORERS, ADV
ENTURERS, STRAGGLERS, SOMETIMES TRAMPS AND VAGABONDS
AND EVEN FUGITIVES.
- 3 "YET, HOW YOUNG WE ARE WHEN WE START WONDERING ABT
335 IT ALL, THE NATURE OF THE JOURNEY AND OF THE FINAL
DESTINATION."
- 4 IT IS A FINE BK AND WLD REC IT TO U BEC IT MAKES
CHALENG, INFORMATIVE, INSPIRING READING IN AN AREA
OF WHICH SHLD KNOW MORE, WITH A VIEW TO OUR OWN CH
& GRANDCH: THE ISSUE OF REL AND CHILDREN, AT PLACES
OF WORSHIP, OF C, BT IN OUR HOMES & HRTS AS WELL.

AMEN

HEB TAB., FRID EVE., OCT. 18, 1991

RBT COLES "SPIRITUAL ~~ET~~ LIFE OF CHILDREN"

DR. ROBERT L. LEHMAN
RABBI, HEBREW TABERNACLE
CONGREGATION
551 FT. WASHINGTON AVENUE
NEW YORK, NEW YORK 10033

September 16, 1991

To:

From: Rabbi Robert L. Lehman

Re: Ellis Island Trip
Thursday, October 3, 1991

You indicated that you were interested in going on the Ellis Island Trip with us.

As of this date, we have not received your check for \$35.00 per person, which is required to insure your seat on the bus.

The bus seats 45 people and if we do not have your

548-2996

~~Delet~~

Balto- U A H C

Friday Oct 30 -
Nov 391

- P: Creation of State → dismemberment of
Pal society & thwarted their State
they were not consulted re creation of Isr
- '91: 2) Precept federal transfer of authority
from civil admin → P semi-indep.
for 3 yr trans period
- 3) Not ideal: procedural issues w/ Isr
so far b/c PLO official left out
What of Vol - want "legal" protection
spec re 242 there diff of interp
exists betw Isr & "global" nations
Where is legal recourse?
- 3) Jerusalem - not even reps!
but from Isr = above would pre
mitted status into question:
not admissible.
Thus: advisory team as buffer

1) who is pro/con peace process -
con: Islam parties who want on-all
Jerusalem State in entire area!!!

Ratz - we used to be little David vs Goliath
of A. nations - now reverse is
placed as an image before world.
[2] old history is forgotten - image!
Intifada - TV, it remains
whereas "simpler" world of just
no longer known to new generation
or forgotten / superseded by new
all-pervasive TV images!

Shoh - must ÷ moral from political issues
Croatia / Quebec / West Bank are not
themselves moral issues but
that with moral consequences
Moral issues = torture, human rights,
PLO charter which still needs re-
construction of IIR - never amended!

Will PLC stop at period demands re WB?
It does not have such a gd rep then it
was in Leb!!

Mr has right to be cautious.. No pc
except in Egypt.

Reality = limited goals for both sides.
Samuels - misreadings of history by both
sides re Pal, espec re 1948

What should be our perspective?

We outnumbered, no sense in to go, & etc

Not whether Isr (mus) but what kind of Isr

red: view [Diff talk: 3 part talk = Isr, Pal & Jordan]

Major dialogue within Isr, even now.

"Clergy for PC" = group in H; much joint
effort; LB shld teach Arabic,
Luth Pastor exchanges Pentecost / Red
help re schools (his & LB)

organizing: Isr ? re = rabbis re human
rights

Pal: response to Q

- ① Pal state valid without military force?
= OK ~~but~~ reality is future supremacy
[except enormous population shift, if given
citizenship + annexed, will upset
demographics altogether: Samuel]
- ② It is a Palestinian but not citizen
but PLO "does not make my
heart flutter" with sentiment!
- ③ Draft is Shamin
PC made between enemies;
many friends don't need a PC conference

~~At dinner - bless children in unison
660 from my Fed~~

[Elliot wld take 200 for a lecture]

Living Will ^F or "Adv Health Care Directive"
Advance Decision Making: [↔] new description
no "heroic measures" - condemn by phrase
Cruzan - watershed (d Dec 1990)

Nutrition & Hydration not merely medical issues
States have some interest in "qual of life"
Who to express decision for L/d if the
patient never expressed opinion?
Today advisable not merely to say
yes/no but that types of measure
to be taken, must be specific &
even more so as time passes by
due to new legal renderings.

Attempts to limit laws - eg: for
pregnant women sec of Cath Conf
Circumstance: law in my residential
State of NJ & accid to me in Pa &
end up in hospital there. Whose laws?
This not covered anywhere!!

What of Sci-fi medical treatment in future?

eg - freeze dry body/parts?

Powers of Atty: earlier - finances but
now health care decisions.

Best way: write own decisions + in corp

in power of Atty: do more than check-marks

WAHC

meet @ 2 yrs - over \$000 - in conv centre in S

Agenda, working papers, 150 plus optims
workshops, study sessions, lectures, ^{Sep had} Experience

- Small/large, sat/sund, yth/adult

Also are there occasions for classes? Dec 92

attended: Lenny ^{what/and} White, Genesis, Palestinian perspective

Shabbat Dinner - bless of Yth

Services every Sat AM - Schindler

Schiller:

Sat

DLK: Russia replaced by Sharpt & Jeffries

holders of bridges by hate-mongers anti-S.
wearing some less than 2% of US pop —
how can we win battles re sex, choice
for women, Russ, etc.

Must not allow behaviors re suffered to be —
crime — behavioral of ideals of Jud!

we are not resident aliens in Jud — or tho?
that price authentic citizenship is Jews
Our interop / dynamic of more authentic
than — of hidden behind thick walls of Hellenic
Ortho liberalism strayed from true tradition
Ideological coherence; can we define outer limits?
What is optional? What is forbidden? re:
Humanistic Jud — not even JHE in their PB
Can there ever be a part of movement?
Response by Plant: not to be described

but still open to application bec of the
discussion it fosters: Resolution here
Ref more than of minimalism.

Alignment to be found in society:

un - un rise to 52%

higher rate of conv out than conv inks)
1/3 of ch of un - un (28%) ^{only} needed as Jews
lots of outreach in numbers but not spiritual

Can we shake the thirst & satiate the hunger for
holiness among our people who seek the Holy
A Squad - not a legislative body - but int.

a commitment by all (surrendering a
little degree of autonomy) to (Drink)

Encounter with study = interpretative from needs

Real Needs ① 1/4 will ref of over 65 } in need
100,000 over age 75

② women being paid far below men
up to 28% discrepancy

- ③ I injured 7th part of Camps - a
new gift of \$2 1/2 mil for this cause
Am Jews shortsighted - give to all worthy
causes in world but not to local Syn -

Radical

Hortales are real & psychological - a 43
in war: how to relieve suffering, tensions,
Can Is & Isher see again meet as brothers
(as the brothers they are)?

We sow seeds of future militarism & time
we ask for PC Camp; in last 1/2 yr one!!
got sold 15 billion to Middle East in times

Soe

④ spell Duke from Rep Party - a 43
groups. no place in party of Lincoln

⑤ Environment

Winged story - no scroll for dancing in CC: the child is alive
& he the scroll, the future, life & hope. He the text.

The Hebrew Free Burial Association

Chevra Agudath Achim Chesed Shel Emeth

October 14, 1991

Rabbi Robert L. Lehman
Cong. Hebrew Tabernacle of Washington Hts.
551 Ft. Washington Avenue
New York, NY 10032

Dear Rabbi Lehman:

If you passed a mayt mitzvah, a recently deceased Jew on the street, you wouldn't walk on by, would you? Even though you didn't know the person, your compassion and sense of Jewish ethics and tradition would compel you to stop, to somehow assure that this person was laid to rest among his brethren. That's exactly what we do over 250 times every year.

The Hebrew Free Burial Association buries any Jew too poor to afford even the simplest Jewish funeral and burial. We ask no questions, require no affiliation. We don't even know the people we bury; we only know they are Jewish and they need us.

At the Hebrew Free burial Assn. we believe that poor Jews should be buried with the same dignity, the same reverence for tradition, as the richest Jew in New York. A burial society prepares the body. A rabbi intones kaddish over the grave. As the simple coffin is lowered into hallowed ground, we are reminded of the words of the psalm, "The dust returns to the earth as it was, but the spirit returns to the Lord who gave it."

For over a hundred years the Hebrew Free Burial Assn. has toiled quietly on behalf of the Jewish community of greater New York. However, even the simplest burials cost money and we need the support of every Jewish organization, association and congregation if we are to continue.

Last year, the Hebrew Free Burial Assn. asked synagogues in our area to set aside Shabbat Chayei Sarah to make an appeal for the Hebrew Free Burial Assn. Scores of synagogues responded generously. The funds we raised went directly to pay for indigent burials.

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The other side of the coin - Success Story!

1170 Broadway, New York, N.Y. 10001 212-686-2433 FAX: 212-213-5383

One Hundred Years of Service A Century of Caring

CH & REL: I: "MY SECRET GARDEN"

INTRODUCT

A GENERAL

- 1 OUR CONG COMPOSED THESE DAYS PRIMARILY OF SR. CITIZ BT, AS U KNOW, SERIOUS ATTEMPTS TO BRING IN YNGSTRS
- 2 DO THIS VIA SEV PROGRAMS: T/T, WORKSHOPS, SHOWTIME, PLAY GRP, YTH GRP AND, OF C, OUR TWO-TIERD REL SCHL
- 3 ~~AND~~ WITH ALL OF THESE ACTIV HAVING AT LEAST SOME SUO SEEMD TO ME THAT WE OUGHT TO BE MORE THZAN A BABY-SITTING SERVICE; WHAT OF JUD FR THESE CH, WHAT OF REL FR THEM AND, EVEN MO~~X~~RE IDEALISTICALLY, THR PAR

B SPECIFIC

- 1 OF C, I NT ONLY ONE; TWO OF MY COLLEAGUES HAVE RECENTLY PUBL SPECIAL BKS FR YOUNG & YOUNGER CHILDRN, UNDER AUSPICES OF CCAR
- 2 WE SEEM TO HAVE LEFT THE GUITAR PLAYING ERA BEHIND US AND HAVE COME TO EXAMINE THE RELIOSITY OF CH MOR CLOSELY, IN PICTURES AND IN TEXT
- 3 USED SOME OF THE TEXT & SHOWED BK AT CH SERFV ON RH BUT THESE EFFORTS ARE IN TERMS OF PRAYERS, PRAYERS OF THEMSELVES & EXPLANATION OF PRAYERS
- 4 IT WAS NT UNTIL QUITE RECENTLY THAT I SAW THE ISSUE ON A DIFFERENT LEVEL ALTO~~X~~GETHER, PRIMARILY THROUG A BK BY THE NOTED CHILD PSYCHIATRIST ROBT COLES & SHALL SPK ON THAT BK NEXT FRID EVE
- 5 ~~BT IN MEANTIME~~, ALSO ATTENDED A BWAY PLAY: "MY SECR^T GARDEN" & FELT THAT IT ~~WAS~~ ^{WAS} OF A REL/SPIRITUALITY AS WELL AND WE OUGHT TO KNOW OF IT HERE IN OUR CONTEXT: ~~OF~~ A CONG ~~WHICH~~ SHOULD KNOW MORE OF RELATIONSHIP BETWEEN REL & CH, EVEN IF NOT JUD & CHILDREN
- 6 BUT MUST MAKE A BEGINNING SOMEPLACE

BODY

A BACKGROUND

- 1 THIS PLAY, MY SECR^T GARDN, REALLY A MUSICAL, IS BASD ON ~~A BK~~ A NOVEL, BY FRANCES HODGSON BURNETT AND IS QUITE FAMOUS FOR ITS XGENRE & POPULAR WTH CHILDREN
- 2 REALLY A SIMPLE STORY AND ~~QUITE~~ ^{VERY} APPEALING TO THE YOUNGSTERS: AN ORPHANED GIRL BROUGHT HOME TO ENG FRM INDIA, RELUCTANTLY ACCEPTD BY GUARDIAN WHOSE OWN WIFE D IN CHILDBIRTH; THE CHILD, MARY, IS DESOLA IN DARK & EVEN FORBIDDING MANSION
- 3 AT SAME TIME, SHE HEARS SOUNDS FRM OTHR PART OF MAN SION & DISCOVERS A SICKLY BOY CONFINED TO BED; HE NT REALLY SICK BT MADE SO BY REJECTION BEC HE SON WHO BORN WHEN WIFE OF GUARDIAN D IN CHILDBIRTH
- 4 TOGETHR THESE 2 CH DISCOVER A GARDEN WHICH HAS FALL IN DIS~~X~~REPAIR, BTH WORK TO REHAB IT, IT IS THR SECR^T *and when finally garden is beautiful again, health is fully restored, gloom lifted & light / joy / my reign*

+ Is lyrics from novel

II

4 THIS PLAY WAS WRITTEN FOR STAGE, ~~AS WELL AS LYRICS~~, BY MARSHA NORMAN ONE OF OUR DIST PLAYWRIGHTS, WHOSE NAME U MAY RECALL FRM HER FAMOUS PLAY OF SOME YRS AGO, "NIGHT MOTHER", ALSO REVIEWD FRM THS PULPIT

B THEME

- 1 CAN BE UNDERSTD SIMPLY: MAKE FLOW BLM, CLEAN OUT DEBRIS & LITTER OF PAST & ALL WILL BE OK
- 2 CH SPK A DIFF LANGUAGE THAN DO WE SOPHISTIC ADULTS; A GARDEN IS A SUITABLE METAPHOR FOR A CH VIEW OF REL BEC WITHIN CONTEXT OF GARDEN SEE L/D, GD/BAD, B/D & THEY KNOW THAT THERE IS A MYSTERY WHICH BAFFLES
- 3 GARDEN MOTIF ALREADY USED IN S OF S; ~~PSYCHOL OVERTNS~~ WTH GARDEN = GD/FAITH/TRUST AND TO ENTER THS AREA AND TO ESTABLISH THAT TYPE OF AURA = LIGHT, GD, LF
- 4 IT IS IN THIS CONTEXT WE UNDERSTAND PHRASES OUT OF PLAY: "PAR NOT GONE ONLY DEAD" = WORDS OF COMFORT/OR "HEARD SOMEONE CRYING & IT WAS ME"; THEY KNOW THAT THE GARDEN EXISTS BT CANT FIND THE KEY TO OPEN GATE
- 5 DONT WE HAVE SAME PROBLEM? WE KNOW OF REL, OF OUR REL, BT CANT FIND THE KEY TO APPREC, INVOLVEMENT, COMMUNICATION OR ~~EVEN APPRECIATION~~ *Acceptance*
- 6 ILL BOY GET STR BACK, MARY FINDS FULFILLMENT & ALL DUE TO GARDEN; IS THIS A COMMENTARY ON GARDN OF EDEN WHERE GD WALKD
- 7 SOME SEE ORIG STORY, THEN, AS MORE THAN A CHILD'S TALE ON ITS MOST ELEMNT LEVEL; SOME SEE XLOGICAL IMPLICATIONS WTH THE LIGHT BEING A HALO, THE SICKLY CH BEING IN KINSHIP WTH JESUS AND GIRL AS HIS MOTHR
- 8 BT DONT FOLLOW THIS CONVOLUTED PATH; RATHR: A RELIG "SENTIMENT" FOR SURE, GARDEN OPEN TO INTERP AND SPKS TO US OF OBVIOUS FACT THAT CH SEE REL DIFF ~~FRM US~~ *than we do* BT CAN MEAN TO THEM AS MUCH AS TO ADULTS *but which*
- 9 COLES IN HIS BK, WHICH TO REVIEW NEXT FRID, HAS MORE ON THIS AND HE SHOWS US THAT CH THINK OF REL AS MUCH AS WE, OFTEN MORE SO/ BT LANGUAGE, IMAGES NT THE SAME ALTHOUGH NO LESS SERIOUS AND CONSEQUENTIAL

CONCLUSION

A GENERAL

- 1 THE STORY IN ITSELF NT NEW, BEEN DUPLICATED MANY TIMES AND IT HAS FOUND FAVOR IN ITS MANY GUISES OVR YRS
- 2 IT IS PREDICTABLE, PLEASANT, CARING, HEARTWARMING AND SO IS THE MUSICAL, NOW ON BROADWAY
- 3 THE UNDERLYING THEME IS REDEMPTION FRM A CHILDS PT / OF VIEW: A GARDEN, FLOW, GREENS, SUN & LAUGHTER; IT IS ALL SIMPLE, DIRECT, GOOD AS VS OFTEN CONVOLUTED THEMSE OF ADULT REL INTERPRETATION, J OR NON-J
- 4 *[but] we all think in these terms - ch all the more so when they encounter mysteries of life which*

III

WE HAVE ALREADY LEARNED TO TAKE FOR GRANTED, SUCH AS
 LIFE/D, HURT, PAIN, ILLNESS, SEPARATION, VIOLENCE, PO
 5 THE CHILD LEARNS AND ~~HE~~ NEEDS THE GARDEN FOR ANSWERS
 AND FOR MANY OF THE CHILDREN, THE GARDEN IS SYNONY-
 MOUS WITH GD
 B SPECIFIC
 1 IT IS GD TO KNOW HOW CH THINK, FOR US AND FOR ALL AD-
 ULTS AND WE ND TO KNOW ~~THE~~ MORE IN OUR CONG SETTING SO
 THAT WE CAN UNDERSTND AND HELP THE CH COMING IN
 2 THS MUSICAL IS A GD PLAY FOR U TO TAKE ~~THE~~ THEM FOR THR
 BIRTHDAYS OR OTHER SPECIAL OCCASIONS
 3 AND, AS COLES DOES WITH CH ~~HE~~ WORKS WITH, U CAN USE
 THE OCCASION OF SUCH A PLAY, WITH MULTILAYERED FEEL-
 INGS, TO OPEN UP A DIALOGUE ON A SERIOUS LEVEL, TO
 GET TO KNOW DEEPER FEELINGS, TO SENSE WHAT THEY NEED
 4 NT FRM. OUR PT OF VIEW BUT FRM THEIRS BEC NT MUCH
~~THE~~ CAN BE GAINED IF WE IMPOSE OUR VIEW OF WORLD, OF
 REL, ON CH WHO MUST DISCOVER WORLD THEMSELVES AND ON
 THR OWN ~~THE~~ TERMS *ought*
 5 THEREFORE, RECOMMEND MY SECT GARDEN; IT IS A PLAY
 WELL WORTHWHILE AND, ABOVE ALL, ~~THE~~ A VERY PLEASANT
 FEW HRS IN THE COMPAN~~Y~~ OF YR CH AND GRAND-CH.
 6 AS A MATTR OF FACT, IT IS A SERIOUS PLAY FOR ALL ~~OF~~
~~US~~ BEC WHEN IT COMES TO REL FAITH, ~~THE~~ "SECT GARDEN"
 CAN DO US ONLY GD AND CAN HELP US UNDERSTAND R LIFE
 AMEN

HEB TAB., FRID EVE., OCT. 11, 1991

CHILD & BELIGION, I: SECRET GARDEN REVIEW.

check we cannot reserve your seat. This is a "first come, first served" situation.

If you intend to join us, please send in your check without delay.

Thank you for your cooperation.

41 .



X/3/91

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H O T E L

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WORLDWIDE HOTELS, INNS, RESORTS & ALLEGUTIES

1892 - 1954 → 12 million
1991 - more than 40% (100%) of all living
Am can trace their roots to etc
restored & opened again on 9/10/90
Centennial in 1992 → 100,000 names
re registered in pers. records.
see History - spec. 1924 re restrictions
draped, tears, hope, return, entry
Joined the Statue → Natl M in 1965
Quota system re FDR
DPA Act in 1948; 1950 Int. Security Act
re Reds
today on South/Ore borders.
pass Statue - inscription!
FDR & Quotas + refugees re Depression
Charlie Schultz born on 8th
childhood

Army - pd back being able
to worship with us



Heads 2
@ 12

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ITT Sheraton
WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

only 1/3 of minif staged in my
T: del office - all languages

Personal items - 3rd. 2nd floor
1st floor = actual

Roll of Honor still going on
Out Wall - rif benches
Chandeliers

much - indoor / outdoor
walk to water, wall of
names
boat @ 2

2 of Hope / Tears
2 of 0 departed, small of 0
large #

family to be split, stay / return



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WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

4 child under 12 must return
with 1 parent.

film - or if footage
req to admin. Hence: almost ad
steering class!

→ will person become public charge
health probl re work
legal issues

F. Is lost imp by mid-20s her
local Chambers gave visas



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WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

profit in numbers = steerage

Idea that police could
help was new idea
franchise

Gds great promise fulfilled
smiles I hope



JOHN
WILSON



JOHN
WILSON



JOHN
WILSON



SUCCOT: 1991

INTRODUCT

A GENERAL

- 1 MOOD HAS CERTAINLY SHIFTED SINCE WE MET ON HH, JUST FEW DAYS AGO; THEN ALL SOLEMNITY BT TODAY BOTH THE MESSAGE OF PRAYERS AND ~~MELODY~~ OF MUSIC QUITE DIFF
- 2 THERE IS JOY IN THE AIR, THERE IS AN UPWARD LILT, A MESSAGE OF ACHIEVEMENT OR GRATIFICATION PREVAILS
- 3 ALL THIS DUE TO FACT THAT WE CELEBRATE HARVEST THS OCCAS, A FESTIVAL, A TIME OF GREATEST IMPORTANCE TO THOSE WHO PRECEDED US CENTURIES AGO

B SPECIFIC

- 1 OF C, NO LONGER HARVEST ALTHOUGH WE RETAIN THE SYMB WHAT WITH THE LULAV & ESROG, WITH THE BRANCHES, LEA AND FRUIT~~S~~, ESPEC AS U SEE THEM IN OUR SUCCAH
- 2 BUT, SINCE WE NO LONGER PERSONALLY INVOLVED WTH THE HARVEST & ALL IS SYMBOLIC, WHAT IS MESSAGE TO US? AMAZING: WE HAVE NT BEEN FARMERS FR CENTURIES & YET WE CONT WTH THE TRAD OBSERVANCE OF THS HOLIDAY & IN SAME SENSE, EACH GENERATION FOUND ITS OWN INTERP
- 3 WHAT IS INTERP TODAY; WHAT LESSON CAN WE LEARN FRM A HOLIDAY NO LONGER APPLICABLE BT REAL NEVERTHELESS

BODY

A SUCCAH AS A HOUSE

- 1 MORE VITAL EVEN THAN PRODUCE SEEMS TO BE THE SUCCAH AFTR WHICH HOLIDAY IS NAMED: A HOME WHICH CAN BE TRANSP¹ORTED AND IN WHICH OUR PEOPLE LVD FR MANY YRS
- 2 THS SUCCAH, THS HOUSE, HOME, WAS TO SHELTER THE FAM AS THEY JOURNEYED TO PLAND AND ~~WTH~~ ITS OPENING TO THE SKY ~~WAS TO ALLOW~~ ^{home} THEM A SENSE OF DIRECTION/FOR THEY SAW THE STARS NT ONLY AS A LINK TO GD IN HEAVEN BT TO GIVE THEM A SENSE OF DIRECTION - ^{stars = compass}
- 3 BT, SUCCAH NO LONGER GIVES THAT SHELTERING, PEACEFUL COVER: THERE IS SO MUCH STRIFE AND TENSION THAT IT TAKEN ON DIFFERENT CONTEXT ALTOGETHER
- 4 FR EX, THE HOUSE, THE SUCCAH OF ISRAEL, COUGHT IN A TERRIBLY DIFFICULT TIME WHAT WITH CONFRONTATIONS WITHIN THE FAMILY AS RUSS & ETHIOP IMMIGRANTS FIGHT WITH @ OTHR FR JOBS, HOMES, FD, ATTENTION
- 5 SO MUCH SO, THAT NT ONLY IS THS A THEORETICAL BATTL BT THESE VERY SAME PEOPLE WHO JUST CAME TO ISRAEL FR SAFETYS SAKE NOW ACTUALLY FIGHT WTH WOUNDS ~~ASA~~ ~~RESULT~~ AND WITH BLOOD FLOWING.
- 6 THS HARDLY THE RESULT THEY SOUGHT AS THEY STEPPED OFF THE PLANES
- 7 AND SITUATION EVEN WORSE WHAT WITH LOAN GUARANTEE CONTROVERSY WHICH WILL MAKE LIFE EVEN HARDER FR

II

- THOSE WHO NEED FUNDS TO EASE STRAIN ON NEW LIVES
 8 IN BRIEF, LIFE UNDER SUCCAH NT AT ALL THAT SAFE
 B FRAILTY VS STRENGTH
 1 BT SUCCAH HAS ANOTHR SIDE TO IT, AN ASPECT OF ITS TH EXISTENCE WHICH WE TEND TO OVERLK: IT HAS GRT STRNG
 2 HERE IS A BOOTH, WE ABLE TO FOLD IT UP & CARRY IT WTH US THRU DESERT, WHICH IS STILL STRONG ENOUGH TO TEACH US ENDURANCE, PERSEVERANCE, COMMITTMENT
 3 IN OUR TIME, U SEE THESE QUALITIES NT SO MUCH IN A BUILDING BT IN PEOPLE: NOTE, FR EX, THE INDIV WHO STD IN MAJR SQUARES IN THR COUNTRIES: PEKING/RUSSIA
 4 WHERE STUDENTS, YOUNG MEN/WOMEN STD VS TANKS, GUNS SOLIDERS READY TO SWING INTO ACTION AND THESE YTHS ABLE TO DISARM THE SUPERIOR FORCES WTH QUAL AND STRENGTH OF THR BELIEFS, CONVICTIONS, SENSE OF PROM
 5 IN LENINGR, MOSC, CHINA THESE YNG PEOPLE SAID: BE ^{IS} WTH US, WE ARE YR OWN, WILL U FIRE AT YR PEOPLE, WE NT THAT STRONG, WE CANT FIGHT TANKS BT WE PKLACE OUR BODIES BEFORE U AS OUR WEAPONS
 6 AND WHO CAN FORGET IMAGE IN PEK WHERE MAN HELD HS HAND UP BEFRE TANK TO STOP IT, WHERE IN MOSCOW A MAN LAY DOWN BEFORE TANK TO STOP IT AND IN BOTH INSTANCES THESE FORCES OF PROMISE, YTH, RESILIENCE WHICH HAVE SUCH AN AFFINITY FR SYMBS OF S, SUCCEED.
 7 WE SAW MIRACLES IN OUR OWN DAY, MIRACLES OF THE PERSEVERANCE AND STRENGTH OF HUMAN SPIRIT AND IT IS A LESSN WE SHOULD NEVER FORGET BEC THEY INSPIRATION

CONCLUSION

A GENERAL

- 1 SUCCOT MEANS DIFF THINGS TO DIFF GENERATIONS & MUST BE INTERP & REINTERP TIME & AGAIN/BEC ORIG MEAN OF S NO LONGER APPLICABLE
 2 STILL, EVEN IF NO LONGER OUR TRAVEL SHELTER, LESSON OF THE PAST STILL VALID FR OUR OWN TIME & EXPERIEN

B SPECIFIC

- 1 SHELTER MUST BE OR OUGHT TO BE ONE OF PC; NT RIVALR OF COMPETING IMMIG GRPS BT "SHOLOM" IN OUR OWN HOUSE WHETHR THS BE IN ISRAEL, OR RIGHT HERE IN SYN OR HM
 2 AND ALSO, RESILIENCY OF SPIRIT OF MAN WHO WILLING TO PLACE HIS BODY ON LINEFR SAKE OF HIS BELIEFS, A CONCEPT ARGUABLY OF GRTEST CONSEQ WTH A FRAIL STRUC TURE SUCH AS S WHICH HAS, NEVERTHELESS, ENDURED FR THESE MANY CENTURIES
 3 IT STANDS SUPREME AS A SYMBOL & WE WITHIN IT: DESPIT ITS MANY PROBLEMS AND AS WTH THE S, WE TOO SHALL EN DURE! THE S HAS SEEN MUCH WITHIN IT OVER CENTURIES
but here we are - we survived + people of the lives!

Amen!

1st AD 5 - Reader, Sept 23, 1991

S. SHUVA: 1991

INTRODUCT

A GENERAL

- 1 HOW DIFF THE ATTENDACE TODAY THAN JUST 3 DAYS AGO!
AND YET, WHICH OF THESE OCCASSIONS IS MORE IMPORT
IS OPEN TO DUSCUSSION
- 2 I STILL REMEMBER A TIME, ~~EVEN IN THIS GONG~~, WHEN TH
PEOPLE ON SS WERE ALMOST AS NUMEROUS AS ON RH
- 3 NT ONLY BEC IMPORTANCE OF THS SHABBAT BUT, ALSO, BEC
SS BEING ON S=H₁ IGHIER THAN ALL OTHER OCCASIONS OF
WORSHIP EXCEPT WHEN YK FALLS ON S

B SPECIFIC

- 1 WHY IS ~~THIS THE CASE~~ THAT SS SO VITAL? BEC IT IS A
SYMBOLIC MIDWAY MARK BETWEEN RH & YK: ON RH FATE IS
ENTERED AND DEBATED BT NT TILL YK IS IT SEALED
- 2 MEANING: THESE 10 INTERVENING DAYS GIVEN TO US TO
CHANGE = DAYS OF AWE
- 3 AND THS OCCAS COMES ALONG TO ~~HALT~~ ^{STOP} US AS WE VEER AWAY
FRM THE SOLEMNITY OF THESE DAYS & BRINGS US BACK TO
CENTRALITY OF BELIEF: RETURN, MEND WAYS, SK LIFE

BODY

A UNESANE TOKEF

- 1 AT HRT OF THE MATTER IS A PRAYER WHICH WE RECITE &
SING WITH ONE OF MOST BEAUTIFUL MELODIES= UNESANE TK
AND U ALL KNOW ITS MOST FAMOUS LINES: WHO LIVE & WHO D
- 2 IT IS A VERY SPECIAL TYPE OF PRAYER BEC DUE TO ITS
MESSAGE IT PLACES US AT THE HEART OF THE HOLYDAY:
WILL WE BE INSCRIBD IN BK OF LIFE
- 3 THERE ARE THREE BASIC THEMES TO UNESANE TOKEFF: A-WE
STAND IN JUDGEMENT, B- THERE WILL BE A VERDICT AND
THEREFORE THERE ARE CONSEQUENCES TO OUR ACTIONS, AND
C- HOW TO AVOID THESE JUDGEMENTS
- 4 EACH AREA IS OF CONCERN TO US AND WE LEARN

B JUDGEMENT

- 1 THAT WE STAND IN JUDGEMENT IS, OF C, BASIC OR ELSE:
WHAT WLD BE THE SENSE OF ALL OUR PRAYERS AT THS TIME
- 2 CHOICES ARE PLACED BEFORE US AT THS SEASON, IT IS
NT JUST A HOLIDAY FR FAMILIES TO GATHR TO EAT; IT
IS QUITE DIFF FRM PESACH & ITS SEDER MEAL; HERE
WE HAVE TO ANSWER TO WHA WE DID IN THE PAST RE FUTURE
- 3 ~~WE LEARN IN THIS CONTEZXT THAT ALL IS NT WITHIN OUR
POWER AND~~ WE GET RID OF CHILDLIKE FEELINGS THAT AS
LONG AS WE FAKE OUR INNOCENCE GD WILL NT SEE AZND
WE WILL BE FORGIVEN, NO MATTER WHAT
- 4 ON THIS OCCASION RE UNESANE TOKEF WE ARE REMINDED,
AS WE ARE THS SH SHUVA, THAT NO ONE IS PERFECT, WE
ALL SIN, WE ARE ALL AT FAULT TO A DEGREE, THAT THERE
is a judgement, that it is beyond us & inescapable

C CONSEQUENCES

- 1 IF WE JUDGED GUILTY, THERE ARE CONSEQUENCES; THS MAY BE HARDEST FOR US MODERNS TO ACCEPT BEC WE ALL "KNOW" THAT GD IS LOST TO EVIL & THAT CONTRARY TO POPULAR BELIEF, THE MEEK NT INHERIT THE EARTH
- 2 AND WE ASK: IS THERE REALLY A BK, GD DOES SEAL OUR FATES? IS THIS A BK ON MORALITY WHICH HE READS?
- 3 HOW COME IT WAS SO EASY FOR OUR ELDERS; EVEN OUR GRANDPARENTS STILL BELIEVED IT ALL, WHY CANT WE?
- 4 BEC WE STILL LK AT GD AS IF HE THE GD DADDY OR MOMMY WHO WITH A KISS WILL FORGIVE ALL, AS HE DID WHEN WE WERE CHILDREN, WHEN ALL WAS WELL BEC WE SO SWEET
- 5 IN CERTAIN AREAS WE JUST DONT WANT TO GROW UP AND THIS IS ONE OF THEM: THE CHILD IS INVINCIBLE AND IMMORTAL/AND WHILE WE SUFFER OCCASIONAL INDIGNITIES AND LOSSES, STILL AS WHEN WE WERE KIDS, WE PREVAIL
- 6 AN ADULT JUD, COMING INTO FOCUS AT THS TIME, TEACHES US OTHERWISE BEC GIVES US ALTERNATE ANSWERS

D 3FOOD ANSWERS

- 1 HOW IS PRAYER ANSWRD? PRAYER, PENITENCE & CHARITY AVERT EVIL DECREE; IN SHORT, ANSWER DOES NT ONLY COME FRM GD BUT FRM US
- 2 AS A MATTER OF FACT, WE ARE THE CENTER OF IT ALL: WE MUST PRAY, WE MUST SK PENITENCE, WE MUST DO CHARITY AND IF OUR MOTIVATION IS JUST AND SINCERE, FATE HANGS IN THE BALANCE
- 3 BT, AT THE VERY LEAST, BK STILL OPEN AND CHANCE EXISTS THAT WE INSCRIBED IN BK OF LIFE, TOGETHR WTH OUR FAMILIES

CONCLUSION

A GENERAL

- 1 USING PRAYER OF UNESANE TOKEF AS AN EXAMPLE BEC IT ~~IS SO OBVIOUS SINCE IT~~ ^{obvious} SPKS OF LIFE & DEATH
- 2 GD MAY BE DESCRIBED AS A SHEPHERD TAKING CARE OF HIS FLOCK BT RABBIS KNEW FULL WELL THAT AT CORE OF FORGIVENESS STANDS MAN, STANDS YOU AND ME

B SPECIFIC

- 1 HOPE THAT EXAMPLE OF THIS VERY SPECIAL, MOVING PRAYER WILL INSPIRE YOU TO ACCT PREMISE OF THESE DAYS, SSHL
- 2 THERE IS A JUDGEMENT, WE ARE LKED UPON AS ADULTS WHO MUST BEAR THE CONSEQ OF OUR ACTIONS BT, ALSO THERE IS A CHANCE, A 3X CHANCE FOR REDEMPTION
- 3 CHOICE IS OURS AT THS HALF-WAY MARK; LET US USE SS FR THE BEST ~~CHOICE~~ ^{motivation} POSSIBLE SO IT BE GD YR FR US ALL

AMEN

HEB Tab; Frid eve, Sept 13, 1991 D D (e 100

YISKOR: 1991

Wed: 9/18/91

INTRODUCT
GENERAL

1 TIME FLIES; CLOCK & CALENDARS GIVE US AMPLE REMIND
2 DONT U HEAR US ASKING OURSELVES: WHERE HAS THE
3 SUMMER GONE, HOW COULD THE DAYS DISSAPEAR SO RAPID
4 A YR ALREADY SINCE THE BM, 6 MO SINCE HE DIED; LK
5 HOW THE GROUND AT THE CEM HAS FILLED UP SINCE LAST
6 WE VISITED.

7 THESE ARE FAMILIAR COMMENTS WHICH ECHO OUR OWN WORDS
8 AND SENTIMENTS; THEY ARE ALL TRUE; TIME FLIES, IT
9 WAITS FOR NO ONE; IT EMBRACES US AND SWEEPS US ALONG

SPECIFIC

1 INDEED, WHAT WE SAY IS NOTH NEW; THE PSALM ALREADY
2 COMMENTED : WE BRING OUR YRS TO AN END AS A TALE
3 THAT IS TOLD...IT IS SPEEDILY GONE & WE FLY AWAY...

4 SO TEACH US TO NUMBR OUR DAYS THAT WE MAY GET A
5 HRT OF WISDOM! *qom*

6 THE WORDS OF THE ^{aps} ARE ADDRESSD TO GD BUT ARE REAL
7 MEANT FOR US; THE SWIFT PASSAGE OF TIME REMINDS US
8 OF THE URGENCY OF LIFE AND ASKS: WHAT ARE WE DOING
9 WITH OUR LIFE, EACH & EVERY DAY

BODY

A WHERE IS LIFE TO BE FOUND?

1 THE QUEST OF WHERE THE ESSENCE OF LIFE, OF LIVING,
2 IS TO BE FOUND TAKES ON ADDED POIGNANCY WHEN WE
3 TAKE NOTE OF THE FACT *the dance*

4 THAT IN THE NATURAL COURSE OF EVENTS, WE HUMAN BE-
5INGS HAVE NO CONTROL OVER THE TWO MOST IMPORTANT
6 MOMENTS IN OUR LIVES: WHEN WE ARE BORN & WHEN WE DI

7 SO, WHERE SK THE KEY TO LIFE? IN SPACE AS WE EXPEND
8 BILLIONS TO INVESTIGATE THE EMPTINESS OF THE UNIVER
9 OR AS WE DELVE INTO THE UNKNOWN DEPTHS OF THE SEA?

10 ON OTHR HAND, SHALL WE SK EXPLANATION FOR LIFE HERE
11 ON EARTH, WITH ALL OF ITS TRIALS AND TYRIBUTL & JOY
12 AS FAM COME TOGETHER, AS LIFE EXPECTANCY INCREASES,
13 AS MED DISCOVERIES PUSH BACK THE FRONTIERS OF LIFE
14 TO AN EVER GREATER DEGREE, BEYOND OUR CAPAC TO COPE

15 OUR LIFE'S ESSENCE TO BE FOUND IN OURSELVES,
16 AS SMALL AS WE ARE, AS FINITE WE ARE WITHIN THE
17 CONTEXT OF THE INFINITE PARTICLES OF THIS WORLD,
18 IN THE RELATIONSHIPS WE BUILD TO FURTHER & MAINT LF

B NUMBERS OUR DAYS

1 SO TEACH US TO NUMBR OUR DAYS THAT WE MAY GET US A
2 HRT OF WISDOM; HOW MANY DAYS ALOTTED TO US? *what kind*

3 DAYS TO ENJOY, DAYS TO SUFFER, DAYS TO HOPE & FLAN,
4 DAYS TO REMEMBER



x gr-prv
ch

II

a way of life
family setting
an aura/mood of home

- 3 REMEMBER THE KEY: TO GET US A HRT OF WISDOM AND IT COMES TO US AS WE FOCUS NT ON THE TWO MOMENTS OVR WHICH WE HAVE NO CONTROL BT RATHER, ON TIME BETWEEN
- 4 NT ON SECND WHEN WE BORN OR DIE BT HOW SPEND THE YRS ~~OF LIFE~~ WHICH ENNOBLE AND ENABLE US IN MEANTIME: TO EMBRACE VALUES, IDEALS, BLD CHARACTR & DECENCY, TO BE EDUCATED NT JUST IN MATTRS RELATING TO SCHOOL BT TO LIFE WTH ALL OF ITS GD & TIMES OF TRIAL
- 5 THE HRT OF WISDOM COMES NT FRM COLLEGE DEGREES OR SUCCES IN BUSINESS BT, RATHER, IN LIVING WTH HUMANS AS WE SEE IN OUR MIND'S EYE: MOTHR, FATHR, BR/SIST/HUS/WIFE WHO HAVE GIVEN US STRENGTH, WARMTH AND LV^{ly}
- 6 THEY ARE NOW GONE AND WE MISS THEM BT WE OWE THEM ~~LIVE~~ BEC THEY GAVE US HRT OF WISDOM BY WHAT THEY WER AND WHAT THEY HAVE MADE US BE
- 7 WE THINK OF THOSE GONE AS WE WERE ~~THERE~~ ^{at the side} & THOSE WHO TAKEN FRM US AMIDS MAN'S INHUMANITY & WHO NOW LIE IN THE UNMARKD GRAVES OF MARTYRS & HEROES
- 8 WHETHR THESE WERE OUR ~~PAR OR GRANDP OR EVEN OUR CHILDREN~~, TEACH US SO TO NUMBR OUR DAYS THAT WE MAY A HRT OF WISDOM: & THAT HRT OF WISDOM TEACHES US HOW TO COPE WTH GRIEF, WTH TEARS, WITH TRAGEDY OF LOSS, WTH THE BURDEN OF ~~GRIEF~~ ^{loneliness}, WTH LVE GONE BT NT FORGOTTEN ^{every own or part of Jew of Israel}

CONCLUSION

A GENERAL

- 1 YISKOR TEACHES US THAT WE MUST USE MEMORY AND HERE ON A SOLEMN OCCAS SUCH AS THIS, WE REMEMBR BEST:
- 2 WHO AM I, WHERE DO I COME FRM, HAVE I DONE THEM HON, WILL I TEACH THE FUTURE GEN SO THEY REMEMBR ME FR GD; WILL I FIND LIFE'S MEANING IN SPACE, IN SEA, ON EARTH OR, FINALLY, WITHIN MYSELF? ^{most effectively}
- 3 ISNT THAT THE HRT OF WISDOM? THAT AS WE REMEMBER WE FIND IN JUD COMFORT, CAN EXPRESS OUR DESPAIR, CAN RESOLVE TO PAY TRIBUTE TO THE PAST BY CONTIN LF

B SPECIFIC

- 1 INDEED, 2 MOM BEYOND OUR CONTROL: BIRTH & DTH
- 2 IN MEANTIME: LIFE BY US, WTH US IN CONTROL, USING THE PAST TO GUIDE & SUSTAIN US, BLD FR FUTURE SO THAT WE LV HEROTAGE OF WARMTH, IDEALS, VALUES ~~BY~~ ^{Let ~~WHICH~~ THE FUTURE SAYS "YES" TO WHAT WE GAVE AND BEC OF US, LVS ITS LIFE TO THE FULLEST}
- 3 YISKOR IS MEMORY & MAY OURS REFLECT THE BEST OF THE PAST FOR THE SAKE OF THOSE WHO COME AFTR US; AS WE SAY THANK U TO THEM, MAY THEY SAY IT TO US AND IN That contest shall "art of wisdom" be an inheriting sacred precious heritage
- Amen.

ROSH HASHONO: 1ST A.M.

FRIENDS, LAST EVENING ~~X~~WHEN WE FIRST MET FOR THE OBSERVANCE OF THE NEW YEAR, I HAD OCCASION TO MENTION SOME OF THE SLOGANS OR EVEN RALLYING CRIES WHICH HAVE CHARACTERIZED THE PAST DECADES; THAT EACH SEGMENT OF TIME SEEMS TO HAVE ITS OWN "LABEL". FOR EXAMPLE, IT WAS DURING THE REAGAN YEARS THAT WE WERE TOLD THAT AMERICA IS "WALKING TALL" AGAIN /AND DURING THE BUSINESS HAYDAYS OF THE 80S ALL WE EVER HEARD WAS REFERENCE TO THE BOTTOM LINE! ~~SINCE~~ ^{instructed us} THE ELECTION CAMPAIGN OF GEORGE BUSH ~~WE WERE TOLD~~ ^{at} TO LOOK TO AND ADMIRE THE 100 POINTS OF LIGHT ~~ALTHOUGH I HAVE~~ ^{what} YET TO FIND ANYONE WHO CAN IDENTIFY OR DEFINE ~~WHAT~~ THESE POINTS OF LIGHT ARE. ~~TO REPRESENT~~. AND, FINALLY, IN OUR OWN TIME, FOR THE PAST YEAR OR SO, WE HAVE HEARD, IN A USUALLY NEGATIVE SENSE, THAT WE ARE ~~X~~ TAKING LIFE AND OUR PLACE WITHIN ~~IT~~ IT JUST "1 DAY AT A TIME". WE ^{these} LIVE BY SLOGANS, BY CATCH-ALL PHRASES ~~YOU CAN MULTIPLY THEM AS WELL AS I.~~

BUT AS WE HAVE THESE ^{corrosive} INNOXIOUS SLOGANS, ~~SO~~ ^{absurd} ALSO ARE ^{only} THERE CONCEPTS WHICH ARE SO ~~INCONGRUOUS~~ THAT THEY OUGHT TO BE MENTIONED ^{BECAUSE} THEY BELIE THE REALITY IN WHICH WE FIND OURSELVES. TAKE THE MOST OBVIOUS AND ONE WE ALL KNOW: HAVE A NICE DAY! IT CERTAINLY IS A VERY PLEASANT GREETING BUT, MORE OFTEN THAN NOT, IT ~~CERTAINLY~~ DOES NOT REFLECT THE REALITY WHICH WE WILL ENCOUNTER IMMEDIATELY OUTSIDE OUR DOOR. THE SUBWAY REFLECTS THE HOMELESS, THE HUNGRY AND THE POOR, AS DOES THE PARK BENCH. ~~HAVE A NICE DAY, INDEED!~~ THE PEOPLE GATHERING CANS FOR REDEMPTION, THE LONG LINES AT THE UNEMPLOYMENT COUNTERS AND THE ENORMEOUS NUMBERS OF "FOR SALE" SIGNS ALONG THE MAJOR ROUTES OF N.J AND WESTCHESTER ALL ~~BEHOLD AND~~ CONTRADICT: HAVE A NICE DAY. THE ^H THOUGHT IS PLEASANT BUT FEW ARE SMILING THESE DAYS IN THE DEPRESSED AREAS ^{of} AMERICA.

BUT LET ME TELL YOU OF ANOTHER INCONGRUITY ~~BECAUSE~~ OF WHICH YOU TOUCH YOUR HEAD ^{in disbelief} AND WONDER AS TO YOUR SANITY OR THAT OF ALL OTHERS.

I AM REFERRING TO THOSE SIGNS IN THE CAR WINDOWS THAT ANNOUNCE: NO RADIOS, NO CASH, NO TOKENS OR, IN AN ATTEMPT AT GALLOW'S HUMOR, ~~THAT THE~~ "CAR HAS ALREADY BEEN ROBBED." WHAT A WORLD IN WHICH TO LIVE WHERE THE LAWABIDING CITIZEN^T HAS TO WRITE A LETTER TO THE THIEF ADVISING HIM ^{that} ~~OF WHERE~~ HE HAS ALREADY BEEN VICTIMIZED! WE MAY BE ONLY TRYING TO PROTECT OURSELVES FROM ROBBERY BUT SINCE WHEN DO I WANT TO BE PLACED INTO THE LUDICROUS ^{position} ~~SITUATION~~ OF HAVING TO ^{communicate} ~~BE IN TOUCH~~ WITH MY ^{personal vandal} ~~PROJECTED THIEF~~?

[I CONSIDER THIS ON THE SAME LEVEL AS LIVING IN A SOCIETY WHERE IN ORDER TO STOP THE SPREAD OF AIDS, CAUSED IN SOME MEASURE BY ~~THE~~ UNSTERILIZED NEEDLES, THAT CLEAN NEEDLES^{Decant} BE GIVEN ~~OUT~~ TO ALL DRUG USERS; WOULD IT NOT BE POSSIBLE TO FIND A BETTER WAY NOT SIMPLY TO HELP THOSE IN NEED AND SUFFERING FROM THIS DREAD PLAGUE BUT TO ELIMINATE DRUG USE AND ^{altogether} ~~ABUSE~~ INSTEAD OF ~~DIS~~SUPPLYING A WHOLE NEW SET OF NEEDLES. WHAT A WORLD WE LIVE IN. AND WHEN YOU HAVE^{Decant} HEARD IT ALL, JUST ONE MORE EXAMPLE AND IT CONCERNS THIS VERY ^{Decant} ~~NICE~~ MAN, JUDGE ^{Clarence} ~~THOMAS~~, WHO HAS BEEN ~~NOMINATED~~ FOR THE SUPREME COURT. ~~HE SEEMS A VERY DECENT~~ ~~SUPREME COURT~~ ~~MAN, ALTHOUGH VERY~~ ^{very} ~~LITTLE~~ OF HIS JUDICIAL PHILOSOPHY IS KNOWN, ^{but} ~~AND~~ HE HAS CERTAINLY MADE HIS OWN WAY IN A MANNER TO BE UNIVERSALLY ADMIRER. AT THE SAME TIME, FOR THE PRESIDENT TO TELL US THAT ~~COLOR~~ ^{process, color} IN THIS SELECTION WAS NEVER A FACTOR, AND NO ONE EVEN LAUGHING AT THIS INSULT TO OUR INTELLIGENCE, IS BEYOND THE PALE OF ~~THE~~ ^PDECENT. WHAT KIND OF FOOLS ARE WE BEING TAKEN FOR; DOESNT ANYONE GIVE THE AVERAGE PERSON SUFFICIENT CREDIT TO BELIEVE THAT WE KNOW THAT IT IS NOT A NICE DAY, THAT ROBBERY SHOULD NOT BE CONDONED, THAT WE NOT LOWER OURSELVES TO THE LEVEL OF THE THIEF, THAT NEEDLES DO NOT SOLVE A SYSTEM OF ABUSE WHICH IS RUINING MORE THAN HALF OF THE YOUNG PEOPLE OF OUR COUNTRY AND IS DESTROYING A POTENTIAL WORK FORCE, AND FINALLY THAT WE ARE REALLY MATURE ENOUGH TO UNDERSTAND THE PROCESS OF POLITICS ^{even} AS IT INVOLVES COLOR, RACE, RELIGION, CREED OR WHAT EVER OTHER FACTOR FALLS INTO THE EQUATION. AFTER ALL, WE ARE TODAY A YEAR OLDER; IT IS 5752 AND WE HAVE BEEN AROUND ^{R long} ENOUGH TO KNOW BETTER.

NOW, AS WE BEGIN THE NEW YEAR LET US TRANSLATE SOME OF THESE PER-
 CEPTIONS OR CONCEPTS ~~EVEN FURTHER~~ INTO THE ~~REAL~~ ^{reality} WORLD OF ~~HAPPENINGS~~, ^{AS}
^{These} ~~THESE~~ AFFECT US, ISRAEL AND/OR THE WORLD AT LARGE, ~~OR OURSELVES~~, OF COURSE.
^{Who is having "a nice day"!} I AM THINKING, FOR EXAMPLE, OF DR. JEFFRIES WHO HAS BEEN MAKING QUITE A
 NAME FOR HIMSELF RECENTLY WITH HIS ANTI-SEMITIC UTTERANCES. ~~NOT ONLY HE,~~
~~OF COURSE, BUT HIS ENTOURAGE AS WELL AND~~ WHILE SOME MAY FIND IT A COMFORT-
 ING THOUGHT THAT ONLY A COUPLE OF HUNDRED OF HIS FOLLOWERS RALLIED AT THE
 AIRPORT OR AT THE CHURCH IN BROOKLYN WHERE HE WAS TO SPEAK, I FIND IT A
^{very threatening} ~~TERRIFYING~~ SITUATION. ~~THAT~~ AS WE JEWS PREPARED TO BEGIN A NEW YEAR, AS
 WE HOPED THAT 5752 WOULD BREAK THE OLD TERRORS AND STEREOTYPES, HERE ~~IS~~ ^{is}
~~WAS~~ A MAN WHO HAS LEARNED VERY LITTLE ~~IN ANYTHING~~ CONCERNING THE PLIGHT
 OF THE DISADVANTAGED. HE MAY BE SICK OF "HAVING THE HOLOCAUST SHOVED
 DOWN HIS THROAT," AS HE HAS STATED, BUT HE OUGHT TO KNOW THAT WERE IT
^{from the time we were slaves in Egypt} NOT FOR THE MANY OF OUR OWN WHO FELT THE STING OF THE OPPRESSOR, VERY FEW
 OF US WOULD HAVE HELPED THE BLACK MAN ON HIS JOURNEY UPWARD. I DO NOT
 EXPECT HIM TO SAY "THANK YOU" FOR OUR SACRIFICE OF LIVES IN THE CAUSE OF
 CIVIL RIGHTS IN THE 1960s OR ^{for} OUR PARTICIPATION IN BEHALF OF FREEDOM IN
^{Since then} EVERY COMMUNITY IN THIS LAND OF OURS, BUT, AT THE VERY LEAST, I EXPECT
^{at the taxpayer's expense} A MAN WHO SPREADS SUCH POISON NOT TO BE GRANTED ~~SUCH~~ POSITIONS OF PRO-
 MINENCE WHERE HE CAN AFFECT THE ~~YOUNG~~, THE VULNERABLE, THE IMPRESSION-
 ABLE, THE DISSILUSIONED. BUT WHAT IS EVEN WORSE: WHERE DOES THIS HATE
 COME FROM, WHERE DO SUCH GENERALITIES AND STEREOTYPES ORIGINATE? WHAT
 DO THEY KNOW OF US? WHY IS IT THAT ~~IN AMERICA~~, IN THIS CITY, WE ARE
 NOT EVEN PERMITTED THE DIGNITY OF MOURNING FOR AN ENTIRE GENERATION LOST.
 HOW DARE HE AND HIS FOLLOWERS DEGRADE OUR GRIEF WITH HIS PREJUDICES/AND
 HE IS ON A COMMITTEE TO HELP WRITE THE SOCIAL STUDIES CURRICULUM FOR
 THE PUBLIC SCHOOLS OF OUR CITY! WHAT DOES HE KNOW OF RUSSIAN JEWS/WHAT
 DOES HE KNOW OF US; ^F NED WE APOLOGIZE FOR THE SUCCESSES WE HAVE EARNED?
 A MAN SUCH AS JEFFRIES SHOULD NOT BE PERMITTED TO TEACH WITH ^{out} A CHALLENGE FROM

IV ① Housing in West Bank
Run or other op but →

SOMEONE WHO AT LEAST KNOWS THE FACTS ALTHOUGH I AM THE FIRST ONE TO
ADMIT THAT IT IS A TERRIBLY DIFFICULT TASK TO COUNTER AN ARGUMENT OF
EMOTION WITH LOGIC. THE JEWISH COMMUNITY MUST STAND UNITED ON THIS ISSUE.

BUT, OF COURSE, THE JEW FINDS HIS PARALLEL SITUATION IN ISRAEL. ~~AND~~
THERE TOO THEY MUST BE ANTICIPATING THE NEW YEAR ~~WITH A MEASURE OF DREAD~~
~~AND CERTAINLY~~ WITH MIXED FEELINGS. ^(X) WITH SPECIFIC REFERENCE TO THE HOST-

AGES, ~~AS IF~~ THE ISRAELIS ~~DID NOT ALREADY HAVE ENOUGH PROBLEMS,~~ ~~THEY~~
ARE BEING PLACED INTO AN UNTENABLE POSITION BY ~~THE~~ LOUD AND PERSISTENT

PROPAGANDA ~~BY~~ ^{AS} THE GUILTY ^{TRY} TO BROWBEAT AND UNDERMINE THE INOCENT. AN ARAB

COUGHT INVADING ^{Israel} ~~YOUR COUNTRY~~ UNDER COVER OF THE DARK NIGHT ~~AND CAPTURED~~
IS NOT OF THE SAME CATEGOR^Y AS ~~ONE~~ ^{an individual} WHO IS SIMPLY SNATCHED OFF THE STREET

AND USED AS A PAWN IN ORDER TO ^{gain} ~~GET~~ AN OBJECTIVE! ~~NO MATTER HOW CALLOUS~~

TO PLACE A TERRORIST INFILTRATOR ON THE SAME LEVEL AS TERRY ANDERSON IS

A DISGRACE TO ~~HUMAN~~ LOGIC, IT IS DEMEANING TO ANDERSON AND THE OTHER

UNFORTUNATE AND INNOCENT HOSTAGES, AND IT IS AN INSULT TO THE ISRAELIS

THAT PRESIDENT BUSH DOES NOT CLARIFY THE DIFFERENCE BETWEEN THESE TWO

CATEGORIES OF CAPTIVES FOR ALL THE WORLD TO HEAR. CAN YOU IMAGINE THE

HURT AND ANXIETY AND TERROR FOR THE ^{family of the man who was} ~~MAN AND HIS FAMILY~~ ~~BEING~~ ABDUCTED

BECAUSE HE WAS IN THE WRONG PLACE AT THE WRONG TIME! AND AGAIN IT IS THE

ISRAELI WHO MUST SUFFER THE CONSEQUENCES; NO COMPASSION AND VERY LITTLE

UNDERSTANDING FOR THE ^{several} SEVEN ISRAELIS, DEAD OR ALIVE, WHOSE FAMILIES ALSO

WOULD LIKE ^{a return of} ~~TO KNOW OF WHAT HAPPENED TO~~ THEIR LOVED ONES, THEY TOO HAVE

FAMILIES WITH CHILDREN. LOOK AT THE PROTESTS WE MOUNT IN OUR OWN COUNTRY,

AND JUSTIFIABLY SO, REGARDING OUR OWN MIAS AND REMAINS OF THE DEAD ^{in VN or Cambodia}

ARE THE ISRAELIS NOT PERMITTED THE SAME COURTESY ON A PURELY HUMANITARIAN

BASIS? AND IF NOT, WHY NOT? DON'T THEIR PEOPLE BLEED AS MUCH AS OTHERS?

WE HERE SIT IN THE COMFORT OF OUR TEMPLE FAMILY OBSERVING THE NEW YEAR

BUT WHAT KIND OF A ^{R.H.} ~~NEW YEAR~~ CAN IT BE FOR THOSE ^{in Israel} WITHOUT FATHER/HUSBAND ^{son/brother}

FINALLY, LET ME CITE ONE OTHER ^{issue} ~~ISSUE~~ WHICH REALLY SHOWS ^{the desirability} ~~THE~~ INCON-

GRUITY OF OUR LIFE IN THESE TIMES AND HOW CONTRARY TO THE SPIRIT OF THE

NEW YEAR IT ALL APPEARS TO BE; 5752 HAS ITS PROBLEMS FROM THE ^{very} ~~VERY~~ OUTSET.

WHAT IS THE PURPOSE OF THIS ^{observance?} ~~NEW YEAR?~~ IS IT NOT TO BE INSCRIBED IN THE
BK OF LIFE [FOR GOOD, HONOR, HEALTH, CONTENTMENT, FULFILLMENT & PEACE?]
THAT IS NOT ONLY OUR HOPE BUT OUR PRAYER AND THE ESSENCE ~~OF~~ OUR BELIEF.

AND YET, IN THIS VERY TIME PERIOD, THERE IS A DIFFERENT KIND OF BOOK
ON THE MARKET WHICH IS MAKING QUITE AN ^{awesome} ~~DIFFERENT~~ IMPRESSION. ~~ALTOGETHER:~~ IT
IS NO. 1 ON THE "TIMES" BEST SELLER LIST AND IS ENTITLED "FINAL EXIT". ~~AND~~
IN THE BEST "HOW-TO" MANNER OF AMERICAN INGENUITY, ^{we are} ADVISED ~~YOU~~ ON THE BEST
WAY TO COMMIT SUICIDE; HOW TO DO IT QUICKLY, EFFICIENTLY AND CORRECTLY.
^{consider} I ~~KNOW~~ IT THE ULTIMATE INCONGRUITY IN OUR SOCIETY, BEARING THE IMPRINT
OF AMERICAN CIVILIZED BEHAVIOR BUT BROUGHT TO ITS NADIR. IT SPEAKS OF
EVERYTHING THAT WE AS JEWS ARE AGAINST, NOT ONLY NOW AT THIS SEASON OF
THE YEAR BUT AT ALL TIMES. ~~WE~~ AFFIRM LIFE, WE SPEAK OF THE BOOK OF LIFE,
WE HOPE TO BE INSCRIBED, WE TREAT THE VERY CONCEPT OF A BOOK WITH REVER-
ENCE AND HERE COMES THIS ~~STUPID~~ VOLUME DEFILING THE VERY ESSENCE OF WHAT
WE HOLD DEAR. "FINAL EXIT" WAS WRITTEN BY THE PRESIDENT OF THE HEM-
LOCK SOCIETY, DEREK HUMPHRY, ~~AND AS ALL THE MEDIA DELIGHTED IN TRUMP~~
~~ETING, ITS SUCCESS REFLECTS THE MANY ASPECTS, POSITIVE AND NEGATIVE~~
~~OF OUR SOCIETY.~~ NO LONGER IS GOD IN CONTROL OF LIFE AND DEATH BUT
WE ARE; WE CAN CREATE AND ~~ABORT~~ AND CHANGE THE GENETIC STRUCTURE
OF LIFE AS WE WILL. SO NOW ALSO, WHEN AND HOW AND WHERE WE PLEASE,
CAN DEATH BE OUR ANSWER OF COMFORT. THE QUESTION, OF COURSE, ARISES;
WHEN ~~Y~~COMES THE MOMENT WE DECIDE TO DIE? WHEN DO WE INTERFERE WITH
THE NATURAL COURSE OF EVENTS SO AS TO PLEASE OUR NEEDS, DESIRES,
IMMEDIATE SELFISH GOALS? WE HAVE SPOKEN OF THE HIGHLY AMBIVALENT
CONCEPT OF THE QUALITY OF LIFE BEFORE, NO NEED TO BELABOR THE POINT
AGAIN BUT, AT THE SAME TIME, ^{as} ~~MUST~~ I END MY OWN LIFE, IS THERE NO
OTHER WAY? WITH WHOM TO CONFER? ARE FAMILY ~~AND~~ FRIENDS OUTSIDE THE

* a sys which advocates suicide

④ don't forget: assisted suicide → homicide → genocide!

VI

THE CIRCLE OF CONSULTANTS, WHAT IS MY THRESHOLD OF PAIN AS OPPOSED TO THAT OF OTHERS, WHO WILL DEAL WITH THE MORAL QUESTIONS OF THE TAKING OF A LIFE EVEN IF IT BE MY OWN! THE QUESTIONS ARE ~~ARE~~ ENDLESS AND THE MORE WE ASK THE MORE COMPLEX THE ISSUES. ^⑤ I FEEL STRONGLY ABOUT THIS, AS YOU KNOW, ALL THE MORE SO IN TERMS OF THE NEW YEAR/AND ALL THE MORE SO IN A SETTING SUCH AS THIS WHERE THERE ~~ARE~~ SO MANY ELDERLY AND FRAGILE AND LONELY. I PERSONALLY RESENT THAT THE PUBLISHERS HAVE ISSUED THIS BOOK IN LARGE TYPE SO THAT THOSE WHO HAVE TROUBLE SEEING, AS THE ELDERLY MIGHT, WILL HAVE NO DIFFICULTY IN ^A LERNING HOW BEST TO ACHIEVE THE "FINAL EXIT". I FIND THIS BOOK AND ITS BLATANT APPEAL TO THE DISSILUSIONED TO BE CONTRARY TO EVERYTHING I BELIEVE, WHAT JUDASM STANDS FOR, EVERYTHING THAT IS INHERENT TO THIS OBSERVANCE OF THE NEW YEAR WHEN THE BOOK OF LIFE ASSUMES THE PLACE OF ^M PROINENCE. LIFE NOT DEATH, CONTINUITY NOT EXISTTS, SELF-ESTEEM NOT SUICIDE: ^{These} ~~THE~~ ARE THE DETIRMINING FACTORS FOR US, AND SHOULD BE FOR ALL, AT THIS SEASON ^{of the year.}

FROM ALL APPEARANCES, THEN, THIS IS NOT GOING TO BE AN EASY YEAR: IT IS NEITHER A TIME NOR A SITUATION ~~IN SOCIETY~~ WHERE "HAVE A NICE DAY" IS THE PARAMOUNT IDEAL. IT IS NOT! WE HAVE OUR SHARE OF PROBLEMS ON EVERY LEVEL OF HUMAN ENDEAVOR: ANTI-SEMITISM IN ITS MOST VILE FORM, ISRAEL HAVING TO EXPLAIN ITS RESTRAINT TO THOSE WHO SEEK TO DESTROY IT (A SITUATION WHERE THE VICTIM BECOMES THE ACCUSED CONTRARY TO ALL HUMAN DECENCY), AND FINALLY, THE GLORIFICATION OF DEATH AT ONES OWN HAND.

WHAT A TROUBLING COMENTARY ON OUR TIME AND PLACE: WOULD THAT PEOPLE WOULD LOOK AT THE JEWISH TRADITION WHICH ENHANCES, ENCOURAGES & ENNOBLES LIFE. THE TRADITION SPEAKS TO US TODAY, MORE SO THAN ON ANY OTHER DAY, AS IT PLACES OUR FAITH AND FATE IN THE HANDS OF GOD AND IMPORES US TO FOLLOW THE DEMANDS OF TORAH: "I CALL HEAVEN & EARTH TO WITNESS AGAINST YOU THIS DAY THAT I HAVE SET BEFORE YOU LIFE AND DEATH, THE BLESSING AND THE CURSE; THEREFORE, CHOSE LIFE, THAT YOU MAY LIVE, YOU AND YOURS" AND TO THAT CHALLENGE OF GODS, LET US SAY:

AMEN.

PREV ROSH HASHONOH: 1991

INTRODUCTION

A GENERAL

- 1 WANT TO ECHO WORDS AND GREETINGS OF R KRAV IN EXTEND TO U & YRS OUR VERY BEST WISHES FR THE NEW YR 5752
- 2 IT IS GD FOR US TO BE TOGETHER AND TO REFLECT ON WHAT HAS HAPPND SINCE WE LAST MET; WHAT HAS OCCURD IN WORLD, IN OUR OWN CIRCLE OF FAM & FRIENDS, WHAT HZAS BEEN TO OUR ADVANTAGE, OUR DISADVANTAGE
- 3 AND IT IS IN THS CONTEXT, OF C, THAT WE REFLECT ON THE SINS WHICH WE HAVE COMMITD WITTINGLY OR UNWITTINGLY; WHOM HAVE WE FAULTED & WHY; WHO HAS CAUSD US GRT OF BODY AND/OR SPIRIT AND HOW CAN IT BE RECTIFIED
- 4 IT IS TIME FOR THE ASSESSMENT OF CHANGE AT START NYR

B SPECIFIC *That is tradition but*

- 1 ~~ON OTHER HAND~~, I WANT TO APPROACH START OF NEW YR ~~ON~~ ~~DIFF RTACK~~ FRM DIFF PERSPECTIVE.
- 2 OVER THE YRS NOTICED THAT EACH YR, OR EACH SEMENT OF SEV YRS, CAN BE SUMMARIZD WITH A SAYING OR SLOGAN POPULAR AT THAT TIME; IT SORT OF CATCHES THE MOOD
- 3 FR EX: DURING THE RECENT REAGAN YRS WE WERE TOLD THAT "AMERICA IS WALKING OR STANDING TALL" AGAIN AND WITH THAT IN MIND: CHAUVENISM, $\frac{1}{2}$ PATRIOTISM, RENEWED P $\frac{1}{2}$ RIDE ALTHO IT BECAME EVER MORE DIFICULT TO DEFINE WHAT WE WERE TO BE PROUD OF, WHAT IS TO INSPIRE US
- 4 ANOTHER ~~SLOGAN~~ *THESE*, ESPECIALLY DURING THE 80S WAS CONCERN FR THE "BOTTOM LINE"; U CLD NT TALK TO A BUSINERSS MAN WITHOUT HEARING ~~THESE PHRASE~~; IT SHOWED THE MATER

IALISM OF OUR AGE & SOON IT BECAME A COMMON PHRASE TO MIRROR THE GREED OF AMERICAN MARKET PLACE

- 5 OF C, WITH BUSH WE TO BE GUIDED BY "1000 PTS OF LIGHT" ALTHO THESE WERE NEVER DEFINED BT IT WAS GD ENOUGH TO ATTAIN A PRES ELECT DENOTING SUPERFICIAL OVER SUBSTANCE.

- 6 IN SHORT, DIFF PHRASES OVER PERIOD OF TIME, OR SEVRL YRS AT A TIME, TO DELINIATE, CHARCT AN ERA.



~~ING AT A TIME, TO DELINIATE, TO CHARACTERIZE OUR ERA~~

BODY

A ONE DAY AT A TIME

- 1 MENTION ALL OF THIS BEC FRM WHAT I HEAR WE ~~AGAIN~~ ~~IN SUCH A SITUATION WHERE WE HAVE A NEW PHRASE~~ AND IF U LISTEN CLOSELY U WILL HEAR MORE & MORE USE IT
- 2 THAT PHRASE IS "ONE DAY AT A TIME" AND IT CAN BE

- APPLIED TO ALL MANNER OF EXPERIENCES & SITUATIONS
- 3 IF WE ARE DEPRESSED, OR ILL OR IN PROCESS OF RECOV
WE "TAKE IT 1 DAY @ TIME"; IF WE SUCCESSFUL, HAVE
MADE ~~FORM~~ GAINS, HAVE REASON TO ~~BE~~ POSITIVE,
~~WE APPROACH OUR LUCK WITH JUST~~ A TOUCH OF CYNICISM
OR ~~WHAT CAN BEST BE DESCRIBED AS~~ FEAR OF OVER-
CONFIDENCE AND WE ~~WIDE TRICK~~ OUR SUCCESS WITH THE
WORDS: WELL, WE TAKE IT JUST 1 DAY AT A TIME!
- 4 PEOPLE ALL OVER THE WORLD BT PERHAPS MORE SO IN OUR
OWN COUNTRY ARE SO ANXIOUS RE TODAY, ~~LET ALONE TOMO~~
~~ROW, THAT THEY BEGIN THE DAY WITH THE MAGIC WORDS~~
~~'JUST 1 DAY' BEING ALMOST AFRAID OF HOPING, ASKING~~
~~TOO MUCH~~ *up R Gilder Redner "enact of optimism to setup day"*
- 5 THEY ~~GET IN THE AM AND~~ HOPE THAT THEY CAN ~~GET THROU~~
THE DAY; IF SO, LET US THEN WORRY RE NEXT DAY BT
IN THE MEANTIME: JUST 1 DAY AT A TIME →
- 6 IT HAS BECOME A REFRAIN ~~NT OF POPULAR PHILO BT~~ OF
FEAR AND HESITATION AND TREPIDATION; U. HEAR IT FRM
THE ELDERLY AS WELL AS THE MIDDLE AGED AND ~~EVEN TH~~
YOUNG PEOPLE HOPING, LOOKING, ASKING FR J OBS OR
A HANDOUT: GET ME THROUGH TODAY, 1 DAY, THEN TOMOR
- 7 IT IS ONE OF THE MOST DISHEARTENING ASPECTS OF CURF
LIFE ~~THAT PURSUES US~~; LISTEN TO THE PEOPLE SPEAK &
THE REFRAIN IS EVER PRESENT, ~~AS IF THERE IS NO ESCAP~~
- B ROSH HASHONO
- 1 OF C, WHAT WE ARE CELEBRATING, OBSERVING TODAY, AT
THIS HOUR, IN THIS SACRED SETTING DEMANDS ~~JUST~~ THE
OPOSITE PERSPECTIVE OF OUR ~~DAILY AND GENERAL~~ LIVES
- 2 THS HR IS NOT DEDICATED TO JUST THS 1 DAY OR WHAT
WE MIGHT FEEL ~~TODAY~~ OR SENSE BUT A PLAN FOR THE
ENTIRE YR, FOR ALL THE DAYS TO COME, WITH HOPE
AND JOY AND GLADNESS AT THS CHANCE FOR RENWEAL
- 3 ONE DAY AT A TIME IS ALMOST A PROFANATION OF GDS
PURPOSE! THAT IS NT AT ALL THE ~~MESSAGE~~ FR NEW YR!
RATHER, THAT OUR REACH MUST BE BEYOND TODAY; & THAT
EMBEDDED IN RH IS THE MESSAGE THAT WE ARE TO SEE
BEYOND THE NARROW CONFINES OF THE IMMED *for others:*
- 4 PERHAPS WTH A 2X VISION OF OUR OWN: ~~PRO~~ RAISE THE
FALLEN, HL THE SICK, FD THE HUNGRY, GIVE TO HOMELESS
& FR OURSELVES: TO SEE BEYOND THE PAIN, LONELINESS,
FRUSTRATIONS AND CONFLICTS THAT MARK/HAUNT EVERY
DAY LIFE.
- 5 RH COMES ~~TO~~ REFRESH AND RENEW OUR SPIRITS, OUR SLS
OUR CONCERNS; RH TEACHES ~~THAT~~ LIFE OFFERS RE TRUST
FAITH, CONFIDENCE, BELONGING, FAMILY; RH TELLS US
THAT THE ULTIMATE TEST, THE CHALLENGE FR ACHIEVEMNT
LIES IN THE STRIVING, A REACH BEYOND JUST THS 1 DAY
- 6 THE CURRENT PHRASE, "1 DAY AT A TIME" REEKS OF DE-
FEAT AND DESPAIR; IT IS NO WAY TO ENTER THE NEW YR
WHEN WE SEEK TO BE INSCRIBED IN BK OF LIFE FR GD
FR HONOR & FR BLESSING

So Thundering - can't worry
re tomorrow - only today

That we have a ^{2 fold} vision
for others: rise the fallen, the sick, the hungry, one for home-
less
for ourselves: to see beyond the pain, the loneliness,
the frustrations & conflict that wash/kaput
every life!

6 AND ANYONE WHOSE FOCUS FOR LIFE, FR NEW YR, IS SO NARROW AS TO THINK IN TERMS OF "1 DAY AT A TIME" SIMPLY CANT BE A PART OF THIS HOPE AND TRUST AND FAITH IN EACH AND EVERY NEW DAY *to ender up wholeheartedly*

CONCLUSION

A GENERAL

- 1 SO LET OUR NEW YR, OUR APPROACH TO THE BK OF LIFE, OUR HOPE FOR WHAT LIFE IS AND WHAT IT HAS TO OFFER, NOT BE MIRED IN THE ~~FORTUITOUS~~ SLOGAN "1 DAY AT A TIME" *(casualive) seek*
- 2 THAT IS NT THE COMMITMENT WE ~~ND~~, THAT IS NT TYPE OF APPROACH TO DAILY LIFE WHICH WILL SUSTAIN AND ENNOBLE US.
- 3 IN TERMS OF PERSONAL AND COMMUNITY NEEDS; WE HAVE TO LK TO THE HORIZON /AND AS WE SEE THE SUNSET WE MUST NT FORGET THE SUNRISE, /& BELIEVING IN THE VALUE OF LIFE WE MUST NT NARROW LIVING TO 1 DAY AT A TIME

B SPECIFIC

- 1 IT IS IN THESE TERMS THAT WE WELCOME THE NEW YR OF 5752 AND I WANT TO EXPRESS THE GD WISHES TO U & YRS IN BEHALF OF ALL OF US OF THE OFFICIAL FAMILY
- 2 ALREADY MENTIONED RABBI K, HANNAH, ~~DINA &~~ & TAMAR BT, OF C, ALSO CANTR BLOCH & HIS FAMIULY, MRPS. L SHARON & I, TOGETHR WTH OUR PRES, CH BLEIB & MARY & THR LOVD ONES. HOPE IT WILL BE A YR OF FUFILLMENT, OF COURAGE, OF VISION, OF SEEING BEYOND THE IMMEDIATE
- 3 THEN, INDEED, WILL IT BE A YR OF GD RATHR THAN JUST "A DAY" AND WHAT THE YR TO COME WILL BRING SHALL BE A HARVEST OF WARMTH, JOY AND SATISFACTION. *These* COME FRM KNOWING THAT EACH SINGLE DAY WAS USED TO FULL ADVANTAGE FR GD OF MY FELLOW MAN, MY NEIGHBOR, MY FAMILY ~~AND INALL THAT WHIRL OF COMMITMENT~~, MYSELF.
- 4 MAY 5752 BE A YR OF BLESSING FOR US & ALL ISRAEL

AMEN

HEB TAB., SUNDAY, SEPT. 8, 1991
EREV ROSH HASHONOH

1st Service = Dain Sect
9/6/91

Ren setting re ⁶¹¹ p'n 68

euphemism - but agreeable
(term for unpleasant)

Bsh of Life

⁶¹¹ a's

name: 11
p'n

¹¹ n de

Tree of Life

Tree of The Living

Newman re 3 fr-ch: Tracy
Matthew, Jennifer

old Tree of Life: own or fr fam want
but does not fit here -

Sist in charge - RENEY

2 elements: ① free standing & tall
to 11 Remembrance
arcs uplifted

② living: 1st, 2nd, 3rd,
relieve & uplift

∴ Ruth = moving force



9/20/91

Sheraton Frankfurt

H O T E L

D-6000 FRANKFURT/MAIN 75, WEST GERMANY, FLUGHAFEN FRANKFURT RHEIN-MAIN
TELEFON: 069/6977-0 • TELEFAX: 069/69772209 • TELEX: 4189294

ITT Sheraton

WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

Op. Vores - 6 yrs of
of Solomon now 1991
14,000 people in 30 hrs
over shabbat
40 flights OK by R
7 babies born dur fl
sprung by J Agency
3 mo of planning
This is J Agency postage



when if 305 had
taken 14,000 from NZ

now I also wanted out.

Group tied together
on prelude

no slat or plane for

sucking of brothers
Ross Lee

SOME FACTS ABOUT THE
HEBREW FREE BURIAL ASSOCIATION

(For letters and oral remarks)

In addition, the Hebrew Free Burial Assn has embarked on an innovative **Second Century Campaign** to restore the cemeteries. One of our goals is to place small foot markers at all currently unmarked graves. When erected on a large scale these monuments can be sponsored by synagogues at \$150 each. Congregations can dedicate markers annually or through a multi-year commitment to provide markers for a row or section of the cemetery.

- * The Hebrew Free Burial Assn. began in the 1880's as a free burial society serving the residents of the Lower East Side and was incorporated as a non-profit institution in 1889.

As the Association grew, it began to serve additional geographic areas. In the last decades, as Jewish communities further out into the suburbs, the HFBA became the only free burial society serving the entire New York area. Today, it is the largest free burial society in the diaspora.

- * When the society began, needy Jews were buried in a cemetery in Queens. Within a few years the needs of the community was so great that the Association bought a cemetery at Silver Lake, Staten Island. A second cemetery, still in use, was procured in the early years of the 20th century. It is located at Mt. Richmond, Staten Island.

- * Today, Hebrew Free Burial Assn. is in constant contact with municipal, state and social service agencies that service the indigent. an Extensive outreach program maintains positive relationships with other institutions to assure that every poor Jew is afforded a Jewish burial.

SOME FACTS ABOUT THE
HEBREW FREE BURIAL ASSOCIATION

(For letters and oral remarks)

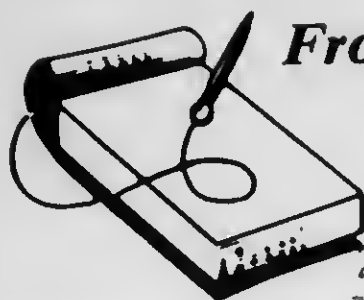
- * In New York State an indigent Jew is in danger of being buried in a mass grave on Potter's Field by state convicts. The burials take place once a week; the body sits in a morgue until burial day. It is in direct violation of Jewish tradition and--only 50 years after the Holocaust--a moral outrage to see any Jew unceremoniously dumped into a mass grave.
- * In the New York area the Hebrew Free Burial Assn. is the only citywide agency dedicated to assuring that the outrage of mass burial of our less fortunate brothers and sisters is eradicated. HFBA buries any Jew without the means to provide for his or her own funeral, in a Jewish cemetery according to Jewish tradition. The person need not be a member of any synagogue or burial society to utilize our services.
- * Since its inception, the Hebrew Free Burial Assn. has buried over 55,000 indigent Jews. Our "clients" come from every borough and from areas outlying the city. They range in age from infants to people old enough to have great grandchildren. Some die alone in apartments, hospitals, nursing homes and even on the streets of New York. Some die surrounded by loving families. They are united only by their religion and their poverty.
- * This year over 40,000 Soviet Jews will settle in our area. Many will be old and/or ill and, unfortunately, many will die within months of their arrival here. As experience has shown us, their families will want their loved ones to be buried among Jews, a right not allowed them in their old country. We need to raise the funds to pay for the burials of poor Jews who will live their last days in freedom.
- * Money raised through fund raising efforts throughout the year are used to cover the difference in cost between government stipends for indigent burial and the actual costs of the funeral. Funds are also used to maintain our two historic cemeteries, since few of the people we bury have families who can afford the cost of annual care.

tells us that burying a poor Jew is so important that even the Kohen Gadol preparing for the holiest of Yom Kippur services services in the Temple must stop to participate in the burial.

Certainly we can also.

Best wishes for a Gemar Chatimah Tovah.

New York, N.Y. September 12, 1991



From the desk of

FRANK A. SANDERS
ATTORNEY AT LAW

282 Cabrini Boulevard (6E
New York N^Y 10040-3679

To Dr. Robert L. Lehman, Rabbi of
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York ,N.Y. 10033

Dear Dr. Lehman :

Our best wishes for a Happy & Healthy
New Year 5752.

I thought you might be interested in
the matters CITY COLLEGE OF NEW YORK &
CUNY , please find enclosed photostatic
copies of Press Release and JointCommunica-
tion regarding Professor Dr. Leonard
Jeffries (Chairman of Black Studies Dept.
and positions clarified to President
Harleston.

I am a member of the Board of Directors
of the various ALUMNI ASSOCIATIONS and
and we hope that our actions will finally
be successful (up to a certain extent?)

With best regards

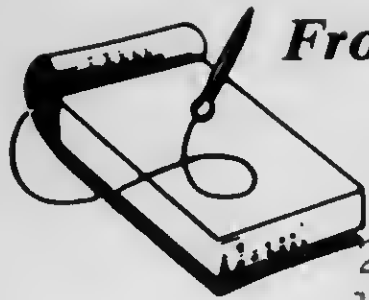
Sincerely yours,

Frank A. Sanders
Frank A. Sanders

I am glad that, the N.Y.

Intentional Second Exposure

New York, N.Y. September 12, 1991



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With best regards

Sincerely yours,

Frank A. Sanders
Frank A. Sanders

*I am glad that Sandy
Nichols made it*



Alumni Association of The City College of New York

P.O. BOX 177
NEW YORK, NEW YORK 10027
(212) 234-3000



FOR IMMEDIATE PRESS RELEASE

JOINT STATEMENT FROM KENNETH WERDEN, PRESIDENT OF THE ALUMNI ASSOCIATION OF THE CITY COLLEGE AND HENRY ROSENBERG, PRESIDENT OF THE CITY COLLEGE FUND

August 19, 1991

The Alumni Association of the City College of New York and the City College Fund denounce and condemn the remarks with respect to Jews and Italians attributed to Dr. Leonard Jeffries Jr., Chairman of the Black Studies Department of the City College, in the speech he delivered at the Albany meeting of the Empire State Black Arts and Cultural Festival on July 20, 1991.

While we believe firmly in the rights granted by the First Amendment and in academic freedom, we feel that no academician should be able to use this protection to teach and express religious and racial bigotry. Dr. Jeffries must be held accountable for what he says as must anyone who spreads and/or teaches bigotry.

As Dr. Bernard W. Harleston, President of CCNY, indicated in his letter of August 8, 1991 to the College Community, "Professor Leonard Jeffries' speech ... contained clear statements of bigotry and anti-semitism." In the same letter he promised to investigate the incident. We urge him to do so promptly and if warranted to remove Dr. Jeffries as chairman of the Black Studies Department and to take additional steps to remove him from all teaching assignments at City College for the sake of its students and the future of CCNY.

We call on all constituent parts of the College; students, alumni and faculty to support CCNY in helping to maintain "an environment characterized by civility and mutual respect, and free of racial, religious and ethnic conflict."

A JOINT COMMUNICATION

To: All Alumnae/Alumni

*From: Henry Rosenberg'50B, President
The City College Fund*

*Kenneth L. Werden'59, President
The Alumni Association Of The City College Of New York*

Subject: Professor Leonard Jeffries

Date: August 23, 1991



Because of the serious implications for our College resulting from Dr. Leonard Jeffries' recent remarks, our organizations have joined in common cause to deal with this incident in a calm and intelligent manner, to keep you informed and to encourage your active participation.

On July 20, 1991, Dr. Jeffries, chairman of the College's Black Studies Department, delivered a speech at the Albany meeting of the Empire State Black Arts and Cultural Festival which sparked this controversy. Dr. Bernard W. Harleston, President of CCNY, in his subsequent letter to the College Community, condemned the speech because it "contained clear statements of bigotry and anti-semitism."

The speech was first reported by the New York Post, and subsequently by others of the print and broadcast media. Dr. Jeffries' remarks were videotaped so that a record exists as source material for verification.

We have urged President Harleston to take quick action to investigate the speech and, if warranted, to remove Dr. Jeffries as chairman of the Black Studies Department immediately and to take additional steps to relieve him from all teaching assignments. (Please note the enclosed press release that was distributed to the media.)

The Alumni Association and The City College Fund have received a number of telephone calls and letters. Some of our fellow alumni have offered

—over—

moral and financial support; others have been deeply offended and are considering withdrawing badly needed financial aid for students and/or holding back their annual Alumni Association dues.

For those who may be reconsidering their support, we urge you to realize that you will be penalizing the wrong people. You will punish many deserving students for the offensive and misguided ideas of one individual, and handicap the alumni group which is your representative on campus.

We condemn anti-semitism, racism and all forms of bigotry. Over the years, we have been working with Dr. Harleston in support of our mutual goal, to build a CCNY campus, with an "environment characterized by civility and mutual respect, and free of racial, religious and ethnic conflict."

You can take the following steps to help:

.... Express your views by sending a letter to Dr. Bernard W. Harleston
c/o CCNY Alumni Association, Shepard Hall Room 162, 138th Street & Convent
Avenue, New York, N.Y. 10031

.... Continue your support of the City College Fund so that CCNY students can be assured of receiving a quality education.

.... Continue to support the Alumni Association so that you will be represented on campus and kept informed.

.... Remember! No one person is bigger than any academic institution.

You are part of the CCNY College Community. It needs your active support and participation!

Ellis Island

Yesterday - 43 of camp to E Isl
Place of History - Nostalgia
Isle of Hope - Tears

History:

1892 - 1954 = 12 million

1990/91 - 40 70 + of all living Am.
Can trace rts to E I

1897 - fire → rebuilt till 50s

9/10/90 → restored & opened with st.

Lib - 1965

1992 → Centennial

Quotas → 1924 restrictions (Ch)

1948 DP Act

1950 Int Sec Act (Red)

FDR → not once full quota allowed!

Statue of Lib → Emma Lazarus

"Give me tired / poor
huddled masses yearning to breathe free"

Personal:

only 1/3 of immigrants stayed in NY
but Hall - big benches,
desks

all in poignant 30 min film
original footage

come, first served" situation.

If you intend to join us, please send in your check without delay.

Thank you for your cooperation.

(2)

why 2nd of Tears?

20% deported - small 20 but
large # if talk of ~~to~~ unwilling
families split up, no stays
who returns - that of ch/p/fip
if child under 12 must return
with 1 parent → imagine choices!

Req to ad with Hance

- a) become a public charge?
- b) health: TB, eyes (heredity)
ability & skill
- c) legal issues: remain jail?

why much concern? Bec stereotype
(Class: The poorest - but profit

for 1st Class: Health Officers
Came on Board to examine
passengers & wait time
30 min; sterops: 4-8 hrs!

FI lost importance by mid 30s
when indiv cumulates fear OK
in emigration
Today: place of history

...please reserve your seat. This is a first
come, first served" situation.

If you intend to join us, please send in your check
without delay.

Thank you for your cooperation.

(3)

in bus, only 3 touched by BB
in movie: 1903, 1912 were there!
Rildred Schultz = her d (a member)
same birth there
A new gen: That police club - new idea!
BB's promise is fulfilled.

Registration of names on wall
so many @ \$100 that had to extend
deadline - now = Cent. in 1992
predict 200,000 names & these
regist. in permanent records

Finally, guide ADY Feinberg gave
us private talk, got movie fix, etc
Let her live on HH thru Roberta?
& this her credit to HT for
allowing her to worship here
A full day, an emotional day,
a good day in grateful thanks we
are here → God bless America.

Her Tab, Trid Eve, 10/4/91

check we cannot reserve your seat. This is a "first come, first served" situation.

If you intend to join us, please send in your check without delay.

Thank you for your cooperation.

VISIT TO A GERMN CITY: SCHWNFRT

INTRODUCT

A GENERAL

- 1 WHEN 1ST BECAME KNOWN THAT AN INVIT ISSUED TO SOME OF US TO VISIT G, SEV INDIV SPOKE VS IT & FR GD REA
- 2 THEY CITD LATEST OUTBREAKS OF A-S INCIDENTS IN G, MOST NOTABLY THE VIDEO GAME WTH REF TO CC, THE FACT THAT SOME PEOPLE WANTD TO BUILD A SUPERMARKET IN TH ADMINISTRATION BLDG OF ANOTHER CC, *skin heads in Dresden*
- 3 ~~THAT THE FILM "EWIGE JUDE" STILL IN VAULTS & READY TO BE SHOWN AT ANY TIME, VERY A-S IN ITS CHARACTERIZ AND ONLY FEAR OF WORLD OPINION VS DISTRIBUTION OF FL AND, FINALLY, OF C, ISSUES OF A S IN OUR OWN COUNTRY~~ *personal memories.*

B SPECIFIC

- 1 BT SOME OF US FELT DIFF, ESPEC SINCE THIS INVIT WAS NT SO MUCH A MATTR OF "RETURN" OR MORAL "RESTITUTION" BT LINKD TO THE 1200 ANNIV OF THE CITY OF SCHW, BAV
- 2 THE CITY COUNCIL, BY UNANIM VOTE, EXTND ED INVIT TO ALMOST 100 FRMER J CIT AND THR FAM; TO CELEBRATE 1200 ANNIV ~~OF THE KFD~~ OF THE CITY, AND 78 OF US ACCEPTD
- 3 FOR MANY, AS FR ME, A DIFFIC DECISION AND EACH OF US ACCEPTD OR REJECTD FR OUR OWN REASONS; MY REASON FR GOING WAS INVIT BY LORD MAYR TO SPK 1/2 PUBLICLY AND WHEN I SUGGESTD IN CORESP THAT I CONDUCT A SERVICE AT CEM, THIS ACCEPTD AS WELL

C AUFBAU

- 1 SOME OF THS IN AUFBAU ARTICLE BT WHAT NEEDS TO BE EM PHASZD: PEOPLE WENT OUT OF THR WAY TO WELCOME US, WE HAD NO IDEA HOW ECUM SERVICE IN CHRCH TO BE RECEI
- 2 NOR HOW MANY WLD ATTEND OR WOULD COME TO CEM OBSERV BT SOON BECAME CLEAR THAT NO MATTR WHAT ANTAGONISMS WE BORE IN HRTS, WLD HAVE TO MAKE ACCOMODATION TO THE EXCEPT. KIND WAY WE RECEIVED *(acknowledgement)*
- 3 MAYOR GRAD HS, AS EXCH STUD, IN OKL CITY & ENGL EXC & APPROACHD ON PREMISE: THAT CLD NEVER ATONE BT THEY A NEW GEN AND THOSE ON CITY COUNCIL AS WELL; WE 53!
- 4 APT 900 ATTEND CH, ALMOST 200 CEM; MY WORDS INTENDED NTR TO LV ANY DOUBT: THEY CLD HAVE HELPD US AS SOME DID, GUILT ON THR SHOULDERS; 1 1/2 CH KILLD BY THR F/M OR GRF/M & FR THOSE WHO DONT BELIEVE EVEN NOW (AS SOME REVIS WLD CLAIM) PRESENT WERE WITNESSES!
- 5 BT NEW GEN, HAND OF PC EXT TO US, SETTING OF GDS HS ALL LEND THEMSELVES TO NEW ERA, TO BETTR UNDERSTAND
- 6 AND WHILE I, & OTHRS, MADE IT A PT NT TO SK OUT THE OLDR PEOPLE, ~~BT SOME ESPEC SOUGHT THEM OUT~~, NONE OF US CLD ESCAPE FACT THAT THESE ELDERLY WERE EVER PRES *persecutors in part*
- 7 WE HAD NO WAY TO SEE WHAT ON THR CONSCIENCE BT IN *our week there no overt signs of anti-semi!*

BODY

A GERMANS

- 1 CLD NT HELP BT OBSERVE & RD & HEAR ~~ON~~ OTHR ISSUES IN WHICH G INVOLVED; FR EX: A- CHANGD ATMOSPH IN UNIV AS WRITTEN ABT SEV TIMES NOW BY JACOB NEUSNER RE LACK OF INTELLECTUAL STRENGTH, INQUISITIVENESS, ETC
- 2 B-HRD THAT W.G. ANGRY AT INFLUX OF E.GERM BEC THE NEW IMMIG USED THE MONEY GUVEN THEM TO BUY STEREOS, LUXURY ITEMS, ETC INSTEAD OF ESSENTIALS TO NEW LIFE, PUT MONEY IN SAV ACCT & WORK TWICE AS HRD; IT SEEMS E. G. TK MONEY & SPENT IT ~~IMMED~~, ON THEMSELVS FR FUN
- 3 C- CLD NT HELP BT OBSERVE THAT ~~WHILE~~ REGIMENTATION OF G THE SAME AS ALWAYS: NO ONE WLD THINK OF CROSSIN AT A RED LIGHT (ALMOST AN ACT OF CIVIL DISOBEDIENC)
- 4 D-WE ALSO NOTICD THAT G ITSELF ARE DIFFERENT: THE PURITY OF RACE WHICH H SOUGHT, CERT NT TO BE FOUND IN LARGER CITIES; MIXTURE OF RACES, CULT, NATIONALITIES WAS SO OBVIOUS THAT ALL WE CLD DO WAS LAUGH AT THE OUTCOME OF THE ARYAN RACE; NON-EXISTENT
- 5 THE FOREIGN WORKERS M TO GERM WOMEN, NOWADAYS ASIANS SPK BETTR GERM THAN WE, AS DO BLACKS, TURKS, GRKS AND THE MIXTURE OF THESE PEOPLE IS ANYTHING BT BLUE-EYES & BLOND BT, RATHR, DARK & SWARTHY, DALKAN ~~NOT~~ NOR
- 6 IN BRIEF, THE G OF YESTERYEAR, NO LONGER EXISTS LPI

B NEG EXPERIENCES

- 1 BT WHILE WE ALL HAD A GD TIMNE, ONCE IN A WHILE OUR BACKGRND, OUR EARLY CHILHD EXP, GOT BETTR OF US
- 2 IN W, IN TOUR OF RESIDENZ, GUIDE: FACT THAT SOME CIT BOMBD, PERHAPS NT IN MAINSTRM OF CONFLICT, WAS PETTY "KLIENTLICH"; REALLY! WAS LOSS OF LIFE PETTY ALSO?
- 3 GUIDE SOMEWHAT FLUSTERD BY CHALLENGE & SAID, OF C, LOSS OF LIFE MORE VITAL THAN SIMPLE BOMBING BT EVEN IN THAT CONTEXT A MISUNDERSTANDING: WE MEANT LOSS OF J LIFE BT SHE MEANT GERM LIFE OR LIFE IN GEN TERMS AND, AS A CONSE, THS LITTLE EXCHANGE ON 3 DIFF LEVLS
- 4 SAME KIND OF CRTIQ AGAIN IN F, WHERE GUIDE SPOKE HOW UNNEC IT WAS TO BOMB F; WE COUNTERED THAT WHEN U SRTART A WAR, CANT DEFINE LIMITS; THS FRM AN ASIAN GUIDE WHO SPOKE FLUENT G, WITHOUT ACCENT OF ANY KIND
- 5 AND, EVEN MORE VITAL, SHE SPOKE IN ENG & GERMN BT IN HER ENGLISH VERSION HER PT OF V ACCENT BT NT IN GERM
- 6 FINALLY, OVERHRD A CONVERS OF A WOMAN WHJO TOLD OF HER FAM IN YUGO, HOW CROATS HAD INVADED FAM HOME, TH THREW ALL BELONGINGS OUT OF WINDOW, SMASHED EVERYTH, WAS, OF C, SHOCKED AT THIS HORRIBLE ACTION & TRULY DISTRESSED FR HER FAMILY

7 *but we only cld sense ironic || to what happened in KN over 50 yrs to; this sd (new) G woman, saw no ||.*

9 ~~ALTHO~~ ONE OF OUR YOUNG GUIDES EXPRESSED HER OWN EMBARRAS
MENT AT FACT THAT HER BADGE READ "FUERER", WHICH WE KNEW
SIMPLE MEANT "GUIDE" BUT SHE SAW ALL SORTS OF ASSOCIATNS
AND WE WERE APPREC OF HER SENSITIVITY

8 ~~another hand,~~ THE OPP OF WHAT I CITED EXPERIENCES EARLIER=

CONCLUSION

A GENERAL

- 1 WAS IT ALL WORTHWHILE? WHAT HAD WE GAINED OR LOST?
- 2 WE FOUND EACH OTHER AND WE FORMD FRIENDSHIPS *-many here!*
- 3 WE VISTED AGAIN WHERE WE PLAYD AS CH, WHERE WE LVD, WHERE
OUR PARENTS LVD THRU DAYS OF THR YTH
- 4 FR ME, ~~EVEN~~ MORE SPECIFIC, WAS ABLE TO STAND AT GRAVES
OF 3 OF MY GR-P; NT MANY GRANTD THAT PRIV OF MY GEN WHEN
SO MANY IN UNMARKD GRAVES OF CC; BT FERIE FEELING SURE-
LY FR ME, TO SPK IN ENG, IN SCHW, AS A R, AS A JEW, NR
GRAVES OF MY PAT GR P.
- 5 WHO WLD HAVE THOUGHT IT POSSIBLE AND IN RETROSPECT THNK
IT WAS THE RIGHT THING TO DO, AT LEAST FR ME

B SPECIFIC

- 1 THERE WERE 78 OF US; SOME CHOSE NT TO COME AFTR MUCH SL-
SEARCHING AND SOME DID NT COME BEC OF ORTHODOX BACKGRND
AND NO WAY TO PRACTICE MOST ELEMENT ASPECT OF TRAD THR
- 2 BT THE GRP WHICH DID ATEND, GENERALLY SPEAKING, WAS DPLY
TOUCHD BY HUMANITARIANISM OF LORD MAYOR & HIS STAFF; WE
FELT THAT AFTR THESE MANY DECADES A GESTURE OF GENUINE
GD WILL AND RESPECT HAD BEEN OFFRD AND THAT IT WLD HAVE
BEEN RUDE TO REJECT IT ~~ON THOSE TERMS~~
- 3 WE REP: US, ISR, ENGL, ARGENT, SPAOIN, S. AF & FRM REACTN
TO MY SPCH IN CH, HAD FEEL THAT I SPKE FR FELLOW GUESTS:
U CANT EVER RIGHT WHAT WENT WRONG, MANY OF U ARE GUILTY,
WE ALSO OWE DEBT TO THOSE WHO RSKD A LOT TO BE OF HELP
AND WE WANT TO ACKNOW DEBT TO THEM AS WELL
- 4 TOLD THEM THAT MY F SPENT TIME IN JAIL, THAT HIS FAM PER
AT A., THAT IT WAS SO HARD FR US WHEN WE EMIG BT WE WERE
THE LUCKY ONES TO GET AWAY, & BEC CLD NO LONGER ATTEND
SUCH MY G LEFT MUCH TO BE DESIRED
- 5 STILL, WE WILLING TO TAKE A CHANCE ON NEW GENERATION &
IN THAT SENSE, WE REACH OUT THE HAND AND SAY "SHALOM"---
- 6 IT WAS A SPECIAL WK IN OUR LIVES & HOPEFULLY WE MADE AN
IMP¹RESSION ON THEM; THERE WILL ALWAYS BE A-S, HERE, IN
G, IN OTHER COUNTRIES BTWE TRIED TO SHOW A NEW GEN THE
HUMAN SIDE OF THE JEW, THE HUMAN SIDE OF HIS SUFFERING,
THE PAIN OF HIS LOSSES, THE HURTFUL MEMORIES OF THAT
VERY SAME CITY WHERE ^{now} THEY HAD GATHRD IN SUCH LARGE NUMBR
- 7 LET US HOPE THAT OURKIND OF TRIP NEVER AGAIN NEC AND THAT
MANS INHUM TO MAN SHALL NT DARKEN GDS SKY NOR BLOT OUT THE

sun. Let there be shalom in us, for them, for us all.

Amen.

Hch Tab; Frid, Sept 27, 1991

L.

42153

KOL NIDRE: 1991

FRIENDS, "WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS" IS A QUESTION WHICH APPLIES NOT ONLY TO PESACH! ON THAT HOLIDAY, IT IS THE CHILDREN WHO ASK BUT ON THIS OCCASION, IT IS THE ADULT WHO OUGHT TO QUESTION. THIS KOL NIDRE EVE IS DIFFERENT FROM ALL OTHER OBSERVANCES, EVEN ROSH HASHANAH. ON THAT HOLYDAY, FOR EXAMPLE, OUR THOUGHTS TURNED TO THE OUTSIDE WORLD, HOW WE FARE IN OUR SOCIETY, HOW WE MIGHT CHANGE THE WORLD OF WHICH WE ARE A PART FOR THE BETTER BUT ON THIS ONE NIGHT WE MUST TURN ^{to within} ~~INSIDE OURSELVES~~ ^{seeking} ~~AND FOR WHATEVER~~ ANSWERS ~~WE SEEK~~ ^{To Those which} ~~THE~~ QUESTION ORIGINATED WITHIN OURSELVES. AS WELL. IT IS NOT ONLY A SOLEMN MOMENT BUT A SACRED ONE AS WELL AND IT IS IN THAT CONTEXT THAT WE REALIZE THAT IN THE END, NO MATTER HOW ^{sophistic} ~~MODERN~~ WE ^{perceive ourselves} STRIVE TO BE, MAN AND GOD ARE ^{is} ~~INTER~~ ^{with} TWINED AND MUST ENTER INTO DISCOURSE. ^{On K N} ~~FOR ONCE~~, AS WE CONTEMPLATE OUR FATE AND OUR FAITH ~~WE~~ UNDERSTAND ^{modernity,} THAT TECHNOLOGY OF ITSELF DOES NOT SUFFICE; WE ~~ALL~~ TAKE NOTICE OF THE COMPUTERS, OF THE WORD PROCESSORS, OF THE MACHINES WHICH SUSTAIN US IN THE OPERATING ^{Room} AND INTENSIVE CARE UNITS, WE MARVEL AT THE MEANS OF COMMUNICATIONS WHICH LINK US TO PEOPLE IN A DOZEN DIFFERENT PARTS OF THE WORLD SIMULTANEOUSLY. AND WITH ALL THIS IN THE PAST WHO ^o WOULD EVEN DARE TO SPECULATE WHAT THE FUTURE HAS IN STORE FOR US! BUT WITH IT ALL, HAVE WE ACHIEVED ANY GREATER DEGREE OF HAPPINESS, ARE WE MORE SATISFIED WITH OUR LIVES AND OUR POTENTIAL, ARE OUR CHILDREN AND GRANDCHILDREN FREE OF ^{DRUGS} ~~DRUGS~~ OR OTHER SUBSTANCE ABUSE, ARE ^R MARRIAGES MORE STABLE, ARE CAREERS ~~MO~~RE ASSURED, IS ~~PE~~RSONAL HAPPINESS GUARANTEED? WE ALL KNOW THE ANSWERS TO THESE AND SIMILAR TYPE OF QUESTIONS, I'M SURE. ^{the high-tech areas of our lives} ~~THE POINT IS THAT IN THIS REALM OF QUESTIONING THERE~~ ^{so} ~~ARE NO ANSWERS~~ ^{search more deeply} AND WE MUST ~~LOOK FOR THEM~~ IN OTHER PLACES. ~~IN OTHER AREAS OF OUR LIVES.~~ THIS IS THE RIGHT PLACE, THIS IS THE PROPER ^{appeal to} ~~MOMENT~~, THE ONE TO ASK ~~IS ONES INMOST SELF,~~ THE ONE TO ~~CONVERSE WITH~~ IS GOD.

YOU SEE, WE MUST TAKE WHO AND WHAT WE ARE SERIOUSLY. MAN, ~~IN~~

II is unique! ~~He~~

~~GENERAL, AS WELL AS IN SPECIFIC TERMS~~ CAN DO WHAT NO OTHER LIVING CREATURE CAN DO, FOR GOOD OR FOR EVIL. TO PUT IT IN OTHER TERMS: MAN, FROM THE MORAL AND ETHICAL POINTS OF VIEW, IS AN AMBIVALENT CREATURE: HE CAN CREATE OR KILL, HE CAN EDIFY AND MAIM, HE CAN SIN AS WELL AS ATONE. HE CAN KILL PEOPLE BUT HE CAN ALSO KILL THE SPIRIT IN A HUMAN BEING; HE CAN INSPIRE A NATION BY STANDING ON TOP OF A TANK ~~IN A SQUARE~~ ^{it he} WHETHER IN MOSCOW OR PEKING ~~but~~ ^{as} WITH A WORD OR A GESTURE OR A HELPING HAND OR A SMILE HE CAN ENNOBLE HIS

FELLOW HUMAN BEING, ON A ONE TO ONE BASIS. WHERE DOES ALL THIS TAKE US? HOW SHALL WE STAND BEFORE GOD ON KOL NIDRE WHEN MEMORY ITSELF IS AMBIVALENT, IT RECALLS THE GOOD AND THE BAD, THE BLESSING AND THE CURSE, THE HOPES AND DREAMS AND ASPIRATIONS WHICH WERE ALL A PART OF US AS WE BEGAN OUR PROCESS OF LIFE / AND NOW THE ADDED LIFETIME ELEMENTS OF HURT, FRUSTRATION, DISAPPOINTMENT AND DESPAIR. INDEED, MAN IS CAPABLE OF IT ALL, AS ELI WIESEL POINTED OUT

~~SAID~~ WHEN HE SPOKE AT THE REICHSTAG IN BERLIN ON 10 NOVEMBER 1947:

"A PEOPLE THAT HAS PRODUCED GOETHE AND SCHILLER, BACH AND BEETHOVEN, HAS SUDDENLY CHOSEN TO PUT ITS NATIONAL GENIUS IN THE SERVICE OF EVIL, AND ERECT A MONUMENT NAMED AUSCHWITZ TO ITS DARK POWER. A COMMUNITY THAT HAS CONTRIBUTED TO CULTURE AND EDUCATION, AS FEW NATIONS HAVE, HAS NOW CALLED CULTURE AND EDUCATION INTO QUESTION. NOW WE KNOW: MANY KILLERS HAD COLLEGE DEGREES. AND WERE PRODUCTS OF THE BEST UNIVERSITIES OF EUROPE. MANY CAME FROM DISTINGUISHED

FAMILIES. ELSEWHERE I OFTEN WONDER ABOUT THE THEOLOGICAL IMPLICATIONS OF AUSSCHWITZ, BUT ~~HERE~~ I MUST ALSO RECOGNIZE THE FACT THAT A. WAS NOT SENT DOWN FROM HEAVEN; A. WAS CONCEIVED, PLANNED, CONSTRUCTED, MANAGED AND JUSTIFIED BY PEOPLE. ~~WHAT~~ HUMAN BEINGS DID THERE TO OTHER HUMAN BEINGS WILL AFFECT FUTURE GENERATIONS. AFTER A. HOPE ITSELF IS FILLED WITH ANGUISH." NO ONE CAN SAY IT BETTER; THE POTENTIAL FOR GOOD OR EVIL LIES WITHIN ~~OUR~~ ^{the individuals} HEARTS AND SOULS.

COULD I AS A MAN HAVE PARTICIPATED IN THIS SLAUGHTER? COULD I HAVE DONE SO AS A JEW? COULD YOU? COULD WE? ~~I~~ ^{How were they/we related to God?} I AM COMING MORE AND MORE TO THE POINT WHERE I BELIEVE THAT TO DEBATE THE QUESTION OF WHETHER GOD EXISTS IS FRUITLESS, UNLESS YOU ARE A SOPHOMORE IN COLLEGE! RATHER, WHAT RESPONSIBILITIES DO I HAVE IN ~~THIS~~ ^{a world} WORLD WHICH I DO NOT SEE AS HAPHAZARD, FULL OF INTANGIBLES BUT NOT FRIVOLOUS. I STAND IN A GOOD TRADITION WHERE THE ~~JEW~~ ^{wrestles} GRAPPLES WITH THE IDEA OF GOD ALL THE TIME, FROM ABRAHAM TO JACOB TO LEVI OF BERDITCHEV; I FEEL COM-

FORTABLE IN SUCH A MODE. AND IT DOES SOMETHING FOR ME; IT GIVES ME AN ADDED DIMENSION AND EVEN ARGUING WITH GOD GIVES ME STRENGTH WHICH YOU MAY DEFINE AS INSIGHT, WISDOM OR PLAIN ARROGANCE. ^{In this context} I AM OFTEN AMUSED AS TO HOW PEOPLE CONCEIVE OF THE PROFESSION OF RABBI, FOR IT BEARS SO LITTLE RESEMBLANCE TO REALITY. AT THE OUTSET, OF COURSE, THE RABBI SERVED AS INTERPRETER OF TRAH AND IN THAT ^{setting} ~~CONTEXT~~, AS WELL AS LATER ON, HE BECAME A TEACHER. THAT IS WHAT WE OUGHT ESSENTIALLY TO BE TO THIS DAY. UNFORTUNATELY, THERE IS A PROBLEM: OUR JEWISH PEOPLE IN THE 20TH CENTURY DO NOT STAND STILL LONG ENOUGH ~~TO~~ BE TAUGHT, THEY ARE SO BUSY "DOING THEIR OWN THING". ~~AND~~ ^{they} RUSHING FROM HERE TO THERE IN ORDER TO FULFILL THEIR MATERIAL NEEDS. ~~WHAT~~ ^{is} WE NOW HAVE AN EDUCATED MINORITY WAITING TO SERVE AN UNWILLING MAJORITY!

YES, THE RABBI CONDUCTS SERVICES THROUGHOUT THE YEAR BUT WHAT ELSE BRINGS US TOGETHER? THE SHARING OF EVERY ASPECT OF LIFE: THANK GOD MORE AND MORE CHILDREN ARE BEING BORN TO OUR YOUNGER GENERATION BUT ALSO WHAT DO YOU SAY TO A PERSON YOU KNOW IS IN THE PROCESS OF DYING? ^{AS} I STAND IN AWE AT THE VIOLENCE AND DEDICATION OF THE APOSTLES AND DETRACTORS OF THE ABORTION BATTLE IN WICHITA I RECALL ALL TOO PLAINLY IN MY MINDS EYE THE JOY I SHARED WITH A YOUNG COUPLE AS WE LOOKED UPON THEIR PERFECTLY SHAPED BABY, AS I SHARED WITH ANOTHER COUPLE THE FEAR AND HURT OF A CHILD MALFORMED. WHAT DOES ONE SAY TO EACH? ~~DYING?~~ THE JOY AND THE PAIN NEED THAT RESERVOIR OF FAITH; ^{YOU} AND I NEED TO SHARE WHEN THE CHILD OR YOUNG ADULT, WHOM I HAVE KNOWN FOR DECADES, IS LOST TO US BECAUSE OF AIDS OR DRUG ABUSE. HOW DEAL WITH THE MOTHER, OR COMFORT THE ^{father} GRANDMOTHER, HOW RECONCILE THE ~~ANGER AND HURT AND~~ LOSS WITH THE UNBELIEVABLE PROMISE OF THAT VERY SAME CHILD AT THE TIME OF BAR/BAT MITZVAH OR AS A SUPERIOR STUDENT IN MY CLASSES FOR TEEN-AGERS? YOU NEED THAT RESERVOIR OF STRENGTH ALSO, AS I DO / AND WE CAN LEARN TO DRAW FROM THE SAME SOURCE.

OF COURSE, I HAVE NO CONCRETE ANSWERS AND SURELY I CAN NOT GLIBLY RENDER SOLUTIONS TO THOSE IN NEED OF ANSWERS BUT EVEN MORE: I KNOW FULL WELL THAT COULD I ^{be able} NOT GRAPPLE WITH GOD BECAUSE OF THESE SHARED INCIDENTS I WOULD BE THE POORER AS A PERSON, AS A JEW AND CERTAINLY AS A RABBI. HOW EASY IT IS TO BE DISCOURAGED, TO SEE ONLY THE NEGATIVE, TO SURRENDER TO DESPAIR BUT THAT WILL NOT HAPPEN IF WITHIN YOURSELF THERE IS THAT MEASURE OF FAITH AND HOPE WHICH WILL ALLOW YOU TO RESPOND TO THE QUESTION: HOW CAN I GO ON, HOW CAN WE GO ON? BY ANSWERING: WE DO! BECAUSE THE QUALITIES TO DO SO ARE WITH-
IN EACH OF US & REFLECT THE SPARK OF THE DIVINE. ^{ינצקו פקדו לעולם הזה} IN HIS IMAGE WE WERE CREATED! ON A NIGHT SUCH AS THIS, WITH ITS SACRED AND SOLEMN RAMIFICATIONS, MANS RELATIONSHIP TO GOD COMES INTO FOCUS AND WE SPEAK.

BUT ON KOL NIDRE WE ALSO FEEL OUR LONELINESS. MORE SO THAN ON

MOST OTHER NIGHTS. WE RECALL THE DAYS OF OUR YOUTH ^{we observed with our} WHEN ~~WITH MOTERS~~ [#] ~~AND FATHERS WE OBSERVED TOGETHER~~ ^{parents}, WHEN THE ENTIRE FAMILY ~~[SAT AND]~~
 PRAYED TOGETHER ~~X~~ AND WHEN THERE WAS STABILITY IN THE WORLD. IT WAS
 A TIME, UNFORTUNATELY, OF LONG AGO. PERHAPS THE NAZIS CHANGED IT
 FOREVER, PERHAPS IT WAS MERELY AN ACCOMPANIMENT OF THE SECOND WORLD
 WAR, PERHAPS IT WAS THE SETTLING IN AMERICA AND THE ~~THE~~ FRAGMENTATION
 OF THE BASIC FAMILY UNIT; WE COULD MANAGE ^{to make} A CASE FOR EACH AND ALL
 OF THESE REASONS AND PERHAPS A DOZEN MORE. BUT IT ~~X~~ IS OBVIOUS THAT
 THE WORLD OF OUR FATHERS, MUCH LESS THE WORLD OF OUR GRANDFATHERS,
 NO LONGER EXISTS. AND THEREFORE, IT IS LONELY; LONELY WITHOUT OUR
 PARENTS, LONELY WITHOUT HUSBAND OR WIFE, LONELY WITHOUT THE CHILD-
 REN WHO ARE SCATTERED ~~INTO~~ THE FOUR CORNERS OF OUR COUNTRY AND WHO,
 THE FURTHER THEY ARE REMOVED FROM THE CENTER, ~~WILL~~ REMOVE THEMSELVES
 FROM THE TIES OF TRADITION! ^{Some} MAINTAINED THAT "FIDDLER ON THE
 ROOF" WAS A MUSICAL ~~X~~ COMEDY BUT I HAVE ALWAYS FELT IT TO BE A RELI-
 GIOUS DRAMA IF NOT TRAGEDY! ^{core} ONCE REMOVED FROM THE ~~CENTER~~ CAN ~~YOU~~ ^{They}
 COME BACK, WILL ^{They} ~~YOU~~ RECOGNIZE THE CENTER WHEN ^{They} ~~YOU~~ SEE IT, WILL RELI-
 GION FOR THEM, WHETHER NEAR OR FAR, EVER BE MORE THAN NOSTALGIA? IT
 IS LONELY WITHIN THE EMPTINESS OF OUR WALLS BECAUSE THE ESSENCE OF
 OUR FAITH, I WOULD ARGUE, IS NOT THE BOOK, NOT THE NER TAMID, NOT
 THE FOOD WE EAT OR EVEN THE PRAYERS WE SPEAK BUT THE MINYAN! ~~AND~~ WE
 RECOGNIZE IT BEST ON ^{this} ~~NIGHT SUCH AS THIS~~ WHEN THE JEWISH PEOPLE GA-
 THERS AND WHEN WE SPEAK ^{do} WITH ONE VOICE: OUR FATHER, OUR KING, FORGIVE
 US AND GRANT US ATONEMENT. THE MINYAN STANDS SUPREME AND FROM IT,
 FROM ONE ANOTHER, WE GATHER COMFORT, STRENGTH, SUPPORT, WARMTH AND YES,
 EVEN LOVE. INDEED, I KNOW OF ~~X~~ THE REPUTATION FOR GOSSIP WHICH HAS
 AND DOES BESMIRCH ^{our community} ~~US~~ BUT, STILL, WE BAND TOGETHER WHEN THE NEED ARIS-
 ES. ~~AND~~ ^{almost 35} IN ALL THESE ^{years}, IT WAS VERY RARE WHEN I DID NOT SEE THE
 GREATNESS OF OUR CONGREGATIONAL ^{response} ~~FAMILY~~ RISE TO THE TASK DEMANDED ^{of us}:
 THE HUNGRY ARE FED, THE HOSPITALIZED ARE VISITED, THE HOMEBOUND ARE

CALLED AND WHEN IT APPEARS THAT SOMEONE WILL LANGUISH IN THE HOSPITAL
EMERGENCY ROOM EVERYONE RUSHES TO GIVE SUPPORT. THAT IS RELIGION,
THAT IS THE MINYAN, THAT IS OUR COVENANT WITH GOD, THAT IS HOW WE
OVERCOME LONELINESS.

SO, LET US SUMMARIZE BRIEFLY. THIS NIGHT IS DIFFERENT FROM ALL OTHER
NIGHTS AND ESPECIALLY SO FOR ADULTS. THE QUESTION IS NOT OR SHOULD NOT
BELABOR US WHETHER GOD EXISTS BUT RATHER WHAT OUR OBLIGATIONS ARE AS IF
HE DOES EXIST AND IF THAT MEANS TO ARGUE, GRAPPLE AND FIGHT WITH HIM, SO
BE IT. ~~AND LET IT NOT STOP US BUT, INSTEAD,~~ LET US ENGAGE IN DIALOGUE FOR
I BELIEVE: ^{PS 145} ~~IN MY INMOST HEART,~~ HE IS NEAR TO THOSE WHO CALL UPON HIM IN

TRUTH. AND I SAY THIS AS A RABBI WHO SHARES YOUR FEARS AND HOPES ~~AND~~
HURTS AND JOYS ~~WITH NO GREATER UNDERSTANDING OF THE WAYS OF DEITY THAN~~
THE GREATEST OR THE LEAST OF US. BUT I KNOW ALSO THAT WERE I NOT TO
INVOKE HIS NAME, IT IS ^{who} ~~I WOULD~~ WOULD BE THE LONELY ONE. AND LONELINESS
^{risks} ~~IS AT THE HEART OF OUR HUMANITY~~ FOR WE CAN NOT BEAR IT. THE MINYAN TAKES

US OUT OF OUR ISOLATION AND GIVES US A HOME, A FAMILY, AN IDEAL FOR OUR
ASPIRATIONS. TECHNOLOGY CAN DO ^{much} ~~A GREAT DEAL~~ BUT THE REAL PROOF OF POWER,
OF GOD, IS THE INCREDIBLE RESILIENCY OF THE HUMAN SPIRIT. ~~OF THE AL-~~
~~MOST UNDEFINABLE SOUL.~~ ^{in this K.N.} THAT IS WHERE I STAND AND IF YOU WILL PERMIT ME

TO TEACH YOU ONE SMALL BUT VITAL LESSON ~~THIS SPECIAL EVE~~ IT MIRRORS
^{what} ~~THE LESSON TAUGHT BY~~ MY COLLEAGUE HAROLD KUSHNER ~~WHO~~ WROTE: "RELIGION
IS THE COMMUNITY ~~THROUGH~~ WHICH WE LEARN TO BE HUMAN" AND ~~HOW TRUE~~ THAT IS ^{the Truth!}

AS JEWS THIS EVENING WE ARE STEEPED IN RELIGION, AS A RELIGION WE PLACE
THE MINYAN, THE COMMUNITY, AT THE CENTER AND WHAT WE LEARN OF OURSELVES
IS THAT WE ARE HUMAN. ^{if so} WE MUST LEARN TO COPE WITH OUR CHOICES ^{duality}
FOR WE ^{need to take ourselves} ~~WANT TO BE TAKEN~~ SERIOUSLY WIESEL SAID THAT "HOPE IS FILLED WITH
ANGUISH"; YES, BUT IT IS HOPE NEVERTHELESS AND THAT HOPE IS OURS
AND WITH THAT HOPE WE SHALL ENTER 5752 SEEKING GOOD, SEEKING GOD,
SEEKING ~~THE BOOK OF~~ LIFE.

AMEN.

unique, with endless potential, pro or con!

YOM KIPPUR: A.M.

Friends, the theme for this day is atonement and forgiveness, from both man and God. We read ~~our~~ the list of sins from the "al Chet" prayer and we know these verses surely do not refer to us. Perhaps, to someone else but we are innocent. As a matter of fact, I believe you. We are not bad people and certainly not evil; we may shade the truth here and there as we use the excuse that we are, after all, but human, ~~but~~ no one is really "bad". ^{Of course} ~~But~~, at the same time, we do not often enough strive to be good, to go out of our way to ~~be of help~~, to lend a hand, to set things straight and, as a consequence, the "negatives" are perpetuated while the positive aspects of life languish in isolation or in obscurity. The story is told of the adolescent girl who just could not get herself together and ~~was~~ far behind her peers in the social graces. She was still on the ~~lanky~~ side, her braces made her look strange, she was not ~~very~~ good in school and she did not excel in sports. And so, after one particularly ^{ly} harsh day with her peers she came home in tears and her mother, whose heart ~~x~~ was breaking, sought to comfort her. ~~And~~ After the sobs had subsided, the youngster lifted her head and said: "Oh Mom, why cant we just be accepted for being nice?" And that is a question we need to face as well and even more: why can't we be just nice? We are ^{so often} ~~are~~ turned into ourselves, ^[] deaf to pleas for ^{love} ~~and~~ and feeling, ^[] isolated because we seek ~~warmth~~ for ourselves alone ^{and} ~~that~~ we just can not find the way to simply be nice. As we define our little place we become defensive, a euphemism for aggressive, too often we are afflicted by pettiness although we act as if superior, and as we smile benignly at a more vulnerable person we can scarcely hide our condescension. Well, we want to be nice, to be decent, we do not want to rock the boat, we certainly do not want "man overboard" and so we are asked in the interest of being "nice" to forgive and forget and hope that this will lead to atonement. On a personal level, good friends, this is certainly possible but there are areas of life where voices and opinions must be heard, where forgiveness can not be granted so readily and where atonement is not an

issue solely between man and man but primarily between man and God. We would all like to be nice and get good grades as would the girl in our story but matters are not always as simple or as clear cut. On Yom Kippur, as we deal with these themes, let me cite some examples.

The first instance relates to the fact that a group of Carmelite nuns have proposed to establish a convent at the site of Auschwitz, at an outer border of the camp. I place myself at the side of both Jewish and Xian individuals and groups who strongly protest such an action as a monstrous indiscretion. ~~for~~ The grounds of Auschwitz belong to all who perished there and no one group should establish itself on hallowed ground. The idea of the convent is linked to the deaths of two individuals: first, Father Kolbe who took the place of a family man at a selection process and by choosing to become a martyr ~~now is in the process of canonization~~ ^{has been} canonized. We know that Fr. Kolbe's example was one of the great heroic deeds of the resistance. The second person was a converted Jew, Edith Stein, born in Breslau ~~to an~~ ^{to an} orthodox family. She attained her Ph.D in 1917 and in 1922 converted to Catholicism, became a part of the Carmelite convent in Cologne, fled to Holland, then Belgium in order to escape the Nazis, was finally caught and died at Auschwitz, ~~exactly~~ on August 9, 1942. She ~~has~~ ^{has} been proposed for canonization; there is even an Edith Stein Guild, located here in our city. Now, the issue is not only the convent itself but what it is to represent; how easy it would be just to be nice and let matters take their course. But Auschwitz, in name and symbol transcends these two individuals; how many other heroes and martyrs were there? Probably too many to count, both the acknowledged and the unknown. But more: people of all nations, ~~and~~ creeds and faiths met their death at that infamous place although of the four million who died there perhaps 90% were Jewish. To place a convent on that sacred ground, representing so specific a community, would not only create misunderstanding but also ~~se~~ ^{se} ~~ment~~ ^{ment} and can not be isolated from the context where it ~~stands~~ ^{stands}. Thus, to be specific, the fund raising literature for the convent states that

"it will become a spiritual fortress and the proof of the conversion of apostates and those who went astray in various countries". I have my own interpretation of what these words mean stripped of their rhetoric: the same concept as that of the orthodox Jewish community who stated that Nazism was inflicted upon us (!) because we departed from the word of Torah. But even if my insight is not acceptable to you, take this final statement into consideration: that the convent "would symbolize love, peace and reconciliation, witnessing the victorious power of the Cross of Jesus!" To me, this is an appalling motivation and one which stands in stark and absolute contrast to those who died al kiddush HaShem. You want to build a convent outside of Auschwitz, fine; but on bloodsoaked ground: never! Atonement on Yom Kippur can not be so easily achieved for this is not the way to forgiveness.

But let us now switch mental images in order to see the issue in an entirely different light, and how quickly we forget. Less than half a year ago we were in a triumph because Kurt Waldheim was seeking the presidency of Austria. But in the spirit of this day of forgiveness and atonement: why can't we allow Waldheim to forget and why can't we forget about Waldheim? Why stir up the whole issue once again; why not permit the past to slip into murky obscurity? Why not be just nice? What difference does it make anyhow? Let me explain: in June 1985, in Nantes, France, the university granted a doctorate with honors to a 65 year old ^{retired} agronomist whose dissertation maintained that he finds no evidence that six million Jews and four million additional individuals were put to death by the Nazis. A French historian commented, when news of this degree leaked out, "I never believed that only 40 years after the war, we would have to prove the existence of Nazi atrocities", and Saul Friedlander, the German French, Israeli historian whom I have cited numerous times stated the obvious: "The loss of memory is dangerous for the civilized world". That is why the Waldheim episodes must not be forgotten or casually ignored or forgiven in the light of the passing years.

That the man lied outright may be a question mark to some but that he obscured the truth is admitted by all. He managed for forty years to conceal the fact that he was in military service in the Balkans. The scope of his activities there causes heated debate and his statement that he knew nothing of the departure of Austrian Jews even though he was at home from time to time at first and then for long periods as a student, is hardly to be believed. I accept that he might not have known the full extent of the horror but that he could ignore the absolute vacuum caused by the deportations of thousands is inadmissible. We all recall the arguments which touched on that election process and we have noted the outcome a few refuse to return there, others have sent back their awards and medals, another group has significantly stated that nothing has changed over the decades and that anti-semitism is as much a part of the Austrian psyche now as it was then. The question is whether the world cares or whether it has turned aside. We now know that the assault against Waldheim was counterproductive and that he might have continued as an ⁱⁿsignificant man had we maintained silence. But such luxuries can not be allowed us; once, as Jacob Neusner has written, the "Jewish Problem" belonged to Jews alone. Whether we lived or died was our problem. But now the problem of life or death faces all mankind; we are no longer singled out for extermination. ~~There~~ terror is everyone's". As a consequence, it is obvious that we can not forgive so readily and thus lead the Austrian public into the heaven of atonement. Atonement can not be achieved because we choose to look the other way, whether it be with a doctoral dissertation which demeans the memory of our dead, or with a Waldheim, or in relation to a convent at Auschwitz. ^{It serves no purpose to be just nice!} Atonement demands confrontation, a voice to be heard, a willingness to ask forgiveness, to admit error, to unburden the soul but not one of these qualifications, to my knowledge, ~~was~~ ^{was} forthcoming in the recent campaign for the presidency of Austria. If you want an example of forgiveness and atonement on a large scale, on a world canvas, then

you need only look at the remarks made by the President of the German Federal Republic in May 1985. Dr. Weizsacker said, in part, "There were many ways of not burdening one's conscience, of shunning responsibility, looking away, keeping quiet...^{but} anyone who closes his eyes to the past is blind to the present. Whoever refuses to remember the inhumanity is prone to new risks of infection...there can be no reconciliation without remembrance". If this man is sincere, he deserves atonement and is forgive

How does all this relate to us? What lies in our hearts? A need to speak openly, to acknowledge ~~our sins~~ ^{the errors} of the past, to speak of them ~~before those~~ ^{to those} whom we have offended or hurt in any way, and then to make peace with one another. I recall an incident that happened more than 30 years ago, in Baltimore. I asked a friend after the ^{YK} service whether she had reconciled herself with part of the family that had become ~~an enemy~~ ^{estranged}. As she left the ~~Temple~~ ^{sanctuary} she had to pass by their row and I wondered whether one or the other had stretched out his hand. Oh no, she answered, "I would not approach them, I would not tell them how much I had been hurt. I did not want them to ~~know~~ ^{think} that my pain ~~was~~ ^{is} a sign of weakness." I truly felt sorry for this woman because for her Yom Kippur was a total waste and every word of prayer was a contradiction in terms. It had not occurred to her that the other side might also be in pain and that consciously or subconsciously, each party might have welcomed a reconciliation. ~~might have provided the opportunity to do so~~ How superficial so many of us this day, of all days; how petty and enamored only of our own needs and yearnings, how little we are attuned to the steps which are necessary for each one of us to ask forgiveness and to achieve atonement. I hope you will not follow into the same trap but believe sufficiently in yourself to be strong, to seek out, to reach the hand and to ask ~~forgiveness~~ ^{for} ~~your~~ ^{part}. Our guilt does not embrace every phrase of the "al Chet" but it does touch us at the core of heart and spirit. To be inscribed, to live, we need forgiveness which brings with it atonement. Yom Kippur, in this manner, ~~renew~~ renews our lease on life.

Amen.

THE NAZI DOCTORS

Medical Killing and the Psychology of Genocide.

By Robert Jay Lifton.

561 pp. New York: Basic Books. \$19.95.

2/5/86

By Bruno Bettelheim

THE horrifying story of the Nazi extermination policy, under which millions of innocent men, women and children were systematically murdered, should be well known by now. In addition to the official documentation on it, many books have been published and movies and television programs have made it known to people everywhere. Reading "The Nazi Doctors," Robert Jay Lifton's account of the crimes committed by physicians in the German concentration camps, painfully revived my memories of the time I had spent in two of them — memories of which I am unable to free myself, as no survivor of them ever can.

But while I was reading about these crimes once more, I also read about Mariette Paschoud, only the latest of many who, contrary to the proven record, assert there is no evidence the Nazi exterminations ever happened. She is not an uneducated person who wishes to deny the awful facts because she cannot bear to think that human beings could perpetrate such an abomination. She is a teacher of history in Switzerland, as well as an officer in the women's auxiliary corps of that country and a military judge. Her opinions have attracted considerable attention in Europe. She has expressed them in various publications and, in July, at a press conference in Paris, where she defended another pseudohistorian, Henri Roques, who publicly asserts there never were any gas chambers or any innocent victims of the Nazis. So maybe there is a need to bring

Tell They to Those Who've There

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YOM KIPPUR: A.M.

Friends, the theme for this day is atonement and forgiveness, from both man and God. We read ~~off~~ the list of sins from the "al Chet" prayer and we know these verses surely do not refer to us. Perhaps, to someone else but we are innocent. As a matter of fact, I believe you. We are not bad people and certainly not evil; we may shade the truth here and there as we use the excuse that we are, after all, but human, ~~but~~ no one is really "bad". ^{Of course} ~~But~~, at the same time, we do not ^{always} ~~often enough~~ strive to be good, to go out of our way to ~~be of help~~, to lend a hand, to set things straight. ~~As~~ ^A consequence, the "negatives" are perpetuated while the positive aspects of life languish in isolation or in obscurity. The story is told of the adolescent girl who just could not get herself together and ~~was~~ far behind her peers in the social graces. She was still on the ~~lanky~~ ^{lanky} side, her braces made her look strange, she was not ~~very~~ ^{very} good in school and she did not excel in sports. And so, after one particularly ~~harsh~~ ^{harsh} day with her peers she came home in tears and her mother, whose heart ~~was~~ ^{was} breaking, sought to comfort her. ~~And~~ ^{After} the sobs had subsided, the youngster lifted her head and said: "Oh Mom, why cant we just be accepted for being nice?" And that is a question we need to face as well and even more: why can't we be just nice? We are ~~turned~~ ^{too often} into ourselves, ~~deaf~~ ^{lose} to pleas for ~~and~~ ^{and} feeling, ~~isolated~~ ^{isolated} because we seek warmth for ourselves alone ~~that~~ ^{and} we just can not find the way to simply be nice. As we define our little place we become defensive, a euphemism for aggressive, too often we are afflicted by pettiness although we act as if superior, and as we smile benignly at a more vulnerable person we can scarcely hide our condescension. Well, we want to be nice, to be decent, we do not want to rock the boat, ~~we certainly~~ ~~do not want to rock the boat~~ and so we are asked in the interest of being "nice" to forgive and forget and hope that this will lead to atonement. On a personal level, good friends, this is ^{probably} ~~certainly~~ possible but there are areas of life where voices and opinions must be heard, where forgiveness can not be granted ~~so readily~~ ^{automatically} and where atonement is not an

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issue solely between man and ~~man~~^{god} but primarily between man and ~~god~~^{man}. We would all like to be "nice" and get good grades ^{the popular} as would the girl in our story but matters are not always as simple or as clear cut. On Yom Kippur, as we deal with these themes, let me cite some examples.

The first instance relates to the fact that a group of Carmelite nuns have proposed to establish a convent at the site of Auschwitz, at an outer border of the camp. ^{could be silent - could be "nice" but} I place myself at the side of both Jewish and Xian individuals and groups who strongly protest such an action as a monstrous indiscretion. ~~for~~ The grounds of Auschwitz belong to all who perished there and no one group should establish itself on hallowed ground. The idea of the convent is linked to the deaths of two individuals: first, Father Kolbe who took the place of a family man at a selection process and by choosing to become a martyr ~~now is in the process of~~ ^{has been} canonized. We know that Fr. Kolbe's example was one of the great heroic deeds of the resistance. The second person was a converted Jew, Edith Stein, born in Breslau ^{to an} ~~in an~~ orthodox family. She attained her Ph.D in 1917 and in 1922 converted to Catholicism, became a part of the Carmelite convent in Cologne, fled to Holland, then Belgium, in order to escape the Nazis, was finally caught and died at Auschwitz, ~~exactly~~ on August 9, 1942. She ~~has~~ been proposed for canonization; there is even an Edith Stein Guild, located ~~in~~ ^{this} city. Now, the issue is not only the convent itself but what it is to represent; how easy it would be just to be nice and let matters take their course. But Auschwitz, in name and symbol ~~trans-~~ ^a transcends these two individuals; how many other heroes and martyrs were there? Probably too many to count, both the acknowledged and the unknown. But more: people of all nations, ~~and~~ creeds and faiths met their death at that infamous place ~~although~~ of the four million who died there perhaps 90% were Jewish. To place a convent on that sacred ground, representing so specific a community, would not only create misunderstanding but also ~~represent~~ ^{resent} and can not be isolated from the context where it ~~stands~~ ^{stands}. Thus, to be specific, the fund raising literature for the convent states that

as a place of
pilgrimage

In our opinion, the problem is not only one of priests and/or nuns praying at the sites of the death camps at Auschwitz and Sobibor, but that with the passage of time, Auschwitz and Sobibor may become better known for the convents located there than for the fact that they are the places in which millions of Jews were put to death. Thus, we are convinced, that no one should alter those camps in any way or form, and that no construction of buildings should be added to those which existed in the past. These sites should remain as they were for all generations to come, as everlasting testimony to the crimes committed against the Jewish people.

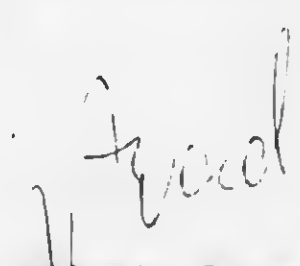
We have received numerous calls from survivors of these death camps who complained and asked 'Where were these churches when we truly needed them in those tragic days? Today they make their appearance at the death camps!' These are opinions of which account must definitely be taken.

Yad Vashem will continue its efforts to restore the sites to the way they were prior to the making of these changes at Auschwitz and Sobibor, and also in order to prevent any expansion of such activity.

We turn to you to raise your voice on this issue by protesting personally, collectively and organisationally to the Government of Poland and its representatives, the Pope and the heads of the Catholic Church in your country; and to exercise your influence with anyone who might help this effort.

Only strong pressure from world-wide public opinion may ensure that these wrongs be set right, and could prevent similar occurrences at other death camps.

Yours sincerely,


Dr Yitzhak Arad
Chairman of the Directorate

YAD VASHEM

HOLOCAUST MARTYRS' AND HEROES'
COMMEMORATION AUTHORITY
HABERMAN ST. JERUSALEM

יד ושם

רשות-הזיכרון
לשואה ולגבורה
הר הזיכרון ירושלים

August 28, 1986

Benjamin Meed - President
American Gathering and Federation of Jewish Holocaust Survivors
122 W 30th St # 205
New York NY 10001
USA

Dear Mr Meed,

A Carmelite nun's convent was recently established in one of the buildings at Auschwitz. This fact alters the very essence of the camp as well as its nature. Auschwitz, more than any other place in the world, symbolises the Holocaust of the Jewish people. We see in the establishment of this monastery an attempt to distort the nature of Auschwitz. The establishment of this monastery at Auschwitz is not the end. There exists a real danger that it will expand and grow, and turn into a dominant feature at Auschwitz, which will distort its very essence. This may aid and abet those who claim that "Auschwitz was not at all a death camp, and everything that exists there was built after the war."

Furthermore, we have recently received information, that over and above the establishment of the convent at Auschwitz, there now also exists the beginnings of construction, or the preparations for construction of a Capella-Mausoleum by the Capuchine Order, in Sobibor. As opposed to Auchwitz, where together with the vast majority of Jewish victims, people of other nations were also murdered, in Sobibor, ALL the victims were Jewish. Again, the Mausoleum at Sobibor will be the central building at the site, and will distort the true nature of that place.

There exists the very real danger that after Auschwitz and Sobibor, similar buildings will be erected in other places, such as Treblinka, Chelmno, Belzec, Majdanek and others.

As soon as we were learned about these events we registered our protest to the Government of Poland. Furthermore, when Cardinal Macharsky, the Archbishop of Cracow, in whose jurisdiction Auschwitz falls, visited Yad Vashem on July 17th 1986, we raised these two issues with him, but received no binding promise.

OVER

"it will become a spiritual fortress and the proof of the conversion of apostates and those who went astray in various countries". I have my own interpretation of what these words mean stripped of their rhetoric: the same concept as that of the orthodox Jewish community who stated that Nazism was inflicted upon us (!) because we departed from the word of Torah. But even if my insight is not acceptable to you, take this final statement into consideration: that the convent "would symbolize love, peace and reconciliation, witnessing the victorious power of the Cross of Jesus!" To me, this is an appalling motivation and one which stands in stark and absolute contrast to those who died al kiddush HaShem. You want to build a convent outside of Auschwitz, fine; but on bloodsoaked ground: never! Atonement on Yom Kippur can not be so easily achieved for this is not the way to forgiveness.

But let us now switch mental images in order to see the issue in an entirely different light, and how quickly we forget. Less than half a year ago we were in a triumph because Kurt Waldheim was seeking the presidency of Austria. But in the spirit of this day of forgiveness and atonement: why can't we allow Waldheim to forget and why can't we forget about Waldheim? Why stir up the whole issue once again; why not permit the past to slip into murky obscurity? Why not be just nice? What difference does it make anyhow? Let me explain: in June 1985, in Nantes, France, the university granted a doctorate with honors to a 65 year old ^{retired} agronomist whose dissertation maintained that he finds no evidence that six million Jews and four million additional individuals were put to death by the Nazis. A French historian commented, when news of this degree leaked out, "I never believed that only 40 years after the war, we would have to prove the existence of Nazi atrocities", and Saul Friedlander, the German French, Israeli historian whom I have cited numerous times stated the obvious: "The loss of memory is dangerous for the civilized world". That is why the Waldheim episodes must not be forgotten or casually ignored or forgiven in the light of the passing years.

x De Waldheim
insert

That the man lied outright may be a question mark to some but that he obscured the truth is admitted by all. He managed for forty years to conceal the fact that he was in military service in the Balkans. The scope of his activities there causes heated debate and his statement that he knew nothing of the ^{deportation} departure of Austrian Jews even though he was at home from time to time at first and then for long periods as a student, is hardly to be believed. I accept that he might not have known the full extent of the horror but that he could ignore the absolute vacuum caused by the ^{departure} deportations of thousands is inadmissible. We all recall the arguments which touched on that election process and ~~We~~ have noted the outcome; a few refuse to return there, others have sent back their awards and medals, another group has significantly stated that nothing has changed over the decades and that anti-semitism is as much a part of the Austrian psyche now as it was then. The question is whether the world cares or whether it has turned aside. We now know that the assault against Waldheim was counterproductive and that he might have continued as an ^{n.} insignificant man had we maintained silence. But such luxuries can not be allowed us; once, as Jacob Neusner has written, the "Jewish Problem" belonged to Jews alone. Whether we lived ~~or~~ died was our problem. But now the problem of life or death faces all mankind; we are no longer singled out for extirmination. ~~There~~ terror is everyone's". As a consequence, it is obvious that we can not forgive so readily and thus lead the Austrian public into the heaven of atonement. Atonement can not be achieved because we choose to look the other way, whether it be with a doctoral dissertation which demeans the memory of our dead, or with a Waldheim, or in relation to a convent at Auschwitz. ^{It serves no purpose to be just nice!} Atonement demands confrontation, a voice to be heard, a willingness to ask forgiveness, to admit error, to unburden the soul but not one of these qualifications, to my knowledge, ~~was~~ ^{was} forthcoming in the recent campaign for the presidency of Austria. If you want an example of forgiveness and atonement on a large scale, on a world canvas, then

listen to these v *publicly* *not by Elie Wiesel but by*
You need only look at the remarks ^{made} by the President of the German Federal Republic in May 1985. Dr. Weizsacker said, in part, "There were many ways of not burdening one's conscience, of shunning responsibility, looking away, keeping quiet...^{but} anyone who closes his eyes to the past is blind to the present. Whoever refuses to remember the inhumanity is prone to new risks of infection...there can be no reconciliation without remembrance". ^X If this man is sincere, he deserves atonement and is forgiven.

How does all this relate to us? What lies in our hearts? A need to speak openly, to acknowledge ~~our sins~~ ^{the errors} of the past, to speak of them ^{to those} ~~before those~~ whom we have offended or hurt in any way, and then to make peace with one another. I recall an incident that happened more than 30 years ago, in Baltimore. I asked a friend after the ^{YK} service whether she had reconciled herself with part of the family that had become ^{her} ~~an enemy~~ ^{estranged}. As she left the ^{sanctuary} ~~Temple~~ she had to pass by their row and I wondered whether one or the other had stretched out his hand. Oh no, she answered, "I would not approach them, I would not tell them how much I had been hurt. I did not want them to ~~know~~ ^{think} that my pain ^{is} ~~was~~ a sign of weakness." I truly felt sorry for this woman because for her Yom Kippur was a total waste and every word of prayer was a contradiction in terms. It had not occurred to her that the other side might also be in pain and that consciously or subconsciously, each party might have welcomed a reconciliation. ^{might have provided the opportunity to explain the possibility}
How superficial so many of us this day, of all days; how petty and enamored only of our own needs and yearnings, how little we are attuned to the steps which are necessary for each one of us to ask forgiveness and to achieve atonement. I hope you will not follow into the same trap but believe sufficiently in yourself to be strong, to seek out, to reach the hand and to ask ^{for} ~~forgiveness~~ ^{parlon.}. Our guilt does not embrace every phrase of the "al Chet" but it does touch us at the core of heart and spirit. To be inscribed, to live, we need forgiveness which brings with it atonement. Yom Kippur, in this manner, ~~renew~~ ^{renew} our lease on life.

Amen.

Friends, some months ago I saw a play on Broadway and I want to share the experience with you; I want to share the "experience" rather than the content for the play was truly awful. It was entitled "K2"; the title was a reference to one of the highest mountains in the world, part of the Himalayan chain. There were only two actors on stage in this uninterrupted, 1½ hr dialogue but what was truly interesting ~~and inspiring~~ was the set: a syntro-foam mountain which looked so real that you had to remind yourself that it was not snow. Further, as the men alternately tried to scale the mountain, in gull climbing gear, the survival of the set became far more interesting than the men themselves. The way they went at the ~~set~~ ^{at}, with axes flashing and with nailed boots digging in, was something special and the artificial snow cascading down the artificial mountain-side was of great effect.

The issue of the play had enormous potential. Two men ^{are} ~~were~~ stranded on this mountain; the life support system was sufficient for only one of them; at best, while it ~~was~~ entirely possible that both might die. It ~~was~~, in brief, a time for these two men, both of the world and in major professions and with causes to espouse, to speak ^{in depth!} ~~of eternal verities, to broach~~ ^{as each man} ~~their~~ ^{was} ~~the~~ subject ^{of} life on its most ^{elemental} ~~basic~~ level; ~~to~~ ^{we awaited} face the possibility of death ~~with~~ ^{we awaited} an attitude of strength and dignity and ^{is there} to sort their options ~~for life or death~~ with the utmost seriousness. In other words, what we might have had ^{was} ~~is~~ a play of deep serious philosophical connotation. But ~~what leads me to speak of the play at all is the fact~~ ^{is} that we heard the exact opposite: rarely have I heard such utter drivel from the lips of two supposedly intelligent human beings! A second year undergraduate philosophy student could have done better and I suspect, as with us, most people only remained in their seats expecting something to happen, to experience some type of philosophical breakthrough. Instead, 1½ hours of expletives, at 29,000 ft a discussion of orgies experienced, a lackluster examination of life lived, ⁺ a total indifference to what life and living might mean. 28

^{Seemed} as if there was a ~~total~~ dichotomy within the mind of the playwright; ~~that~~, on the one hand, he had placed these men at the brink of death on ~~the~~ top

of a mountain ~~with no way down~~ and, on the other hand, could not figure out what they should talk about! Better to have left the play unwritten than to have the last words to be heard ~~of one to the other~~ be of the four-letter variety! Of obscene language, of fatalism, of nihilism we have enough; such plays as K2, Extremities, 'Night Mother bear ample witness to that. Of a sense of balance, of a perspective on life, of hope we have all too little.

The time has come, on this occasion of Rosh HaShono to right the balance and if not for the general population, then at least for us, ^{bec we} ~~as~~ Jews, who have now entered into a New Year, the year 5744. We are all aware, I dare say, that we are not living in the best of all possible worlds but that does not mean that we have to give in to the lowest sentiments, to ^{the} ~~to~~ most sophomoric concepts, to the most defeatist of options. Indeed, the Jewish concept of the holyday is just the opposite, as you well know: as you stand at the "head of the year" (Rosh HaShono) and look at what is to be, it is your duty, your moral obligation, to lift your head, to ^{look ahead. We must} ~~project your gaze, to~~ see things in a perspective for good, for blessing, for honor because it is our ~~entire~~ intent, the purpose for our striving, to be inscribed in the Book of Life, ^{for good} rather than ^{live in} a nebulous world of indifference which is akin to a moral death. ^{more positive} [Let us espouse ~~certain~~ views toward life] ^① and [let the "K2"s sink into the oblivion they so richly deserve.]

I am thinking, for example, of the international scene in general and in regard to some aspects of world politics in particular. Life speaks of faith, of trust, of hope and of one human being helping his fellow man to attain a measure of dignity and ^{decency} ~~humanity~~. This is quite the opposite of what is being projected by our own government ^{particularly in} ~~in terms of such areas as~~ Central America ^{where they would have us believe that @ peasant desiring justice - who raises his fist for equity - is a insurgent!} ~~in particular~~. Have we not yet learned the lesson that it ^{bec for our own imper} is impossible for one nation to impose its values and ideals (even if they have merit) upon another nation with force ~~of guns~~, helicopter gun ships, artillery and napalm. When, with our weapons, Frenchmen burn Chad natives with phosphorous, do you really think, do we think, that ~~this~~ will stop a dictator, an irrational world personage? If anyone really and truly feels

international life ~~manuscript~~ is reflected by the role of our Senate
 that ~~this is the path to influence friends and people, or to continue in this~~
~~favoring the~~ ~~way by a~~ further development of nerve gas, then I recommend that they read
 what is perhaps the finest novel to come out of the Viet Nam conflict; ~~by~~ James
 West, ~~entitled~~ "Fields of Fire", available in paperback. ~~What~~ Rosh HaShono
 is telling us, if we really want to ~~discuss or view~~ ^{examine} life with seriousness of
 purpose and with a desire to judge the meaning of our existence, ~~that we not be~~
 caught up in the ^{questionable} politics of persuasion as enunciated by ~~our~~ ^{some} government leaders.
 After all, this is still a democracy where people are permitted to speak words
 of dissent and it would seem to me that war is not peace, hunger is not content-
 ment, human rights violations ~~can~~ ^{are} not ~~be compromised~~ ^{acceptable}, aggression is not decency.
~~Our~~ ^{missiles are not "peace makers"} ~~someone ought to make up his mind whether or not he is to withdraw~~
 that is the first order of business for the New Year: to see things for what ~~from~~ ^{Leh!}
 they are and not to be misled by childish rhetoric.

The second ~~order of business~~ ^{issue on an} for an occasion such as this, when we stand
 ready to seek life, is to make sure that no opportunity for life is overlooked.
 You ~~have~~ heard me speak on this ~~occasion~~ ^{day} last year in behalf of the life-
 support systems, in hospitals in particular, but this year I would go a step fur-
 ther and advocate complete cooperation with the most sophisticated medical
 discoveries of our generation. For the "life" of me I can not understand how
 some of you looked askance at ~~transplants~~ ^{are} of human organs or that some of you
~~can~~ voice the opinion that these transplants, or the microsurgery which attach-
 es severed limbs, ~~is~~ ^{are} against the ways of our universe, implying that these are
 against the laws of Nature or God. I could not disagree more; I think we are
 living in a ~~moment~~ ^{time which continuously & confidently extends the boundaries of life & it is the good!!} which affirms life as never before, and that it is an argu-
 ment, ~~is a unique~~ ^{and as} ~~cra of research and development which ought to be encouraged and sustain-~~
~~ed by each one of us to the very best of our ability.~~ Now, of course, there
 are dangers, especially when we touch the field of genetic engineering where
 different kinds of people can be bred in and outside the womb, with techniques
 becoming ever more sophisticated. The danger is very real that someday a
 person will set himself up to be a "guide" as to who shall survive and what type
 of person shall be set upon the earth, ~~and~~ ^{if!} we must guard against this happening;
 after all, we are not that far removed from the concept of the "master race",
 in time

what that abomination meant to mankind in general and to us Jews in particular. On the other hand when you read scientific studies, as reported in the newspapers, that physical and mental disabilities in newborns have doubled in the last 25 years, you know that genetics engineering has a very definite place in the scheme of things ~~for the years to come~~ ^{therefore}. Whether it is the artificial heart, the transplants of organs, the genetics, the electrical impulses which permit a man with a severed spine to take a few tentative steps or a deaf man to hear or a blind man to actually see images, then we ^{must} speak of Life in the fullest sense at the start of a New Year.

But the quality of life must be linked to Judaism as well; what kind of a life has it been ~~and will it promise to be~~ ^{as} when we think back to the hurt and heartache which governed our emotions when we met last year. What has happened since Lebanon? I'll tell you: Israel, bludgeoned from all sides as if she were the murdered went through a period of catharsis and chastizement with terrible moral consequences while the Lebanese forces, which actually did the killing, remain in obscurity. No one was punished, no one removed from office, no one was formally accused and the whole tragedy is held in abeyance. So much for the morality of the Middle East; I have yet to hear the French or the Germans or the Americans publicly ask ^{that} ~~for~~ the killers of last year ^{trial} to be brought to justice. Of course, these issues have been superseded, for example, in Assam where Moslems and Hindus killed each other not by the hundreds but by the thousands with the same intensity and pleasure as Xians killed Moslems in Lebanon. ^{But} The voice of moral outrage remains silent; who would dare to chastize the third world subcontinent with its power for realignment either to east or west, and its potential for nuclear energy! But we can not permit cynicism to overwhelm us although the opportunity is there at every turn even within our own world: Ashkenazim and Sephardim throwing the most vile accusations at one another in the streets of Tel Aviv; here in Brookly differing sects of Chasidim attacking one another physically, shearing the beards of revered rabbes and behaving in an utterly inexcusable manner. That too is life, although not in the shades and color tones we

would welcome. Indeed, ^{see the "ads"} when I ~~read~~ that one can now dial a "Jewish story" not only in New York but in 8 other states as well as Canada, and that these stories are renewed every Sunday and Wednesday, ~~and this for people who could easily pick up a Midrash and read the same stories in English translation,~~ I am appalled at the distance we have travelled from being a People of the ^Book. (Perhaps the only saving grace is the ^{reminder} admonition that stories are not to be found on the telephone on Shabbat and Jewish holidays!

Again, the New Year, the time for life not only in its physical sense but in the spiritual sense as well. To be Jewish is more than simply attending services a few times a year and to make pious sounds ~~as we mouth~~ ^{reflecting} the words of the prayerbook. Didn't you ~~all~~ see the story of the Opperman's on Channel 13 and didn't we all learn something? You can't be a Jew in absentia; it does catch up with you. There is a spiritual commitment which is asked and which is incumbent upon us ~~and~~ ^{owe} if these days of ~~spirituality~~ are to have any meaning at all. Or, even more: if these are to be days of spirituality. ~~It would seem to me that~~ after what this generation has experienced, ~~that~~ after what we of this congregation have achieved in terms of our new Sanctuary and our renewed life uptown, if we don't take every advantage offered us for a Jewishly oriented life, if we don't embrace what this Sanctuary can mean to us in terms of prayer, sociability, education, friendships, feeling for one another, then truly we are not living up to the potential ^{for life} which has been granted to us. ~~surely over the course of the last decade since we moved to this location.~~ I resent it in behalf of the Jewish tradition when I know that ~~if~~ there are more people at the supermarket on a Saturday morning than there are here; such a dichotomy of interests is not acceptable in a community of mostly retired individuals! On the other hand, I am suffused with ^{joy} ~~pride~~ when hundreds cooperate to bring canned goods to our premises so that these can be passed on to the homeless and hungry of our city, and I glow with pride when I hear ^{how} that you establish a lifeline among yourselves for morning calls, for food in winter, for care at time of bereavement, for endless hours with friends in hospitals when the need for support and encouragement arises. That is a

of delight in proper use of ch of ch to higher levels of professional life.

choice for us as Jews, ~~on the spiritual level~~: how to approach the year ahead, what kind of a life ~~shall it~~ be, what shall be the ^{spiritual} meaning of the word "Life".

We have crossed the threshold; it is now 5744. May it be a good year for all of you and your dear ones, for all of the house of Israel. But, above ~~the~~ and beyond the obvious greeting, may our appreciation of life be more than what was depicted on the New York stage in the most simplistic ~~of~~ terms. Our life ought to ~~have meaning~~, and it ought to stand for something and there is no better time to reiterate such a ~~sentiment~~ ^{belief}, such an affirmation, than today, ~~on this holiday, right now~~ in the presence of our extended family, before the Ark, in the House of ^{God}. There ^{is} such a ~~thing~~ ^{concept} as a life of decency on an international level, there is such a thing as prolonging life ~~in~~ a multitude of levels for our own physical survival, and there is spiritual life as it touches the Jew in terms of his tradition, his heritage, his goals. "I ^{shall} ~~will~~ not die but live," said the ^{Ps 118} prophet, "and declare the works of the Lord." ~~The~~ ^{works of the Lord}, as I ~~see~~ ^{interpret it} them on this New Year's day ~~is~~ ^{are} to speak for a cause, to embrace life in the fullest, to actively advocate ones Jewishness and ^{then} ~~to~~ to say: Life, above all else, ~~in its many guises~~ ^{levels} but, above all, Life.

Amen.

א' אלול תשס"ד ד' אלול תשס"ד

Friends, in an attempt to highlight and emphasize the message for this sacred evening, I want to share with you an experience which was quite unusual and interesting, and for all the wrong reasons. For one of the University publications I was asked to review a new book by Prof. Andrew Handler, entitled "Dori". You probably don't know it but Dori was the ^{nickname} ~~name~~ of Theodor Herzl; he signed many of his early letters with this nickname. The book reviews the first 18 years of ^{his} Herzl's life and seeks to establish the principle that Herzl's Zionist inclinations were forged during those early, formative years, while he was still living in Budapest and under Magyar ^{influence} ~~influence~~. The author attempts to write a scholarly book but does not use scholarly techniques; he starts with a preestablished ^{concept} ~~idea in his head~~ and then finds evidence to fit his ideas; ^{but seriously} ~~but, of course,~~ ^{This should not be!} the process should be reversed. A scholar ought to gather the evidence, no matter where it might lead him, and then form his conclusions. But our Prof. wants it ^{his} ~~his~~ way and, as a consequence, we get a distorted ~~and sometimes even silly~~ picture of one of the great ^{personalities of} ~~men of recent~~ Jewish history. For example, one of Herzl's grandfather was at one time close to a "zionist" rabbi of the early 19th century, and much is made of this association as a foundation for Herzl's ~~political~~ ^{real} Zionism. Well, first, Herzl scarcely mentions his grandfather and never in relation to a Zionist cause and, ^{secondly} ~~surely~~, the Zionism of the grandfather, ^{rabbinic friend} ~~probably~~ based on the Siddur, was ^{religious in nature} ~~quite different~~ and bore no relationship to the Zionism which began ^{as a} ~~the~~ political movement in 1897. ^{It's} ~~the same idea as our author going on for pages and telling us how intelligent Herzl was until~~ ^{we} ~~discovered in a footnote that~~ ^{from} all of Dori's schooling, only three report cards are extant. Or, ³ take a third example: the author has it in his head that ~~the~~ Judaism of Herzl must have been a major factor in ^{Herzl's} ~~his~~ life but we know that ^{he came from} ~~Herzl's~~ was a highly assimilated family with no interest in organized religion, ~~and~~ there is no evidence whatever that Herzl was ever a Bar Mitzvah. ~~No where is such a ceremony mentioned~~ But our author ^{will} ~~can~~ not accept this at face value and imposes upon ^{us} ~~the~~ sentiment that such an omission would surely have been a terrible disappointment to Dori.

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us

Since good Jewish parents do not want to dissappoint their children, surely Herzl must have had the Bar Mitzvoh ceremony! The entire book is like that: built not up on the first 18 years of the man's life so that they might speak for themselves but built, rather, on the lively and often erroneous imagina-tion of the author. I thought it was a ~~dearful~~ ^{silly} book; really, a lie, a false representation of a life, a monument to the author's ^{misinterpretation} ego and his needs rather than the filling of a historical void.

I ^{wanted} ~~am~~ to share these views with you because the overwhelming theme for this evening ought to be honesty, straightforwardness, and a realization that we can not shape lives or events as we would imagine them ~~to be~~ or like them to be, ^{we} ~~but~~ must react to them as they are. The popular phrase ^{to} "tell it like it is!" covers the subject but that seems among the most difficult of tasks for us, and on almost every level of concern. The President ^{has been} ~~deaf~~ ^{is} ~~wounded~~ ^{but} ~~no~~ ^{some of us} ~~combat~~ calls highly sophisticated missiles "peacemakers"; we say that those who are now unemployed really do not want to work but forget ~~to mention~~ the thousands who ^{stand on line for days} ~~show up periodically~~ whenever ^{a few} ~~one hundred~~ jobs are being offered; we ^{resent} ~~deary~~ that the immigration doors have been opened to all sorts of "outsiders" but conveniently forget how much we would have ~~wanted~~ ^{wanted} the ~~gates to have been~~ opened with no questions asked, when we were in despair. We resent the signs in Spanish throughout our city but point with pride to the signs in Yiddish at Besh Israel Hospital, ~~and with condescencion approve of the Chinese characters as well.~~ The examples could be multiplied at random on every level of life where words, actions, thoughts, concepts are turned around, turned upside down, and simply are not as they are first conceived to be. It is not even that we do it on purpose or with deceit in mind; the author of our book certainly had no evil thought, ~~in mind~~ but he simply perceived things according to his own, narrow focus as contrasted to what the issue actually was. The very same accusation, the same ^{situations} ~~same~~ ~~argument~~ applies ^{yes} to us also; they are not of an earth-shattering nature but they do affect the quality of our lives. Let me cite and ^{discuss} ~~discuss~~ with you three separate and distinct concepts, how they are used by us and how they relate to the mood and purpose of Kol Nidre.

The first concept is contained in the words "It is not my fault" and it ranges from the President who blames everyone else and particularly ~~past~~ ^{past} administrations for the deplorable state of American education to the adult who has just been involved in an accident. "It's not my fault" is the first and most ~~common~~ disclaimer of responsibility; it is heard from all lips and for all occasions. No one is ever at fault, ~~certainly~~ ^{and} not I; the burden of responsibility lies squarely on the shoulders of the other fellow! It is really a remarkable situation ~~and it~~ ^{which} is intimately related to the concept of guilt which ought to occupy our minds at this season; yet, we rationalize to say "It's not my fault". And we go from the general to the specific: ^{ancient} Adam and Eve caused the expulsion from Eden and are responsible for our worldly turmoil; the children of Israel are a stubborn and stiffnecked people and thus cause our travail; in the time of Jeremiah, it was all the fault of the Babylonians! What a wonderful answer to our problems as we shirk responsibility: ~~so~~ ^{no} we do not want the homeless in our neighborhood, we look away from the tattered remnant of a man who lies within the folds of cardboard boxes and seeks warmth from the subway grating; we ignore the nuclear activists because we can't do anything on this level anyhow. It's not our fault, it's beyond our scope, it is something entirely removed from our experience and, therefore, to be without guilt is wonderful. Such traditional Jewish sentiments, uttered at this season of the year as "there is no man that sinneth not" ~~is~~ ^{we} simply swept under the carpet; after all, I am not at fault. But we can go even further: if it comes too close to home we can always say that the fault lies with God and, then, certainly ^{it} is not of our doing. After all, could God not have prevented Auschwitz? Is God not the cause for natural calamities, serious illness, death? It is not our fault that ours is a broken universe in search of healing, that God has done His job but not His best. We echo the modern cynic ^{who says} that when God created the world He said that it was "good" and later when He had created man He said it was "very good" but, ~~as you can well understand,~~ ^{neither} in ~~neither~~ instance did He say that we or it was "perfect". If you accept this type of orientation to

then you are like the author of the book I mentioned at the outset; On this night of nights let us at the very least be honest with ourselves: man does carry a burden of guilt, he is responsible for the actions of mankind, he does bear the obligation to right that which is wrong, correct that which is in error, plead for the poor, the homeless, the powerless and affirm: that it is the task of every human being to create with God a better world in which to live. Every imperfection of humanity stands to accuse us justly.

This brings me to the second concept of a topsy-turvy view of mankind: contained in the question "How are you?" Very simple, very direct, very personal but my observation has been that as little as we mean the question to the same lack of concern are we interested in the answer. How are you? has become one of the most dishonest questions of our time; we no longer even stand still to hear the answer but go on to speak of our own concerns, our own feelings and needs, our own issues of immediacy. As a matter of fact, we often hope that the other ^{person} does not take the time to answer for then we can go immediately to our ^{concerns} own needs and aspirations. -- Who of us has not heard professions of love and respect and admiration but from people who haven't the slightest idea as to our feelings, ^{emotions, anguish} needs and dreams. It reminds me of the Chasidic tale where the students express their love for their rebbe who angrily responds: how can you claim to love me when you don't know what hurts me! With "how are you?" ^{much is brought into focus - especially} ~~more is at stake than our world and our place within it,~~ ~~important as that may be; rather, it is the relationship of two people~~ ^{diaism has a very ^{positive} special attitude toward human contact, ^{in regard to} one with the other;}

X Buber's "I & Thou" does not emphasize God or man but the "and", the link between us. Ours is not a dull spectator religion but, instead, asks us to participate on the most open and honest level to understand: what makes a person laugh, what makes a person cry, what makes him sad and what makes her happy. Human relationships are not simple; we owe it not only to others but to ourselves that we take the time to heed the answer, that we take the time to weigh the hurt, the fear, the anguish, the dreams which ^{may} emerge when someone sincerely asks "How are you". I've witnessed a person greet another but the

eyes are already searching for someone else, we murmur platitudes as to health and family but wish we were with someone more interesting, we talk so quickly and are so loud that the responses of the other are completely lost in the steamroller of our own rhetoric. ^{But} Not on Kol Nidre! rather; simplicity, directness, if you ask heed the answer, make the handshake firm and lasting, stay with a person a moment longer than necessary, convey the impression that he/she is of interest to you and for that moment in time to you alone. That is what the honesty of Kol Nidre calls for.

And then the third phase ^{tragedy} common to so many ~~but tragically misunderstood~~: "I am alone". It mirrors the ~~picture~~ ^{which} of a person ~~who~~ does not exist except ~~in~~ in the most rare instances; ~~and~~ what is worse, the phrase is often linked with the expression "I wish God would now take me". That sentiment certainly stands in direct contrast to Jewish values. Over the course of centuries our people have been at the mercy of others and have suffered sufficiently for a multitude of lifetimes but we have never given in to defeat or self-pity or despair. ~~the long run~~ Or else, quite simply, we could not have survived. The same is true of our personal situation today, in these times: we have here a community of like-minded individuals, we are linked by the existence of this House of God, we have a reason for living. Of course, loneliness is a factor, especially since ~~we~~ we have so many single people. We all know of the loss of a dear one, of the hurt incurred by illness, of the distancing of ^{children or} friends as they move to other parts of the country. We know only too well the solitude which comes to us ~~as~~ at the end of a long day, as we close the doors behind us, ~~and~~ the only other contact with humanity is the voice on the radio or on the TV program. We all started with so much hope and promise. ~~but we all had our disappointments~~ The majority of this congregation began life in a setting of ease in another part of the world, never dreaming of the vast changes to come, ~~but then you were uprooted~~. ^{Or} Couples sought to establish relationships "for a lifetime" but this span was cut short long before its dreamed of fulfillment. ~~The refrain is "How happy we might have been"~~ ^{has been altered by dreams of reality} But we ~~ought to~~ have learned over the course of years, in terms of the maturity we have attained, that

there are ~~no~~ guarantees in life. ^{Despite the fact} Nevertheless, ^{This} our affirmation ~~is~~ even-
~~ing relates to the process of living and while there are no guarantees,~~
 the ~~e~~ is the gift of life itself which forms not only the basis but the pre-
 mise for our existence. You are ~~not~~ alone! You may lack cert_{ainty}, you may
 even lack a companion but we are speaking ~~this~~ evening of a sense of direct-
ion and that is available to every single person here. Those of you who
 would base your future on the false assumption that you are alone, look a-
 round you; note the many who are here, who share fear with you, who tremble
 as you, who hurt as you, who dream and laugh and yearn with you. Let your
 sense of direction guide your own hands ^{they} as ~~it~~ reaches out to grasp and to
 hold, to touch and to caress, to love and to be ~~as~~ befits a "holy congre-
 gation". Indeed, as we are one, you are not alone!

Kol Nidre, then, is a time for openness and honesty, for seeing things
 as they are ~~not as~~ we imagine them to be. We say "its not my fault" but all
 too often it is; we ask "how are you" but hope to ~~avoid~~ the answer which
 will involve us in the plight of others; we asser^t "I am alone" because we
~~confuse~~ solitude with isolation and absence with despair. There are no
 certainties but we can be open with each other; ~~we can believe in what is~~
~~yet to be.~~ ^{aura} Kol Nidre is a state of mind and while its ~~are~~ can frighten it
 can also lead to understanding, and knowledge of oneself. May this be our
^{awesome} experience now and for the ^{Day} to come.

Amen.

AR 25598

6/17

SERMONS

JAN. 1992-JUNE 1992

ARCHIVES

2/27/92

welcome to J by J of = Ch food: 15 fr

Clatt K - "take out" = specially!

[Index = 202228: Billy's - open on
Sunday: un-observ - pub closes,
cutlet, ribs, Cordon bleu - other
rest. open listed in 7'80 55 = local;
in add to discos, etc.]

All streets very wet from left over
cd - people have many problems:

flooding, freezing temps bec homes
are of stone, not insulated & if
beated by solar, not in this weather.

Major reduction: flooding of homes
less in Jer area but more so in N.

HU researcher (atmospheric sciences) Dr

Daniel Rosenfeld last Nov re wet winter

why? Mt. Pinatubo erupt in Philip

last June: rain in Jer. Records show this

sequence in 8/79 erupt since 1846!!
Dr Kuvshinov

Diffic eco conditions!

(2)

Too many OTDs, etc, not enough work
Diff betw Eth & Russia Olim: ① This
is "paradise" 'bec came from huts"
but ② used to much better... depressed

2/28

Spent \$107 on 3 hr walking tour in Old
City: New museum in Citadel re placed
Jerus in hist from beg to the present.
Same design/architect as Bet Hale
+ Zujot

Then Herod's dwelling - underground
& even deeper than Caro - Wohl
Museum →

Temple Treasures = gold, silver etc
vases, Jew, dolls, coins, threads, etc
for Temple, go to Biblical descript
& there to be ready than New ones.

This spoke to Annie, Rosie

F! " " Michael & Sam " Yantzi
phone # for Rayot not correct.

2/29

(3)

attended. Got Syn - gd / 30 + 4
large stained-glass windows in ante
not filled -- large choir but not
visible.

Street no longer closed for xmas al-
though Syn + seat of rabbinate!
Also: torn buses to hotels & many
cars in streets.

Jer no longer a small city - large
many new areas even downtown -
new streets, cafes, walking areas
used to be K. George, Jaffe & Ben Y - no longer
went to HUC service (9:30 - 11:30) G.
Blond speaker - well done etc
Less so music; only piano now & The
/ 30 not part of faculty.

exc to Khan "World of Robles"
the whole Festival by Jaffe Gate
JNF theme: "sand to land"

3/1

(4)

Ady walked downtown & other 1/4
To Agatt in afternoon -

Evening: Keet on disc' AP - she
from 50/0 now is in Lee

Major prob today: rel to ~~DC~~ - a diff
world since 2 yrs ago - how could

Is not be affected; being vulnerable
We have much had PR - they (w) look at

us as being part of W = tech etc

but we live in E & that makes it diff

E = diff world & moral dilemma = stay alive

by being in the jungle & not be -
coming part of the jungle.

But with all our craziness, have
achieved remarkable things. Is

does things re survival - not re how
it looks to DC but rather Palestinian

Museum = mistake but must do this re

3 sold. Killed while they sleep

(5)

Gulf war - from misunderstanding
betw DC & Isr. Still talk about this
trauma on Isr. society. Iraq
missiles - 6 min flying time to target
1st time war reached into our country,
since 1948.

Now chosen, not understood: Isr didn't
retaliate on request of DC. And US
response? That effect on men of Isr?
Increase in domestic violence over
past yr (their helplessness). Arabs
saw us as not being able to react in-
dependently.

US did not recognize Isr caliber but we
~~even~~ told Isr that ^{we} we saved them
• Isr should be grateful - Am
soldiers see themselves

Patriot groups = foreign troops on
Is soil - vs all principles.

Sherrin talks of land, history, food

o B/B don't understand this at all.

∴ have day & night Jew (as Sherrin said)
day: aggressive, etc

night: fear, tension, vulnerable

Earlier: Dr "a neighborhood" of B/2

will people - not seen a suitable

tax base - how

Russians - highly skilled - 15 yrs from
now the "Japan" of the West.

A "rest" in our time & eco stresses
under burden.

Early emig in 1970s shows that Russians
who came then did remarkably
well & so did their children.

Dinner served "Kosher Shrimp!"

People running all the time

Neighborhood changing in Flath to "Black" - Chond

Darker complexions

3/2

Kehener

"Natl Custodian of Land" - JWP
 Weizman - "if you don't believe
 in miracles, you not a realist" - The
 Russian emig probl: roof - job

1988 - 2228 R Dmij in the year

1992 - decry bec only 5000 @ mo.

suffic for hosp, 100 orchards, engine

→

Send Russ father, Shmuel in Galil, to
 so run fast bec he most qualified -
 comes home Fast & lrs Sat night.

Trip to B3 - 250,000 trees lost
 living in "E" zones &

would all have to be given back.

Hqst = E J & Am Arab would
 not meet Conf of Pres bc met there
 alone → caused lot loss of revenue
 as cold does in US: Fla Ca, etc same
 for hot houses which collapsed.
 Ecological disaster.

In Jer 12/31-51' 100,000 people
without electricity for 72 hrs!!
600 Canadian Jews in 14 buses were
stranded, some 6-7 hrs, the 7
snow.

1 hr 45 min
drive

Beer here - new housing units outside.
New orange = Ralls; had snow here
New language: reverse, chekin,
scroll = DGF for 205; Desert Inn
no longer at edge of city.

2205 = to day - Neger

Perlmutter: in N. area here today

12 million Jews; 70th Bond; 11 cities

use settlements to build better borders:

need it "green". Reps of more than 60

diff countries of how make wasteland

from - Univ. has special courses for

these reps who spend wks/months here.

Marginal soil even in Texas, Calif, ^{env} ^{cracks}
New, Ariz ^{in desert}

Irrigation conservation - we use
in Israel 85-90%; in US = 15%: if US
does not alter procedures, H₂O issues a
major problem in 21st Cent; US does not
have suffic fresh water.

British felt Niger "uninhabitable"

Israel sold over a billion flowers to Europe
but not US bec we don't have a
fresh-cut (flower); Is 2nd to Holland
Chicken coopet in China \rightarrow we best but
white feathers (= seduces etc) \therefore wanted red
(jag) - th 3 yrs to do \therefore if just 1 bill
of ch eat 1 ch Is richest in world!!

✓ Ben G - "if State does not put end to the
desert, desert will put end to State"
"if mess comes while you plant a tree,
1st finish planting, then greet him!"
For country like Isr "erosion is more
devastating than war"

Revivim - 1st outpost in Niger -

museum, caves, started with 15
boys for a year - how one survives in
desert & later in line of attack.

Demachem has E/E Army; he took
German overcoat bec of cold - almost
shipped to Siberia by Russians -
 protested bec Jew; Russ officer
only believed him bec said No. 1
which Russ officer knew bec he a Jew

BSC has 6th students

1946 had 7th people, today 170,000
caravans / trailers - temp housing

BSC now building 22th flats -

✓ Bl children & Russians living together
before coming probably did not
know of each other's existence!!

In front of trailer, cactus & flowers!
"I gave you" ; spk good Hebrew

7th diff culture & illiterate
needed 1500 workers for 6 months

11

Accidents re use of gas, Hot
water faucets, no privacy for
h/w; supermarkets for ladies not to buy
Trafes, do very well almost at once!
shoe makers, tailors, plumbers, etc.
Lawnmower and (present) dust!
amid new housing sites.

Here 92% of land owned by Govt
• JNF part of this fabric. JNF also
does infrastructure for development
Cochin - at Moshe Negativ.

117 Jan = 350 people; Came here 1954
settled 1946 then 11 settlements were
brought in on Nofei YK. to counter-
act desires of British: already houses
here due to 2 earlier failures by others
Packages from US, incl hard cheese & rice
etc. Gave cheese to Rumanians & in
turn got their rice!

Children to boarding school: relieved pressure

but at top of box, things improved
 children learned to take care of food
 Took us to private house for refreshment
 Tea + "Samosa" shaped cookies, etc. --

Beautiful house, old shade of parents
 next door (as reminder?) - made it
 with flowers but business had now.

3/3 Returned to Jer by 6:45
 Raj Gil Ilem - resource man
 Issues ① early warning ② de-
 threat ③ awareness of topo -
 ography = plains, mts, distances to
 sea, range of gullies.

✓ Not early warning today is 2
 min - Air force on rx in alert
 He is to intercept over Jordan
 of Jrd / Sam given up, mini -
 min alert time is 20 sec &
 this not valid.

3/3

Abraham Kalman - Am. Desk 17 JNF ¹³

We export 40% of ~~the~~ fruit

Desalination will be solution for future - Eilat gets it that way now.
2 reservoirs exist now; 6 more being planned
Much H₂O could be saved from run-offs if techniques properly developed.

Kin = p'p o'n

Gil: but also used H₂O - Springs
are in ground of Jud/Samaria
∴ if these not controlled, that
can poison or shut them off
Tanks also if control ser key
roads, can cut country in
little isolated pieces.

Jericho - oldest city in world - no
Jews living in city.

2. Jordanians & we constantly exchange
visits & the peace does exist, easily
but politic, internal issues vs. it

14
Bel Shean -

amphitheater newly uncovered:
had gladiators/lions here too. Grit ^{had} _{see}

B.S. Roman / Sept city
fd spec after '48. earlier small
Arab city.

Now excav re Roman city, large
containing bathhouse, forum, streets, etc.
Large Tel facing amphithe, not excav yet.
TV show here tells excav go on perhaps 100%
Still all uncovered!! Remarkable acoustics
Bodies of Saul & Jonathan hung up here after
the dth, then Can't win vs Philistines 2 Sam 1
B.S. mentioned re battles & Gilboa.

Roman city N.B.S. = SKitopolis, c 200 BCE
(Had Philadelphia here also but today in Jordan)

= Amman!
Earthquake in 749 CE

Air-C: Several small "pools" or fountains
= H₂O winds blow cooler air.

One of hot Kib. both leaves on windows

✓ re Arched - also under Nabataean source

that water drip: cooler air
Walked to top of Tel, terrific view
of area; if city extends in other direction
can't dig bec modern city in the way.
David Levy comes from here
✓ Anc. city \Rightarrow coke machines!

Visit to Reservoir

2 billion liters wasted (bec can't be caught)
as same # of liters are used: if out of
proportion, major disaster = drought.

Bolan

Cause for next war may be the
as ruins in height of Bolan & still
remnants of Spanish attempts in
1960s to divert this saved by 1967

Can Ise relinquish 6th sovereign
ty? Yes, under part of Ise had it
lands.

Plants, trees watered at root only - not over
leaves bec salt soaps from sun: they dry up/die

A new Kuneita behind old, abandoned
 med me; Sqr used one for propaganda
 purposes - that & did to them, etc.

~~Distance~~ is 30 mil; Sqr positions are
 400 yds behind hills.

Here warning time less than 2 min.

In 67 & 73 Golan served as buffer
 (not like prevention of 18/17 yds here!) to
 save time. EW = Electronic warfare

✓ Let pc freely 15/ by Benzer? but he
 arrived 5 days later!! His in Golan
 also succeeded him, discarded docu-
 ment (he wanted to live!)

Face saving in Assad: small incursion
 into S, then settle territories.

New city of Kazerin

Golan memorial overlooking Ks
 whole width for buffer = 15 miles

✓ Ruins & mud mixed ruins: accident

Risc - Syrian general or cousin! was the
 good &

Cantor at B. Shear: to be a reserve

✓ Shelling from Gol on Kib → effect on child

over 19 yr period! studies on this?

always: lawn, Kerdut, Kipot, bare, wash

Kiss. story re helicopt to Gol re territory

Children taught by J. 3, 4, 5, 6

in 3-6 yrs, mgs, etc. look happy.

Schindler Phone # 06-921044

Internet # 11-177-100-2727

The Raucers #1207-25; 2000+100

Les. Guttman of Providence ^{he said many} _{many problems}

signs re n'en, pictures of Schreierman

he not said he d. but not denied it either

3/4

to Leb border - Netulah area to
 Disgar Am 1980 breach terra attach.
 15 mi. to Tyre & clear day can see boats
 in the (Red.) Takes 20 sec by jet to fly
 across. Kib exists since 1945.

✓ We don't use electric fences (bec of CC) rather
 electrified - sensors, alarms, etc.

Hizbollah mentality opp jud: to us life
 is most precious but to them least bec
 dth for the cause is best. Send children
 to clear minefields & if child gets back
 mothers feel they disgraced cause! Jew/Christ
 mother would not act/react this way.

✓ Saudi expel Kuwait expels 100,000 Palest.
 after Gulf war; Iraq exp 12 Pal & strongly
 condemned by US & UN.

Settlements issue: in next war rather be
 on top of Golan than beneath its heights!!
 Measure an op for peace by all locals.

110 memb = 350 people; are farmers & make profit

My/God controversy re dangers - I know where trouble comes from!!!
I know who enemy is.

Not a real Kib, have no Sepit; hope are
all BOT & ready to go to Kiria the morah.
BOT lost a yr bee after "day" & yr project.
✓ 153705.2.105 215 = Jo. Trumper.

On road back to Jerus, several
views of Jordan R - turbulent,
"like river", expanded river-bed &
many people just standing &
looting, incl children on
buses from schools.

on Kibitz now trend for families to
eat supper at home - either own
food or pick up food from central
dining - run & taking finished
product to their home (take-out)
Children sleep at home w/ parents

K also need outside labor
we can't make it on their own.

etc: Arab Affairs - Dr Alex Bligh
4 " arrested for killing 3 soldiers
Who are these men? young people, 2
had position with Muslim movement
in Israel - most of them are Sunnis.

✓ 800,000 Mus / Is pop = 18% of Isr pop
∴ they a very small number re gen prop.
Chomeini taught that Islam can again
be used as a political weapon!

Because so much once dedicated to their
future: want their "property" back.

the arab. Isr minority not a threat to us
but this concept must be guarded.

1 - if they become violent, would kill each
other first

2 - we must keep an eye on any potent
ial threat & keep commitment to all Isr
people

Our response should be very tough
to act as deterrent. We have won
milit vict, now must win 1st battle diplom
Despite Camp David (79) 23 Ier been killed
on E/Ier line = result of peace.

Jordan good bet to stable relationships.

After ser ges of negot. fup of Ier Rus-
sians may now go on Hegra to Mecca from
Ier via Jordan to S. Arabia & all agreed.

3/5

Rabbi Cohen private/public domain:
can see real of live together? freedom
of choice essential for good life.

Basic of minimum of image is
essential re public domain: Jews not
a city only but a universal concept
Basic of Jewish life is together: not
(can't be a secular Jew = contradiction in terms)
humanistic-liberalism not sufficient.

[* Harry Fischel was = training of Dayanim]
He is chief of H. of H. of H.

Yad Vashem - built by men
who came from Salonica via A.

Salonica at one pt so Jewish that it
was closed to public traffic on Sabbath.

Jews composed more than 1/2 population
[will of 33 Syn in Warsaw]
60,000 of in Sel had 55 Synagogues

In 1941 Greece ÷ a) Bulgaria b) Germany
he together with Wiesel in A.

- c) Valerius. Sal under "h", had 172th Jews altogether in country
- '42 Eide man to Sal & called it: Judenstadt
 by forced Greeks to change their machines into flats - got vouchers! Told them Jews of Creon expected them; ghetto had 2 entrances, 1 exit to RR adjoining.
- Had Greek, German & Jewish police; chief - R.D.
 Salorice had German skills ∴ helped by Chief - suggested ym to take boy/girl for mass-marriages her better to go to Poland = family!
- Sent out 19 convoys of 1800-2000 people each.
Rivline, at JNF - he is World Chairman.
- Then Gurion, try out what will happen in ~~Siberia~~ Refer → Resivim + 2 others also 11 settlements at end of 7K: ^{and} 14
- 3 goals: land, roads, water.
- These 14 settlements another buffer as Egypt. invaded in May 1948. All 14 = JNF

Need trees by run way to keep dust off the planes. Off runway; planes not in hangars too much time to take out planes. All this in last 50 yrs. land to remain in J hands.

A dream which became reality & now the reality bigger than the ~~dream~~ dream.

Budget of JNF - not from Isr gov

a) revenue from land leases - $\frac{2}{3}$

b) $\frac{1}{3}$ donations from overseas.

Work together with gov: reservations - ing, pres, share costs.

2000 - 2500 people work year round - plus 500 in summer when trees are planted.

Afternoon free, - dinner at hotel. On way to airport, Dair at Wall. Plane left on time. 1 PM

10/5/40
15/4/40

NUERNBERG REUNION

June 28,1992

Old friends and new acquaintances, many of you have asked: what brings you here? what are you doing here? It is a good question. After all, I have never been to Nuernberg or Fuerth. Yet, in a superficial sense, I feel as if I belong there and in a circuitous way have been there, by way of my father and mother.

My mother: she was asked in 1937 to help care for her ill uncle while his wife, Else, was taking care of her mother in another city. When my uncle was sufficiently recovered and my mother about to return home, her uncle asked what he could do for her as a gesture of gratitude. She asked for an affidavit from his son, already in the U.S.A. That wish was granted and accomplished; her uncle was Rabbi Max Freudenthal, his son in America was Walter Freed (he had changed his name), and in March 1938, we escaped and came here. Thus, the combination of Freudenthal and Nuernberg for my family meant a chance for life.

On the other side of the family, my father had a brother and a sister, Emmy. She married a lawyer whose practice was in Nuernberg. My aunt had three children: two girls and a son: the son Louis, or Ludwig, with whom some of you surely went to school, was sent on a children's transport to England and eventually came to Manchester where he established his own family. As it happened, he was the only one to escape. My aunt Emmy and her husband, together with the two girls died in Auschwitz. My father's brother was shot by the Nazis shortly before the end of the war. You can see that on both sides of the family there are relationships to Nuernberg and by that circuitous route I've been there.

But, of course, my story is hardly unusual. We have all had similar experiences and stories to relate: how we got here from there. The questions we ask should be even more specific: why are we here at Kutshers! Over 400 individuals, representing several generations in some families, who have been dispersed to all corners of the earth, in this year, in this month, at this time, find themselves here. We are literally continents distanced from where we started and everything about our way of life is different: how and where we live, what we do, whom and when we married, the cultures we accepted, how

NUERNBERG REUNION

June 28,1992

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2)

and where our children and grandchildren are educated, the languages we speak, the perspectives on life we embraced and those we rejected. It seems to me that with all this in mind, the real purpose of our being here is not ~~just~~ to say hello, renew old ties, exchange pictures of loved ones, reminisce and bask in what we once were and what we have become but on the most simple level, using all of these other ~~aspects~~ of our being here as a "given", we are here to state our PRESENCE! Despite it all, as Emil Fackenheim said: we have not given that tyrant a posthumous victory! That is the ultimate, the real reason and purpose for our coming together at this time.

Ours is a balancing act, certainly for this generation. We come here to laugh, enjoy and brag a little; it is within the concept of this very place. On the other hand, we come here to remember, to mourn, to grieve and I say that this balance of feeling & emotions is in the best of Jewish tradition. What happened to our people within the last fifty years is unequalled in the annals of man's inhumanity to man and yet what we do here, this week-end, is part of life and remembrance also. We balance one against the other. Fifty years ago at Wannsee, our fate was decided. Some years ago, I stood by that beautiful mansion overlooking the lake and I shuddered. As you know, none of us was meant to survive and certainly not to spend any time at Kutshers in the Catskills! But survive, some of us did: that is the miracle of the past generation and that is what I mean by our "presence" in that of the millions more destined for annihilation a sufficient number escaped to continue with life as we have already noted here with respect to the 2nd, 3rd and even 4th generation. That is the most Jewish concept of them all: life, it must go on! Even the Kaddish is an affirmation of life as at the moment of mourning we praise G'd's great and awesome Name.

And where was G'd at the crucial moment? I am not sure but I do know where man was: ready to strike his fellow human being, and he did it with pleasure, forgetting whatever law and morality and ethics was taught in the church to its worshippers, in the name of Deity. So, let us not blame G'd for each act of omission but place much of the ~~blame~~ blame on man, for acts of commission.

Yes, we have lost many of our own over the past forty-plus years and you remember

3)

them from the days of your youth, from school, from the streets where you lived and they added flavor and aura to what was Nuernberg and Fuerth. In later years, they were taken from us in the fulness of time, from natural causes of illness, or even by acts of violence not related to the past, or by memory of pain due to the persecutions. We recall them in our hearts and minds, together with those of our people who died AL KIDDUSH HASHEM, and we think of them, mourn for them even in the midst of laughter, as joy mingles with tears, hope with sadness, future with the past. But we will never be indifferent for as long as this generation casts its shadow on this and future generations. Our presence is our raison d'etre, our life, our future as we balance the memories, the lessons of death and life.

Let us now have a few moments of silent contemplation as we recall the past and as we anticipate the future with hope

Spoken by Rabbi Robert L. Lehman

Hebrew Tabernacle Congregation

New York, N.Y.

500 YEARS AFTER 1492
LAST LECT: NO. 4

INTRODUCTION

A GENERAL

- 1 THS THE 4TH & LAST LECT SERMN IN OUR SERIES OF DISC RE EXPULS FRM SPAIN, 500 YRS AGO IN 1492; A SUBJ MUCH IN THE NEWS
- 2 IT IS ALL WELL & GD THAT KING OF SP APOL & RESCINDED EDICT OF EXPULSION BT HURT & TURMOIL OF THE PAST RE-MAIN TO HAUNT US
- 3 THE MORE I STUDIED THIS ISSUE IN DETAIL THE MORE I CAME TO REGARD IT ~~AS ALMOST AN EXACT REPLICA OF WHAT~~ HAPPND DURING THE HITLER TIME *in parallel terms to*
- 4 THERE ARE DIFF, OF C, BT SIMILITIES ARE ASTONISHING AS THESE RELATRE ALSO TO EARLIER CENTURIES; NOTHING NEW UNDER THE SUN

B SPECIFIC *How fine date*

- 1 ~~CANT EVEN SAY EXACTLY~~ WHEN EXP TK PLACE BEC PROCESS LEADING TO IT TK SEV HUNDRED YRS
- 2 MOSLMS CROSSD INTO SPAIN IN 711 & REMAIND FR 700 YR WTH RECONQU BY X SUCCESSFUL BY 1450 EXCEPT FR *Carthage* & THS TERIT ~~WTH~~ *of* & I UNIFIED *led to* EXP IN 92 *C.A.*
- 3 THERE WERE MAJR POGRMS VS J IN 1391, DISC LAST TIME, AND ESPEC IN 1474, BT INQUI WHICH WE ASSOC WTH TORQ ALREADY IN EXIST AS EARLY AS 12TH BT THEN VS HERET
- 4 TRANSLATE IT ALL INTO MORE MODERN TERMS: WHEN DID GERM ANTI-S BEGIN? WTH H OR WTH LUTHR? WHEN DID WWII BEGIN IN 1938 OR IN 1871?
- 5 BT THE PROBLEMS OF PEOPLE/DISLOCATED AND LKING FR ANSWERS WERE THE SAME IN EACH & EV/GENERATION AND THAT IS OUR CONCERN ON THIS LAST OF OUR LECT SERMN SERIES

BODY

A MEANING

- 1 ESTIMATED THAT BETW 70TH & 200TH EXP/IN 92 AND THAT APPROX 1/3 OF ALL J IN SP CONV TO X = 150TH
- 2 THESE PEOPLE SOUGHT MEANING TO THR DISTRESS JUST AS WE SOUGHT MEAN DUR CRUS, INQUI & OF C, 1930S WHEN ENDLESS QUEST OF ANGUISH DIRECTD AT RABBIS
- 3 IN 1490S AND EARLIER, SOME TYPICAL ANSWERS: A- GD TESTS US IN THESE MYSTERIOUS WAYS, TO PROVE R FAITH B-SINS OF OUR ANCESTORS FRM GCLAF ON, C-SOCIAL REAS BEC EAT & DRINK WTH GENTILES & OUR REL NT PURE
- 4 D-MISUNDERSTANDINGS RE JESUS, F-STEREOTYPES OF JWS RE THR WEALTH, POOR BUSINESS DEALINGS AND FALSE OATH (WHICH IS ONE OF REASNS VS KN PRAYER) & LAST, G-IN-TERNAL DISSE~~X~~NSION = JEWS FIGHTING AMONG EACH OTHR
- 5 NOTE, ESPEC, WORDS BY VARGA RE WHAT HAPPEND DURING A DIS~~X~~PUTATION BEFORE THE POPE.

reason: relate to 1492 or 1933?

B HISTORY

- 1 OF C, NT FIRST EXPULS: ALREAY IN 1290 IN ENGLAND & 1394 IN FRANCE BT CIRCUMSTANCES SOMEWHAT DIFF HERE
- 2 WHILE MANY SIMPLY LEFT FR TURKEY, AMSTERDAM, ITALY MAJORITY TK EASY COURSE & WENT TO PORT NT KNOWING THAT INQUI WLD FOLOW THEM THERE, AND THAT WHEN THEY FLED TO SA (NOTABLY BRAZIL WHERE SPK PORT TO THIS DAY)
- 3 WLD, IN DUE COURSE, START JOURNEY BY BOAT ACROSS CARIB TOWARD NEW AMSTERDAM, TO LAND IN 1654
- 4 IN MEANTIME, MOST OF WESTRN EUROP JEWRY ELIM OR DISPLACED = A MAJR DEMOGRAPHIC SHIFT, J LIFE AS IT WAS THEN KNOWN WAS RESTRUCTURED AND RELOCATED, BROUGHT
- ± ABT EMERGENCE OF EE JEWRY
- 5 AND HAD UNTOLD SIDE EFFECTS, CONSEQUENCES NT EVER BROUGHT INTO FOCUS AS WORLD RAPIDLY CHANGED DUE TO DISCOVERIES ON LAND, SEA AND ASTRONOMY: COLUMB, RENAISSC, PRINTING PRESS AND THE REFORMATION
- 6 NO MORE THAN 10 YRS AFTR EXPULS, ISAAC ABRABANEL, A MAJR J FIGURE, WTH SP, DUTCH & BRIT CONTACTS, A MAN ROOTED IN REAL-POLITC OF HIS ERA, ACTIVE IN MESS EXPECTATIONS WHERE REVENGE VS ENEMIES, REXDEPT OF ISRAEL AND RESURECTION OF DEAD, NT TO SPK OF MESS!
- 7 UNFORT HE D IN 1502 BT EXPECT OF A CHANGE, EVEN AN UPHEAVAL, BASIC TO TIME OF REFORMATION, WTH X BEING IN FOREFRONT OF PLANS FR THE "2ND COMING"
- 8 PARALLEL EVEN TODAY WTH SO MANY X GRPS IN FAVOR OF ISR, NT BEC OF OUR ASPIRATIONS BT BEC OF 2ND COMING

C COLUMBUS

- 1 COL PART OF THIS WORLD AND CONT TO LIVE FR SEV DEC INTO THE 16TH CENT, MUCH HONORED & RESPECTD; HE MADE AT LEAST 4 TRIPS TO NEW WORLD ALTHO NT ALL SUCCESS
- 2 NO PARTIC REL TO JEWS EXCEPT THAT HE NOTED THEM, IN HIS DIARIES AND WE SUSPECT, BT HAVE NO PROOF, THAT HE MIGHT HAVE BEEN A MARRANO AND/OR THAT SOME JEWS WTH HIM ON HIS BOATS "
- 3 CITED MUCH EARLIER: NO PRIEST AND DEPARTURE DELAYED BY A DAY SO NT LV SPAIN ON 9 OF AV; COINCIDENCE OR SENSE OF PURPOSE, WE DO NOT KNOW, CAN ONLY SPECULATE
- 4 WHAT HE DID FOR US, AS HE DID FOR ALL, IS TO OPEN TRADE ROUTES BEC THAT WOULD BECOME BTH THEN AS WELL AS IN 1930S AND 40S THE WAY TO SAFETY FR JEWS FLEEING OPPRESSION WTH A HAVEN TO BE FND IN AMERICA
- 5 AND WE FOLLOWED IN THAT PATH AS DID SO MANY BEFORE AS THE UNITY AND PURITY OF BLD & RACE DESIRED BY F/I IN 1492 WAS DUPLICATED IN 1930S, EVEN THE WORDS ARE THE SAME AND, BY PROPORTION, ALSO THE RESULTS.

drive

III

CONCLUSION

A GENERAL

- 1 AS SHOAH CENTRAL TO OUR TIME, SO EXP CENTRAL TO THR AS CRUSAED & OTHR EXPULS TO THR TIMES & PLACES
- 2 THERE IS EVEN A SIMIL OF RESPONSES, ESPEC 1492/1942 A- 1492: ANSWERS & REWSPONSES RANGED ALL THE WAY FRM TRAD MESSIANIC HOPE TO. RATIONAL/ANALYTICAL CULMINATING IN THE MYSTICISM OF S'FAD IN 16TH CENT
- 3 B-1942: TRAD BT NOW THE SATMERS TO ANALYTICAL SUCH AS RICH RUBENSTEIN (CANT BELIEVE AFTR A), TO REAFF BY FACKENHEIM AND BOROWITZ WHO CAUTION AND PLEAD WTH US NT TO GIVE UP HOPE, NT TO GO MAD, NT TO GIV THE ENEMY A POSTHUMOUS VICTORY

B SPECIFIC

- 1 SOME SAY ~~IT~~ ^{persec} IS ALL DEPENDENT ON GD, SOME SAY THIS IS ALL DUE TO NATURAL CAUSES, SOME SPK OF HATREDS AND JEALOUSIES, AND ALL OR NONE OF THE ANSWERS FIND A RATIONALE
- 2 ON THE OTHR HAND, NT KNOWING THE SPECIFIC ANSWER BT THINKING ALONG WITH THOSE OF THE PAST, WE CAN SAY THAT NOTH HAPPENS IN A VACUUM, WHETHER CAUSE/EFFECT IS US OR THEM
- 3 NO ONE THEN ASKD QUEST WE ASK SO OFTEN: CAN IT HAPPEN AGAIN? THAT IS A Q & AN ANSW OUR CH & CH/CH MUST CONFRNT BEC WE CAN NO LONGER BE AS SECURE IN OUR WORLD AS WE WERE IN 1930s, ~~40s~~, 1480s/~~90s~~
- 4 BT U KNOW THAT UNLESS MEN LEARN FRM IT, HISTORY TENDS TO REPEAT ITSELF; CAN WE REVERSE THE TREND, CAN WE GET OUR GENERATION TO LISTEN AND LEARN?

AMEN

HEB. TAB., FRID EVE., MAY 15, 1992

LECT SERMN #4: 500 YTRS AFT EXPULSION
1492-1992

*"But if ye refuse and rebel,
ye shall be devoured with the sword."*

YOU, who are esteemed among the sons of Israel, you, the nobles in Judah . . . may you always keep alive the courage in your hearts. What you have known previously, know it now as well—that our helper "doth neither slumber nor sleep," but saves us from those who scheme evil toward us. A shoot that came forth from among us thought to destroy us . . . For he, Joshua ha-Lorki, invented thoughts to lead us astray, and to demonstrate that he was in truth a Christian . . . And so he asked the pope to bid the chief among the wise men of Jewry to come before him, for it was his purpose to prove to us from our own Talmud that the Messiah had already come. And he told the pope that after he had proved this it would be legitimate to force the Jews to accept the religion of Jesus. . . . Know then that we have indeed escaped a danger that cannot be gauged, for . . . many were eager to find us guilty. . . .

The delegates . . . decided that Don Vidal Benveniste was to begin, because he is versed in all manner of knowledge, and can use the Latin language. They also decided not to behave like the learned Jews in the academies, where each interrupts the other's word and scoffs at him if he does not agree, lest the pope hold them in contempt, and also that they would address Joshua ha-Lorki and the bishops with calm and courtesy. None was to grow violent, not even if he were derided, and each was to strengthen the courage of the other so that his heart might not sink.

Then we . . . who were the delegates went to the pope with the help of God, "who delivereth the poor from him that is too strong for him," and the pope received us with an agreeable countenance, and . . . asked each as to his name and commanded all to be written down. At this we were greatly alarmed and tried to discover the reason for it from the scribe. He, however, told us that it boded no ill, for popes and kings were wont to have everything . . . written down in books. . . .

Then the pope said to us: "You, who are esteemed among the people of the Jews, a people that was chosen by a Chooser who has existed from time immemorial, and that, if it was rejected, was rejected because of its own failings—have no fear of this debate, for no wrong and no insult shall be done to you in my presence. Calm your thoughts and speak with a firm heart; have no fear and do not despair.

"Maestro Geronimo . . . wishes to prove that the Messiah has already come . . . from your own *Talmud*. In our presence will it be shown whether truth abides with his word, or whether he has dreamed a dream. But you must not be afraid of him, because in a debate there is one law for both sides. Go then, rest in your lodgings, and come to me again early tomorrow."

And forthwith he gave orders that we be given suitable lodgings and . . . food . . . And some of us rejoiced at the pope's words, and others were sad thereat—as is usual with Jews.

On the second day we came before the pope and found the entire great hall . . . tapestried in many colors, and seventy chairs set up for the bishops . . . and all of these wore raiment embellished with gold. All the great men of Rome were there . . . almost a thousand persons . . . And then our "hearts melted and became as water." Notwithstanding we said: "Blessed be he who has accorded of his glory to flesh and blood" [the benediction on seeing a king].

Then the pope began to speak, saying: "You, who are the wise men among the Jews, know that I have not come here . . . to decide which of the two religions is the true, since I am well aware that my religion and my faith are the true, and that your *Torah*, while it once was true, has ceased to be so. You have been summoned only because Geronimo said he wanted to prove that the Messiah has already come, from the *Talmud* of your masters, who knew better than you. Therefore, speak only of this matter." . . . And Maestro Geronimo began: "Come now, and let us reason together, saith the Lord . . . But if ye refuse and rebel, ye shall be devoured with the sword."

Then Don Vidal Benveniste began the *harenga* [argument] in the Latin tongue, and the pope took pleasure in his wisdom and his language. And . . . Don Vidal complained of Geronimo, saying that it was not right for one who wishes to debate, to begin by using hostile words . . . "But if ye refuse and rebel, ye shall be devoured with the sword." He had proved nothing for the time being, and yet was setting himself up as a judge and avenger.

At that the pope interposed: "You are right, but you must not be astonished at this evil way of his, for he was one of you."

The third day was the beginning of the debate proper, and Maestro Geronimo began, saying: "In your *Talmud*, it is said: 'Six thousand years is the span of the world—chaos [without knowledge of the law, until Abraham, the first worshiper of God], two thousand years; *Torah*, two thousand years; and two thousand years, days of the Messiah' [designated by the *Talmud* as coming from the school of the prophet Elijah]. From this it is evident that the Messiah has come within the last two thousand years, and who could he be but our Savior?"

Ha-Lorki took a long time in talking on this subject . . . until the pope said to him: "Geronimo, it has been known to me for a long time that you are a great preacher; yet not because of this have we come together, but to hear you prove what you have promised. Therefore, have a care that you lose not yourself in preaching."

Then he turned his countenance upon the delegates and said: "Reply to the passage he cited."

And Don Vidal Benveniste spoke: "Sir, let us first consider the characteristics of the Messiah, and then it will become evident whether he has already come. . . ."

And the pope said: "That is no answer to the question put to you. . . . You are following the manner of contentious Jews, who when one asks them about one thing, slip over to the next."

Thereupon Don Vidal answered him: "Sir, our beginning was in the manner of wise men, for it is proper to speak first of the nature of the matter in hand, and then of the particular cir-

cumstances; scientists also follow this rule. But if this way does not please you, our Lord, we shall not take it. And so I shall now speak of the passage itself, and say that wise Geronimo extracted from it what he pleased, and what supports his point, but disregarded what contradicts it. For toward the end of the passage, we read: 'But because of our iniquities, which were many, as much time has passed as has passed,' and this clearly proves that he has not come."

Then Geronimo replied: "According to this, you have not understood the words, or you pretend not to . . . For 'and two thousand years, days of the Messiah' is the pronouncement of the prophet Elijah . . . as a passage in the *Tanna debe Eliyahu* proves, and the talmudists know this; now those . . . are the ones who added, 'But because of our iniquities, which were many,' . . . to substantiate their belief that Jesus was not the Messiah. But the prophet Elijah, being a prophet and knowing what was true, said only, 'And two thousand years, days of the Messiah,' . . ."

And Rabbi Zerahiah ha-Levi replied, saying: "It is probably more correct to assume that a passage originated with one man, rather than with two. When such is the case, the *Talmud* usually says: 'Rab Ashi, however, says,' or this one or that one says, 'But because of our iniquities, which were many.' That is why at the outset we said . . . that we wanted to see if the characteristics of the Messiah apply . . . to him who has come. . . . If the characteristics do apply to this person, then we will accept . . . Geronimo's interpretation; if not . . . our interpretation is the true one."

And Geronimo replied: "But Elijah came long before the Jews went into exile, therefore . . . the passage, 'Because of our iniquities, which were many,' was spoken by another, by one who was in exile. And so it originated with the talmudists . . ."

Then Rabbi Joseph Albo argued: "The talmudists . . . would not have taken into it [the *Talmud*] anything that was contrary to their views. Therefore, they believed that there were two possi-

ble periods of time for the Messiah—the time God has promised, or the time when Israel will be prepared and will turn to God. That is why the passage sets no time limit . . . but speaks of ‘two thousand years, days of the Messiah’—in other words, days prepared for the coming of the Messiah. If the Jews are worthy of him, he will come at the beginning; if they . . . grow worthy within the period of time, the Messiah will come then. If they do not grow worthy within the period, but at the very end, then the Messiah will come at the end. But the two thousand years will not pass without his coming.”

And the pope said: “Why do you not say that if the Christians are worthy of it he will come at once, but if not, that he will tarry until the end of the two thousand years?”

The delegates replied: “We believe that the redeemer will come only for the sake of those who are in exile. For he who lives in peace, does he require a redeemer? . . .”

Then Rabbi Matatiah said to Geronimo: “My wise sir, you prove from the *Talmud* that the Messiah has already come. Why . . . do you not prove the contrary from that selfsame *Talmud*: For it says: ‘Let the spirit of those breathe its last, who seek to calculate the end.’” [*Sanhedrin* 97b]

But here the pope interposed, saying: “I have heard this before and should like to know what it is interpreted to mean.”

And Rabbi Mattatiah replied: “We . . . follow the plain meaning in the words themselves: A curse be upon him who makes calculations and declares precisely when the Messiah will come. This is very harmful to the people. For when the appointed time arrives, and he does not come, they fall into despair . . . God has hidden this thing from all peoples and from all prophets—yet this man is counting upon revealing it.”

At this the pope was greatly angered, and said: “O people of fools, O foolish and despicable talmudists! Does Daniel, for example, who calculated the term, deserve that it be said of him, ‘Let his spirit breathe its last’? Truly, it appears that you are as sinful and rebellious as they.”

Here Don Todros broke in, saying: “O sir, if the talmudists are so foolish in your eyes, why do you refer to them to prove that the Messiah has already come? ‘Nothing can be proved by fools.’” [*Shabbat* 104b]

But at that the pope became still angrier. So Don Vidal . . . said conciliatingly: “It is not like His Holiness to be angered because of a matter that is being debated, especially since we were given freedom of speech. But we must have been guilty of some other thing, and so our words erred. And that is why we beg you, O lord, to give us your favor.”

. . . But when we arrived in our lodgings, a bitter quarrel broke out between us and Rabbi Matatiah and Rabbi Todros, because they had . . . failed to rein their tongues.

Geronimo began with a passage [*Yerushalmi Berachot* II] of which Rabbi Judah says: “It is written in Scriptures: ‘And Lebanon shall fall by a mighty one. And there shall come forth a shoot out of the stock of Jesse.’ This clearly demonstrates that . . . the day the Temple was destroyed, the Messiah was born.”

And the wise Abu Astruc replied: “This passage has been discussed by great men, in the debate between Macstro Moses [Moses ben Nachman, Nachmanides] and Fra Paolo [in Barcelona, 1263].” And Don Vidal said that . . . the maestro explained that it did not mean the Messiah had actually been born. But even if we did say that . . . it would be possible for him to be born on that day, but to live in the Garden of Eden . . . Maimonides also writes that the Messiah was not born on the day of the destruction of the Temple, but that the passage means that from that day on a man is born in every generation worthy to be the Messiah, if Israel were worthy. And . . . that the purpose of these words is to goad hearts to turn to God, and to expound that the Messiah was not dependent upon a fixed time . . .”

The pope replied angrily: “. . . Of what interest to me [is] all this vain and idle quibbling that he was born, but is not as yet come! . . . [Then] why was he born at all? . . . He might

have been born on the day on which they were prepared and worthy!"

And the delegates replied: "If they were worthy this very day, and if the Messiah were born this very day, could a child who is one day old lead them?"

The following morning the pope said: "You Jews say terrible things. What sensible man would say that the Messiah was . . . born, but lived in the Garden of Eden . . . for fourteen hundred years?"

Then Rabbi Astruc jumped up and said: "Sir, since you believe so many improbable things about your Messiah, let us believe this one about our Messiah."

And the pope was so aroused by this that we feared his bitter anger would break forth like a fire, and we said to him: "Lord, what our comrade spoke was not fairly spoken and not in agreement with all the rest of us, and he spoke in jest, when he should not have done so, since the pope is not one of us."

We went to our lodgings and we all screamed at Rabbi Astruc, saying: "Our wrong be upon you! For you have put the sword in the hands of our foes. We agreed not ^{to} speak in the manner you have spoken. See, the pope was favoring our cause, and he came to our assistance more than to Geronimo's. But now that the pope is angered, who will protect us, if not heaven in its mercy? But 'we must not rely on miracles' [talmudic saying] where our own merit is so dubious."

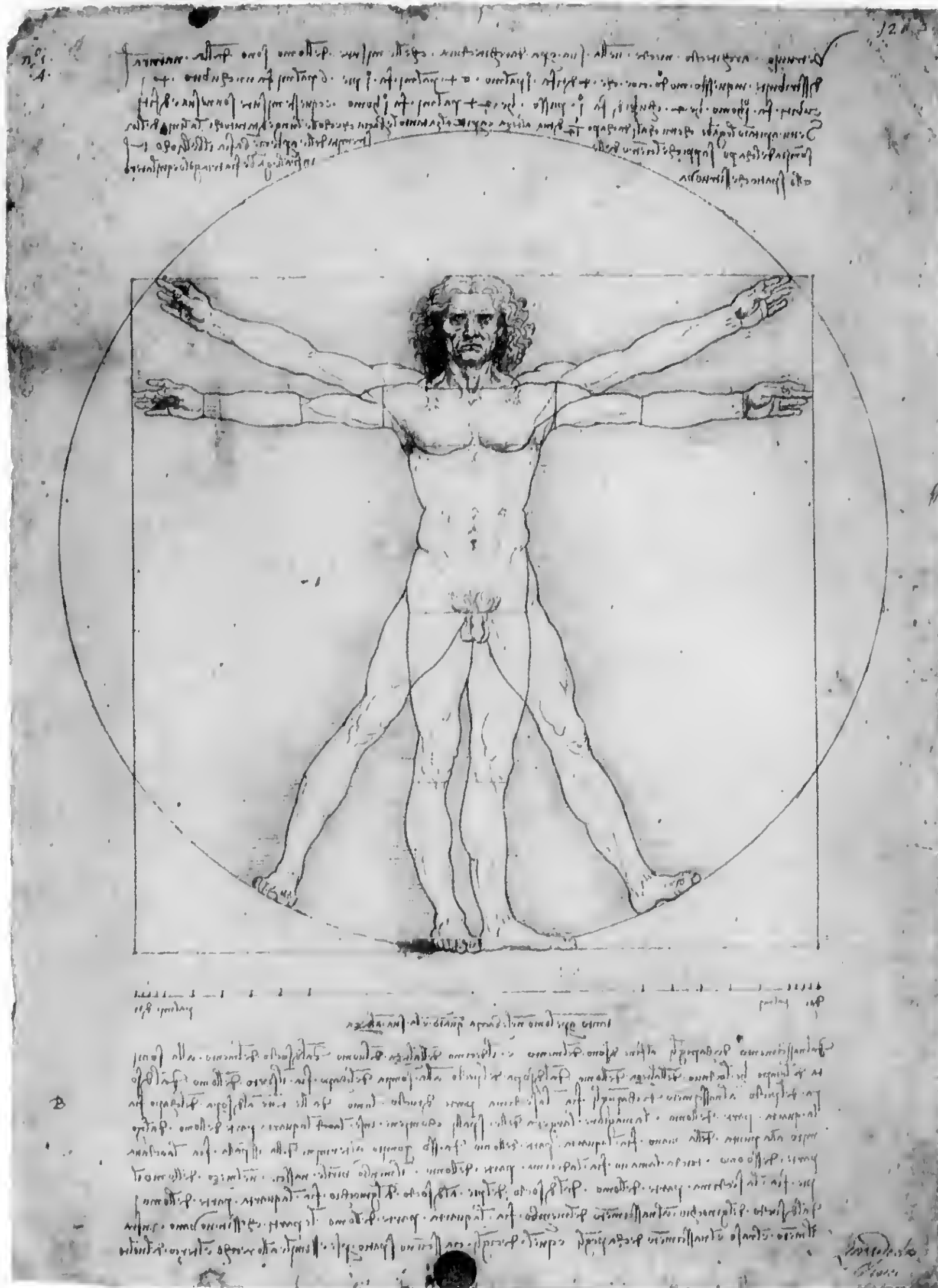
. . . The following morning we returned in great fear and distress. But God granted that we were in favor, and we found the pope with unclouded countenance . . .

From *A Jewish Reader: In Time and Eternity*,
edited by Nahum N. Glatzer

Circa 1492

ART IN THE AGE OF EXPLORATION

National Gallery of Art, Washington October 12, 1991–January 12, 1992



The exhibition is made possible by Ameritech ☞ The Nomura Securities Co., Ltd. and the Mitsui Taiyo Kobe Bank, Ltd. ☞ and Republic National Bank of New York. ☞ Additional support is provided by The Rockefeller Foundation and Banco Exterior de España (Grupo CBE). ☞ *Masters of Illusion*, a film produced in conjunction with the exhibition, is made possible by Canon U.S.A., Inc. and Canon, Inc.



no. 380. *Xochipilli*, Aztec, basalt. CNCA-INAH-MEX, Museo Nacional de Antropología, Mexico City

FRONT COVER: no. 175, Leonardo da Vinci, Florentine, *Study of Human Proportion in the Manner of Vitruvius*, c. 1490, pen, ink, wash, and chalk on paper. Gallerie dell'Accademia, Venice

This brochure was written by Jay A. Levenson in conjunction with the education division. Produced by the editors office. Copyright © 1991, Board of Trustees, National Gallery of Art, Washington.

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LARGE-TYPE EXHIBITION GUIDE

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Banco Exterior de España (Grupo CBE).

Masters of Illusion, a film produced in conjunction with the exhibition,
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I. EUROPE AND THE MEDITERRANEAN WORLD

At the start of the fifteenth century, Europeans knew little more about the world than was known in classical antiquity, as the Norse voyages to the coast of North America just after A.D. 1000 had remained unknown outside Scandinavia. The world view that predominated in late medieval Europe is the subject of "Distant Worlds," a prologue reflecting the curious notions about Africa and Asia that then prevailed. By the end of the century this situation had changed dramatically. "Secular Power and the Realm of the Spirit" examines, through the visual arts, the religious and political forces that underlay European expansion. These were also years of broadening intellectual horizons, of rapid advances in the natural sciences and in technology. "The Mean and Measure of All Things" concludes the Mediterranean section with illustrations of the impact of these developments on Mediterranean culture and visual arts.

A. Distant Worlds

Late medieval Europeans were fascinated by accounts of the marvels of the East, which described lands of fabulous riches, inhabited by strange and often monstrous creatures. Marco Polo's writings from around the year 1300, which circulated in numerous manuscripts (no. 3), recount his journey to China and the wonders that he had seen or had been reported to him. European maps of this period, the most important of which is the *Catalan Atlas* of 1375 (no. 1), show a world that looks familiar to us only in its western reaches. East of the Mediterranean it turns abruptly into a vast uncharted territory, a realm of fable and wonder.

The wealthy eagerly sought the exotic goods that trickled into Europe from Africa and Asia: both manmade products, such as silks and porcelains, and natural objects, including

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fossilized sharks' teeth, ostrich eggs, and coconut shells (nos. 7-16). Often mounted by their owners in lavish metalwork settings, these rarities were sometimes invested with new symbolic meanings or supernatural powers.

Fifteenth-century Europeans believed fervently in the coming end of historical time and in a climactic struggle with the forces of evil, as foretold in the *Book of Revelation*. Nowhere are these apocalyptic sentiments better reflected than in the art of northern Europe, with its heightened sense of religious anxiety. Hieronymous Bosch's explicit renderings of the conflict between good and evil, as in the *Temptation of Saint Anthony* (no. 18), are perhaps the most gripping of all.

B. Secular Power and the Realm of the Spirit

In the later fifteenth century Europe's traditional orientation to the Mediterranean changed forever with the dawn of the age of Atlantic navigation. The major protagonists in this new chapter of modern history were Portugal and Spain, whose monarchies sponsored the first voyages seeking a route to eastern Asia. Trade with the East and with Africa south of the Sahara had long been the monopoly of Islamic merchants but their dominance was soon threatened by the new sea routes pioneered by the Europeans.

The profound piety characterizing religious art at this time is a reminder that the motivation for these voyages was more than economic. Crusading fervor still ran high in Europe, and the centuries-old contest with Islam was entering a new phase with the rapid rise of the Ottoman Empire. In the east the Europeans hoped to find souls to convert and perhaps allies in their struggle to wrest the Holy Land from Muslim control.

1. Portugal and the Sea Route South

The Age of Exploration began in Europe with the Portuguese voyages down the African coast, under the aegis of Prince

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Spain's geographical position had long made her the cross-roads of the Mediterranean world. Much of the Iberian Peninsula had come under Islamic control in the early eighth century. The culture of Islam became deeply rooted there, remaining a potent influence even as the country was gradually reconquered by Christian rulers. The Jewish community in Spain was also very active. Jewish and Islamic scholars in the Middle Ages helped transmit the legacy of classical antiquity to the learned community of Europe. In 1492 the fall of Granada to Ferdinand and Isabella and their expulsion of the Spanish Jews brought this era to an end. Nevertheless, a large population of forcibly converted Moors remained in the country until the early eighteenth century, and the so-called Hispano-Moresque style in the arts continued to flourish (nos. 52–53).

Spanish art in the age of Ferdinand (ruled 1474–1516) and Isabella (ruled 1474–1504) reflected both indigenous traditions and more recent imports from the Low Countries and Italy. Isabella herself, a notable collector, often patronized Flemish artists and tapestry workshops; the tapestry of the *Coronation of the Virgin* (no. 33) from the *Paños de Oro* ("cloths of gold") series, woven in Brussels, was in her collection. Italian art became an increasingly important influence as the monarchy developed into the empire of Charles v (ruled Spain 1516–1556); the works of sculpture by Diego de Siloe (no. 50) and Alonso Berruguete (no. 51) reveal the impact of Renaissance style on traditional Spanish religious art.

3. *African Kingdoms*

The age of European maritime expansion coincided with an extraordinary period in the history of west African art. The works exhibited here include the terra-cotta figure of a horseman produced in the empire of Mali (no. 58) and a terra-cotta head from the Yoruba city-state of Owo (no. 59), as well as the impressive sculpture in brass and ivory from the kingdom of

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c. The Mean and Measure of All Things

The dictum of the ancient Athenian philosopher Protagoras that "man is the mean and measure of all things" became a rallying cry for Renaissance theorists. They saw in man (standing for all humankind) the being for whom the world was created and through whose powers of reason the order of the Creation becomes apparent. By acquiring knowledge of the laws of nature, they believed, man could gain the means to make the physical world serve human purposes, even though these purposes were ultimately dependent upon God's will.

This view of the world went hand in hand with the passionate pursuit of knowledge, which was fueled by the rediscovery of the civilization of classical antiquity and by the assimilation of Islamic scientific advances. The sections that follow examine the impact of these phenomena in the visual arts.

1. *Measuring and Mapping*

In fifteenth-century Europe, knowledge of the heavens and the earth depended heavily on the learning of classical antiquity, codified in the works of Claudius Ptolemy of Alexandria during the second century A.D. Preserved in the Islamic world during the Middle Ages, Ptolemy's compendia of classical knowledge describe a universe with the earth at its center; the "inhabited world," though clearly round, comprised only the Eurasian landmass and the northern part of Africa. The fact that the earth was a globe had remained known in learned circles throughout the Middle Ages. Only in popular thought do we find the notion that it was flat. The geographers who doubted that Columbus could sail to the Indies simply believed the distance to be too great.

Astronomy was a science actively pursued in the early Renaissance, as the astrolabes and other instruments on display (nos. 120-123) indicate. Still, while astronomers in this period revised some of Ptolemy's computations and even noted incon-

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Mediterranean. The vision of ordered urban life that appears in Carpaccio's monumental painting (no. 150) is the perfect expression in art of the new forms of social and commercial organization that lay behind European expansion overseas.

3. *The Human Figure*

The nude figure became a central vehicle of artistic expression in late fifteenth- and early sixteenth-century art. Classical antiquity supplied the Renaissance masters with actual sculptural prototypes and with a theoretical ideal, the notion that perfect human beauty followed a mathematical canon of proportion. Theorists also required the painter and sculptor to master human anatomy, though evidently only at the end of the fifteenth century did artists such as Leonardo and Michelangelo actually begin to conduct dissections.

In Renaissance art the nude could be endowed with a remarkably broad range of meanings. In some works, like Antonio Pollaiuolo's *Hercules and the Hydra* (no. 161), heroic classical form and classical subject matter were reintegrated for the first time since antiquity. In others the nude figure eloquently served the very different expressive aims of Christian art.

4. *Artist-Scientists of the Renaissance: Leonardo da Vinci and Albrecht Dürer*

Although Leonardo da Vinci and Albrecht Dürer never met, the two men had in common a remarkable variety of artistic and intellectual interests. Their explorations ranged from the science of perspective to the study of human and equine proportions and anatomy, the mastery of human physiognomy, landscape, and the details of plant and animal life. Each counted prominent scientists and mathematicians among his friends. Each believed that painting must be raised to the level of a liberal art rather than remain a mere craft; each consequently required the artist to acquire a broad understanding of

the free catalogue of programs, write to the Department of Education Resources, Extension Programs Section, National Gallery of Art, Washington, DC 20565.

Videocassettes of *Leonardo: To Know How to See* (described above in section on Documentary Film Series) are currently available.

Teaching packets on *Circa 1492* (described above in section on Teacher and School Programs) will be available after the exhibition closes.

CONCERTS

Two Sunday evening concerts will be performed in honor of the exhibition. Free passes are available on the main floor of the West Building beginning at 4:00 p.m. on the Sunday of the performance, which begins at 7:00 p.m. Two free passes per person. For recorded information on concerts and pass availability, please call (202) 842-6941.

October 13

National Gallery Vocal Arts Ensemble, with Early Music Ensemble
Hesperus

November 10

Jorge Chaminé, Portuguese baritone, with pianist Marie Françoise
Bucquet, a recital of Iberian music

BROCHURE

The brochure of the exhibition is available in English, French, German, Italian, Japanese, and Spanish as well as a large-print version in English. The foreign language and large-print versions of the brochure are made possible by The Circle of the National Gallery of Art.

A catalogue of the exhibition is available in Gallery shops, 672 pages, \$45.00 soft-cover.

GALLERY HOURS

The National Gallery of Art is open Monday through Saturday, 10:00 a.m. to 5:00 p.m., and on Sunday, 11:00 a.m. to 6:00 p.m. On Friday evenings; beginning October 18, *Circa 1492* will be open until 8:00 p.m. and the Terrace Café will be open until 7:30 for the duration of the exhibition.

This brochure was written by Jay A. Levenson in conjunction with the education division. Produced by the editors office. Copyright © 1991 Board of Trustees, National Gallery of Art, Washington.

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TM

Bayme Council of Fed

emph: declining of identity
that else: (1) we are older group, we
small & declining group with less children
we are not replacing ourselves!

(2) 1.1 million (1 out of every 5 Jews) today
= born Jews who do not identify with religion

(3) of Day School is acceptable word are
part of the main-stream.

(4) we move - residences and across state lines

(5) women get in but much later

(6) 1/2 of pop have grad degree but this sex x
that of general pop

(7) (1990) have divorced "Triumph of
hope over reality" -- Exm involved
in Syn 50% less likely to div than sec Jew
is that is role of Syn in cementing marriage

(8) it is not inevitable -- Syn meant not
likely

(9) conversions? declined with m-m, less
than 70%! But the 70% increases with
length of m, children, etc + 99% of
these are raised as Jews

(10) next gen - ?

(11) place of m in all this? Topic or not at m-m

What are reactions & implications?

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HOTELS & RESORTS

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②

outside by, in-in rate is 50% or over & we
only do 1/2 of general population. How can you
retain fr-ch of in-in couples? Philad.
study of 1980s showed not a single of fr-ch
of these in-in couples!!

Implic for us

① Climate of our time - how optimistic do you
want to be - how much reality?

② probl: who is a Jew in US? How define? How
broadly define? 1970 had 5% with rabbi and
had in wife from Sov Union & conversion
any relationship - don't know yet re future
& lots of grey areas!

Challenges

1) how much to retain core of popul
2) marginal

③ Those chosen not to join us

for us re: encourage c, retain contact with core
families/homes & outreach. To bring them in
should become a of imperative above their
children

We should not be so bland as to merge with
majority but rather remain distinctive.

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HOTELS & RESORTS

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③
Noel Jenner -

what if cover is ⁱⁿ question re personality.
In gay case: idea is to convert & leave
if not in service of Ad, can still with-
draw our imprimatur.

Dick:

The 30 yrs do admit XTP re Reform Jews
there's got rid of XTPs within a subordinate
clause.

Nary Douglas - "bodily symptoms"

physical body = way we see social body & vv
issue of borders - spec. vital then see how close
X & Y lived together :: Court = crucial
as it defines us (by way we shape/define our members
is way we define/shape our members)

Pluralism - up to non-J, other & secular Jews
issue - if boy had of mother is J: we need for
XTP :: they be XTP if of non-J mother
R. H. H. Platf - KK is it but ATW wanted
some signs of entry into Jud -
could not come to an agreement → Committee

"final: 25 yes & 10 no" (debate)
Arch: character of Reform movement was shaped by this!

(Dick: 7 out of 10 new couples are in - in! pro con)
Gloss: Rabinowitz - Jan once conv to Del, then back again?

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we rd to be sep from Unit / Eth Cult
if we abolish the all outsiders waiting for
abolishing, now will come in (hasn't happen-
ed to this day!)

1 man spoke of the prin! Said: even if X was
x'72, we should discourage him bec of pain.
D 2/10 = Israel; Israel = D 2/10



Ruderman:

3/31 Alhambra records; Official in Madrid

A-Overview -

1391 - led to "conversion" - many more than
ever before - 1/3 conv to X, c 150,000 &

1412 those who remained Jews - even worse
Disputation betw 1412 & 1414

1474 Union betw Aragon & Cast, under F. I

1480s Disquisition & partial expul of J
in Sarag, Seville, Valencia

1492 total exp

(1290 conv, 1394 in Fr but less small J)
led to "purity of blood" (not Germany!!)

∴ attacks on conversos

Estimates of exp: 70,000 to 200,000

despite efforts of Isaac Abraham

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5

went out to Portugal 71506 ft ^{measured} converted
went: since of west Europe
major demographic shift
structuring & relocation of life
emergence of CB Jewish
Also: Col, Reforms, Printing Press, Reformation

B - Transcendence

- Why do we suffer? There is God sky
- we responsible for our ancestors' sins:
Oblivion --
 - Job answer & Rambam: finitude of God
ways which we don't understand; yet we
trust in Him.

These answers as early as 1391

Era nullified Messianic concepts
(apocalyptic tendencies in Christian world)

Abraham a leader of Ben Sisi in 1503 &

This for a man rooted in real, pol world!

Revenge enemy, Rehearsal of M. & Remnant
but he d. before this date. 7 dead

Divine pattern: God consoles

Sol Ibn Verga - answer to Bed Littel

Social perspectives & natural causes

by Jews hated? bec leaders hate them
refuse to eat & drink at X tables



6

bec they rely on Gds support, don't defend
them to improve Jews' social behavior
but no result/questions: pieties after all

Opticism in Spad is an answer 2. This 16th cent
they father Divine speaks now in exile
a concept defined by Gershon Shalom.

c - Epilogue

Shoah Central to our time also

Comparisons of responses!

1492 - tied Resistant to rational/analytical

1942 - tied ^{settle} to ^{to mystics} analyst (Rich Rubenstein) to
reaffirm (Fackenheim, Borowitz)
"not to be mad!" (x) can't believe
"no posthumous vict" after 4.

Norman Cohen re^x Pers Holocausts in Europe

⑦

Abrahamel - his father resided in Seville at
time of 2nd Temple
shaded:

Shapient - authority of rabbis by Sep Penin -
Sula from academies of Babylonia -

Reconquista - 722 begin - shortly after Muslim
invasion in 711! Reconq successful
by 1450s except for Granada.

1391

upheaval re eco, pol & social with
rising purges & Church.

Bishop of Burgos met Chief Rabbi
of Burgos

had 2 Popes vying for Papacy: all
wanted credit for mass #s of conversions
to show their zeal: deserve Papacy -
(At one time, exile forbidden: choice = death or then conversion)

Pope was Benedict XIV

Disputations: used Talmud to
prove X true from whereas earlier
Talmud accused as work of Satan, etc.

1418-1457 both time for Jews

work is "nuevos cristianos"

in betw F & I (her brother Henry IV)

he furthered by Jews in both courts
(Alarab in Aragon) - hoping for a

good, stable life: sd for Jews

Juan II

1449

1474

Mc. Side - Jew
conv & stayed on

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HOTELS & RESORTS

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(8)

but Dominicans vs it & approached Rome
• They won out - beginning in 1480
(had Inq as early as 12th but this is heretical X)
• Ibn Kerya expelled from Seville
went to Ottoman Empire, Portugal (King
an daughter of F. I. : inf!) & Italy.
• Pope vs Sp Inq. its severity but F/I did
not accept his view bec ~~to~~ infl by Dominicans!
• Judah Ibn Kerya = father - he & son sailed to P
Salomon was son - Crow - Dominicans 1492
• later sent to Italy & resurfaced as Jew
Joseph his son, publ. forment in Italy
• Venice: Orkut a natural phenomenon, no -
tural causes; hatred, jealousies of time & place;
doubts re Jud but placed in mouth of Christians.
He tried to find reasons, for nothing worse
than what is happening is in a vacuum

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HOTELS & RESORTS

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9

Call: on History for the Aging

Aging brought under dominion of technology but not re moral, ethic issues
Is it all neg? Can (gd) lessons be learned?

Old Age a rock on which you can wash up & break up or it can shelter you.

The Journey of Life — (Stages of Life)

Hillel — 3 quest = AD, Norm & late afternoon in PAVOT

each attempts to paint life as a whole

② Biol. social structure

① Personal experiences, fluid, spiritual must be taken together

we think re Cosmic stage — of world their social-home, who/what/where indiv & ego

Earlier each stage was sep but in later centuries they were linked

there of TIME = I am born to die

hour-glass = of varying sizes, constant

(10)



TM

Theme - only glass is large, in our time it is small.

7 stages of "As You Like It" shapes, from these medieval issues, see no mention at all of premature death: we desire Erisp also has 8 stages of life but they not a circle but don't go anywhere

Also, a modern hour-glass - how much time is left!

Last stages are always declining steps but our mental/spiritual powers need not do the same!!

(x) wisdom & maturity

Michelangelo in D.O.: crucifix in white marble - cold; in Duomo, artist looks over shoulder of woman with son (growth) in venereal & depth because artist how old.

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HOTELS & RESORTS

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11

Dr. Meyer, Sr - Miss. Delta - Chung segment

85% of people are unemployed

Jazz Musician, Minister & RD

Tchula a town too poor to afford a RD

Took over old defunct Restaurant ✓

made it a Health Center

del Community → health care concerns

We are 2nd in world re infant mortality

In Tchula "don't need" RD bec have one 30

miles away - but people don't have cars

& are too poor even to pay for bus.

poverty there = 3rd world

Health care not viable till nation finds

its moral voice as moral malpractice

Health care = new Civil Rights struggle

Great cost of medication!

welfare, stay off drugs, and fight crime. But his emphasis is on helping them do so, and he avoids offense.

Clinton considers controlling the federal deficit a "very important" priority, but he goes on to say that maybe it can be handled simply by cutting health costs and defense and by making government administrative reforms. He tells audiences, "I won't kid you. I won't say, 'read my lips.'" On the other hand, he doesn't say, "I won't kid you. We'll have to raise some taxes and cut some entitlements to afford all I want to do." In interviews (though not in speeches) he has begun to say he'd tax Social Security and Medicare benefits of well-off recipients, but he hasn't listed other cuts in subsidies.

If he gets nominated, Republicans surely will portray Clinton as a "liberal" disguised as a moderate, but his program differs considerably from New Deal and Great Society liberalism. Clinton is an advocate of "reciprocal obligation," including the repayment for college loans in money or work and the requirement that welfare recipients work after they get training. He also has a record and a program of trying new ways to deliver services—through public school choice in education, vouchers for

child- and elder-care services, denial of driver's licenses for school dropouts, boot camps for first-time offenders, and rigorous efforts to collect child support payments from fathers. He also favors the death penalty for heinous murders.

For all his programmatic energy and creativity, however, there may be a fatal flaw in Clinton, and it has nothing to do with sexual propriety. One of his advisers said, "He has more of a policy spine than a personal one. I haven't seen the steel in the guy that convinces me there are principles he'd live and die for." This supporter says Clinton "likes to be liked too much" and that he wants to see Clinton "get somebody mad"—especially some interest group within the Democratic coalition. Some of Clinton's advisers concur that he can't hope to govern the country unless he gets a mandate to do some unpopular things to control spending and change what he calls "the brain-dead policies of both parties in Washington." But, they say, no candidate ought to be required to commit political suicide to prove his integrity. And Bill Clinton's instincts are about as far away from political suicide as you can imagine. •

Jews and Muslims in Columbus's Spain.

THE OTHER 1492

By Fouad Ajami

I.

The Edict of Expulsion issued by Ferdinand and Isabella on March 31, 1492, had the Jews quitting Spain on the last day of July of the same year. All Don Isaac Abravanel could do for his people was secure them a two-day stay of execution. Abravanel, one of the great figures of Iberian Jewry, had given Ferdinand and Isabella eight years of service: he had organized the chaotic finances of Castile and Aragon and helped the sovereigns in their final push against the Muslim stronghold of Granada. The work of the Reconquista against Muslim Spain completed, Don Isaac was suddenly thrown into the supreme challenge of his life.

Fragments survive of Abravanel's futile pleas to the Spanish sovereigns. There is the narrative by Don Isaac himself recorded in exile: "Thrice on my knees I

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besought the King. 'Regard us, O king, use not thy subjects so cruelly.' But as the adder closes its ear with dust against the voice of the charmer, so the King hardened his heart against entreaties of his supplicants."

Ferdinand and Isabella offered Don Isaac the chance to stay in Spain with his wealth and position intact—the edict had prohibited the Jews from taking any gold, coins, or silver with them. In return, he would of course have to undergo baptism and conversion. Abravanel chose dispossession and exile. There were lands where the life of the faith could be lived—the Italian city-states, Portugal, the Netherlands, the Muslim domains of the Ottoman Sultan, the Barbary states of Tunis, Algiers, and Tripoli, and there was a haven in Egypt.

Thanks to the two-day extension secured by Abravanel the last ships that took the Jews to these lands left Spain on the second of August. This "fleet of woe and misery" says one chronicler, was to sail parallel to a "fleet of high promise." Christopher Columbus's fleet was ready for sea on the second of August: the men received their communion at the Church of St. George in Palos on that day. The Captain General set sail in the

early hours of the third day of August.

Months earlier there had been another departure: Boabdil, the last Muslim king of Granada, took to the road. History and grief and yearning have touched and ennobled that story. On the last ridge, overlooking Granada, the storytellers say, Boabdil paused to catch a final glimpse of his realm. The ridge came to be known as El Ultimo Sospiro del Moro, the Moor's last sigh. Boabdil's unsentimental mother is said to have taunted him during his moment of grief. "You should weep like a woman for the land you could not defend like a man." In truth, there was not much that Boabdil could have done. Granada was living on borrowed time. Boabdil cut the best possible deal with the Spanish: an estate for himself, a pledge of safety for the people of his city, safe passage for those who could not bear to live under Christian rule. The victors made another promise: Muslims who stayed behind were not to be molested; their religious rights were to be honored. That pledge would be violated. The remaining Muslims would face, a decade hence, the same choice offered the Jews: conversion or exile. A century later the Moriscos—the Moorish converts to Christianity—were also expelled.

II.

Men invent and reinvent the past. In the legend of Moorish Spain, the Jews of Toledo opened the gates of the city to the Muslim conquerors when they came in 711. They were eager to welcome the Muslim armies that had overrun the Visigothic kingdom. The legend is groundless. In the war between the Goths and the Muslim armies, the Jews were, for the most part, quiet spectators. To be sure, they were glad to see the defeat of the Goths. The same must have been true of the Ibero-Roman natives of the peninsula. The Goths had been severe rulers. They had not allowed the Jews to sing their Psalms, to celebrate Passover, to testify in court against Christians, or to observe their dietary laws. Forced baptisms of Jews was a recurring phenomenon under Visigothic rule. Centuries later Montesquieu was to observe that all the laws of the Inquisition had been part of the "Visigothic code" that regulated the conduct of the Jews in seventh-century Spain.

It was a polyglot world that the Muslims came to rule in the Iberian peninsula. There were Arabs, Berbers, Jews, and blacks, Muslims of native Spanish stock, native Christians. Islam was overextended in Spain; it thus made its accommodation with its habitat, ruled with a light touch. At its zenith in the tenth and eleventh centuries, it was to fashion a society of tranquillity and brilliance. Its cities thrived. Córdoba's population approximated a quarter million people; it was unmatched by any European city of the time. Its only rivals were the cities of Baghdad and Constantinople. The economy of Muslim Spain boomed, tied as it was to the larger Muslim economy. The Jews came into their own during these two centuries of prosperity. Literacy spread; Jew-

ish academies opened in Córdoba, Granada, Toledo, Barcelona. Hispano-Arabic culture thrived in the cities of the south. A rich body of Judeo-Arabic philosophy was to become the distinctive gift of this age. Spanish Jewry declared its intellectual independence from the religious authority of the Iraqi academies that had been pre-eminent down through the ages. The Arabs had prided themselves on their poetry and literature; the Jews were to run a close race.

This was a world in flux, an ideal setting for a community of outsiders. There was room for talent; it was easy for Jews to find their way into all walks of public life. "No office, except that of the ruler, seemed to be out of the reach of a talented and ambitious Jew," Norman Stillman writes in his historical survey, *The Jews in Arab Lands*. Success at court was not without its hazards though. It called forth its steady companion—the wrath of the crowd. A Jew by the name of Samuel ben Naghrela was the ruler's minister in the Berber kingdom of Granada until his death in 1056. Ten years later his son, Joseph, was crucified by a mob on the city's main gate in an anti-Jewish riot. The father had risen on his own: he knew the hazards of success. The son had taken success for granted. He was, says one chronicle, "proud to his own hurt and the Berber princes were jealous of him." This riot was the first massacre of Jews in Muslim Spain. The date was December 30, 1066. About 1,500 families perished in that riot.

No measure of cultural brilliance would compensate for the political fragility of the edifice. A Muslim poet of Granada may have intuited the weakness underneath the cultural glitter when he wrote that he had "the fault of rising in the West." The Muslims had conquered the plains and the Mediterranean coast. The mountains in the north, the poorer regions of old Castile, were in Christian hands. This set the stage for a bloody and long struggle.

Trouble came to paradise as the eleventh century drew to a close. The Jews were caught between the pressures of the Reconquista and a Muslim society awakening to a new sense of vulnerability—and intolerance. Moses Ben Maimon, better known as Maimonides (1131-1204), the great figure of medieval Jewish life, quit his native birthplace in Córdoba and sought shelter in Cairo. (Maimonides became a luminary in the life of Cairo; he rose to become the physician of Saladin.) A yearning for Zion, for life in the land of Israel, was to find its way into the poetry of the time. The "Golden Age" of the Jews of Muslim Spain had drawn to a close. Small messianic Jewish movements made their appearance—an expression of the malaise of the Jews as the Andalusian cocoon was to be torn asunder.

Little was to remain of the Moorish realms in the peninsula. Toledo had been lost in 1085; Córdoba itself in 1236, Valencia in 1238, Seville two years later. By 1264 all that remained were Granada and its surroundings. That Muslim foothold was spared because the warring kingdoms to its north—Castile, Aragon, Navarre,

Portugal—had been busy with their own feuds. Reconquista remained in abeyance, while Granada became a veritable protectorate of Castile. The loss of Constantinople to the Ottoman Turks in 1453 would help focus the attention of Christendom on Granada. Granada would now become a matter of faith rather than realpolitik. The unification of Castile and Aragon under Ferdinand and Isabella sealed Granada's fate.

III.

Hope had deluded the Jews in the domains of Ferdinand and Isabella. The Crown, traditionally the protector of the Jews against the Church and townsmen, would be more audacious now. The Jews would be dispossessed and fed to the mob in the service of royal absolutism.

Pick up the trail a good century before the Inquisition and Edict of Expulsion: over the course of that pivotal century the place of the Jews in Spain had become untenable. The Jews farmed the taxes of the state; they were the ideal scapegoat for all the disgruntled. The mob and the priests who led the mob in intermittent outbursts against the Jews saw a Jewish conspiracy behind every cruel turn of fate. Jewish physicians were carrying poison under their fingernails, Jewish sorcerers were everywhere, a Jewish cabal was out to undo Christianity.

The Jewish world was hit with great ferocity in a wave of massacres that took place in 1391. The troubles began in Seville and spread to Córdoba, Valencia, and Barcelona. Before the great terror subsided, some 25,000 may have been killed. A new law was passed in 1412: the so-called "Ordinance on the Enclosure of the Jews and Moors" at Valladolid. The Jews were now to wear a distinctive yellow garment; Jews and Moors were banned from serving as spice dealers, tax farmers, moneylenders, physicians, or surgeons; they were to live in separate enclosures locked and guarded at night. A massive wave of conversion was to take place in 1412-15.

Baptism bought time for those who chose it. But now a new crisis threatened. Where they had been a people apart, the sin of the Jews was separation. Now it was their assimilation that agitated their enemies. The Grand Inquisitor doing his work in the 1480s would claim that he was hunting crypto-Jews among the *conversos*. We know better now, thanks to the able work of the Israeli historian Benzion Netanyahu. In a book titled *The Marranos of Spain* Netanyahu turns the story inside out. Conversion had worked, it had depleted the Jewish world and increased the self-confidence of the *conversos*: they were no longer a minority who had gone astray; they now outnumbered the Jews of the realm.

Mobility denied the Jews was now theirs. They flocked into professions from which they had been excluded—the law, the army, the universities, the church. One rabbi, Solomon Levi, christened as Paul de Santa Maria, rose to become bishop of Burgos. The Talmudist Joshua Halorqi left Judaism for the Church, took the name Jeronimo de Santa Fe, and became a zealous advocate

of his new faith. By 1480 half the important offices in the court of Aragon were occupied by *conversos* or their children. The great energy of the *conversos* rankled the Jews, increasing numbers of whom dispensed with the cherished notion that the *conversos* were *anusim* (forced ones) who were destined to return to the faith. More important, though, it galvanized the forces that sought the eradication of the Jewish presence in Spain. If the Jews had slipped through the gate as converts, they had to be banished and destroyed. The line had to be redrawn. Tomás de Torquemada, the priest who was the evil genius of the Inquisition, knew where he was heading. The *conversos* and those who remained true to the Jewish faith may have taken two separate paths. In one swift, terrible decade, Torquemada would bring them together. The Inquisition in 1481 against the *conversos*, the Edict of Expulsion in 1492.

IV.

A tale of dubious authenticity has the Ottoman Sultan Bayezid II (1481-1512) wondering about Ferdinand and about the folly of his expulsion of the Jews: "Do they call this Ferdinand a wise prince who impoverishes his kingdom and thereby enriches mine?" The tale aside, the lands of Islam provided safe havens for the Jews. The gates of many Muslim realms were opened before the Sephardim. The new lands were eager to accommodate them, as they brought with them new skills in the making of weaponry and gunpowder, in printing and medicine. They knew the languages of Europe. In the great struggle of the age between Islam and Christendom the Jews found a reprieve. For the rulers of the Ottoman Empire the Jews were ideal subjects.

By the standards of Europe in the High Middle Ages, the world of Islam was, on the whole, a tolerant world. It was not an "interfaith utopia" (to borrow the words of the distinguished historian of Islam Bernard Lewis). The life the Jews led was circumscribed. It was a life without illusions. There was a clear division of labor; political power, careers in the bureaucracy and the military were off limits. There was a body of discriminatory law: houses of worship could not be built higher than mosques; Jews and Christians were often required to wear distinctive garb. They could not bear arms or ride horses. They had to pay higher taxes than those paid by Muslims.

And some Muslim realms were harder than others. Morocco stood out in the degradation it heaped upon the Jews. Here Islam was frontier Islam, embittered by wars against Portugal and Spain. The Jews were the only non-Muslim community in Morocco. The limits imposed upon them—enclosed ghettos that functioned like the *Juderias* of Aragon and Castile—recalled the degradations of Europe. The Jews of Morocco lived at the mercy of the elements. It was feast or famine. Merciful sultans alternated with cruel ones. What the sultans gave, the preachers and the crowd frequently took away. The protection the rulers offered in this wild and anarchic realm could never withstand what one historian

described as the three miseries of Morocco: plague, famine, and civil war.

It was easier in other Muslim lands. The private domain Islamic rule conceded, the freedom from forced conversions must have seemed particularly generous when compared with what prevailed in medieval Europe. A Jew writing to his co-religionists in Europe described Turkey as a land where "every man may dwell at peace under his own vine and fig tree." The Jews were a people on the run. The tolerance in the new surroundings seemed wondrous. A *converso* who made a new life in Turkey and returned to the faith spoke of Turkey in nearly messianic terms, described it as "a broad expansive sea which our Lord has opened with the rod of his mercy. Here the gates of liberty are wide open for you that you may fully practice your Judaism."

Jewish centers of learning and commerce sprouted throughout the Muslim world. Salonika, conquered by the Turks early in the 1400s, was to become, for all practical purposes, a Jewish city. Jews became the city's overwhelming majority. They dominated the life of the city until its loss to the Greeks in 1912. A substantial Jewish colony laid roots in Istanbul. The town of Safed, in Palestine, attracted Jewish textile makers and scholars, and became a famous center of learning. Close by there was a protected niche for the Jews in the life of Egypt. Baghdad's Jewry was perhaps in a league by itself. It had its academies, a vigorous mercantile elite with far-flung commercial operations.

Then the world of the Jews of Islam closed up. It happened over a long period of time. The civilization of Islam itself went into eclipse, its Ottoman standard-bearers were overtaken by Europe in the seventeenth century. The Jews who had done well by civilization in the midst of a surge were to suffer its demise. Increasingly the Christian European powers set the terms of the traffic with Islamic lands. For intermediaries these European powers preferred the local Christian communities—Greeks, Armenians, Christian Arabs. And these local Christians were sworn enemies of the Jews, bent on cutting them out of international commerce and diplomacy. The knowledge—of foreign languages, of science and medicine—that Jews had brought with them from Europe had receded and been rendered obsolete. European missions were busy at work shoring up the skills and the privileges of the Christians of the "east." On the defensive, the Islamic order itself was growing increasingly xenophobic and intolerant. The submission to Europe had to be hidden under displays of chauvinism. The Jews of Islam headed into a long night. The center of the Jewish world had long shifted westward. Lewis sums up the closing of that Jewish world in the east in his book *The Jews of Islam*: "The growing segregation, the dwindling tolerance, the diminished participation, the worsening poverty, both material and intellectual, of the Jewish communities under Muslim rule."

From this long slumber the Jews of the east were awakened by a movement fashioned by their kinsmen

in the west: modern Zionism. It came calling on them, summoned them to a new undertaking. The Jews of Islam had been spared both the gift of modern European history (the Enlightenment, the bourgeois age, the emancipation) and then the horrors visited on European Jewry. Zionism had been spun with European thread. But the Jews of the east took to it. To be sure, there were many who had wanted to sit out the fight between Arab and Jew in Palestine and to avert their gaze. Some of the leading figures of Egyptian Jewry—the chief Rabbi Haim Nahum, the head of the community, a banker by the name of Joseph Aslan de Cattaoui Pasha whose family had presided over the community since the mid-nineteenth century—were men devoted to "king and country" who had wanted nothing to do with Zionism. But the ground burned in Egypt. Fascist doctrines of nationalism and a new Islamic militancy were sweeping through the place. Palestine and the struggle between Arab and Jew were too close: the world of Egyptian Jewry couldn't withstand all of this.

It was now past living those circumscribed lives. Modern nationalism—in its Arab and Jewish variants—blew away the world of the Arab Jews. The braver and younger souls among the Jews of Arab lands didn't care to live the quiet and worried lives of their elders. When the first Arab-Israeli war of 1948-49 opened, there were some 800,000 Jews in the Arab world; some 6 percent of world Jewry. A decade or so later, *harat al Yahud* (the Jewish quarter) in Muslim cities belonged to memory. The large Jewish communities in Morocco, Algeria, Egypt, Iraq, packed up and left. There was a new and altered geography of Jewish life: the center of gravity had shifted again, toward two poles: the New World and Israel.

Setting sail to the New World, Columbus had had little to say about that parallel "fleet of woe and misery" that carried the Jews out of Spain. He was careful to note, though, that he wanted the Jews excluded from the lands he would discover and claim for Spain. Fate mocked him.

V.

It came to pass that in the midst of the retrospects and the celebration and the rampant revisionism of the quincentennial of Columbus's voyage of discovery, Arabs and Jews at an impasse came together in Madrid in October 1991. (Benjamin Netanyahu, Israel's deputy foreign minister, went to Madrid; his father, the distinguished historian Benzion Netanyahu, had chronicled the heartbreak of the Jews of Spain and the shattering of their world.) It was a "good venue," the innocent said of Madrid, the right place for Muslims and Jews to come together. Perhaps it was. The Spanish certainly thought so; the great irony would have been too much for them to ponder. Beyond the tumult of the conference and its utterances, those in the know, though, could have sworn that they could hear both the Moor's last sigh and the parting words of hurt and pride of Don Isaac Abravanel, and that plea that fell on deaf ears. •

BOOKS & The Arts

Stanley Kauffmann on Films

Yes, 'JFK' Again

On March 3 at Town Hall in New York, I attended a "town meeting" (capacity crowd) on "Hollywood & History: The Debate Over JFK." It was sponsored by the Nation Institute and the Center for American Culture Studies of Columbia University, together with the Writers Guild of America, East. Victor Navasky, editor of *The Nation*, was the host.

One reason I was interested was that *The Nation* evidently wanted to offer something more than the views on JFK that it had originally presented. In its January 20 issue, Andrew Kopkind wrote, speaking of Oliver Stone's creation of myth rather than faithful reconstruction of history: "Certainly he has every right to do what he does." As precedent he cited John Ford's documentary *December Seventh*, which fiddles with fact: "It was a great film and brilliant propaganda, which is to say, what movies ought to be." Stuart Klawans, the magazine's film critic, noted that *The New York Times* and *Newsweek* had accused Stone of having "twisted the truth" and commented: "I should hope so. That's what filmmakers do, if they're any good."

Flat as those two pronouncements are, they are not flatly mistaken. Still, *The Nation* had evidently decided to give the factual side a hearing. To this end, Norman Mailer, Nora Ephron, and Stone himself had been invited to uphold artistic license while Edward Jay Epstein, Max Holland, and Christopher Hitchens, among others, were to speak for fact.

Mailer read from his *Vanity Fair* review

of the film, which is the loudest carol I know to the mythmaking potential of JFK and which is the usual Mailerian mix of unique insight and self-inflation. Ephron saw fit to posit herself as analogue to Stone, reminding us that in 1983 she and Alice Arlen had written the screenplay of *Silkwood* and had been censured for tampering with fact. The relation of the single-strand, linear, small-scale *Silkwood* to the complex and far-ranging JFK seemed tenuous, but Ephron invoked the writer's need to "impose a narrative" as the bond between her (with Arlen) and Stone.

Not to itemize each talk, I note that Epstein posed some serious questions of fact, as did Holland. Hitchens weighed in with (he apparently thought) shocking disclosures about Joseph P. Kennedy's career, the Kennedy support of Joe McCarthy, and President Kennedy's liaison with a Mafia concubine. Stone replied that those matters predated the period of the film, that, for JFK,

only JFK's views on Vietnam were pertinent.

In general, Stone stood staunchly by statements he had previously published, with variations and emphases that the questions provoked, saying basically that he had been chiefly concerned to draw attention to unanswered questions and to create a countermyth aimed at the official mythology about the assassination. One topic new to me had to do with Jim Garrison. Stone was asked why he had prettified Garrison's character; he replied that there hadn't been time to do anything else. His film runs three hours as it is, said Stone. It would have had to run six hours in order to deal with all the vagaries of Garrison's character. (Stone didn't mention whether the prettifying had anything to do with a need to please Kevin Costner.)

The debate arrived just about where anyone could have predicted: nowhere. Nonetheless, it was important. First, and most obviously, because it was held at all. How many events in art today, other than the ones attacked by Jesse Helms, evoke such a sense of the proprietary, pro or con? "This film belongs to me, exactly in the light and aspect in which I see it," seemed the unspoken text of the panelists and the highly engaged audience, "so keep your figurative hands off."

Second, more than this meeting was involved. I was in France in January when JFK was released there and saw enough of the response to know that, added to the incredible American response, this picture is a kind of vitalizing force. There and here I sensed a subtext almost of surprise in many commentators, other than film critics, that they had been so touched to admiration or dislike of a film. Surely the subject itself is part of the reason; but I'd insist that Stone's art, his very extravagances, are also part.

For myself, the Town Hall debate confirmed that I'm a complete mirror-reactor on this subject. When someone defends the factual distortions and spec-

FILMS WORTH SEEING

Daughters of the Dust. Julie Dash, a black writer-director, makes her feature debut with a lovely visual ballad about Sea Island blacks in 1902. A bit long and diffuse, but the work of a real talent. (Reviewed 2/10/92) **Howards End.** A satisfactory adaptation of the great novel, magnificently acted by Vanessa Redgrave, Emma Thompson, Anthony Hopkins, and (surprise!) Helena Bonham Carter. James Ivory's direction makes the most of the lush visual texture without overload. (3/23/92) **JFK.** Historically rickety but passionately made, Oliver Stone's inquiry into the assassination manages to be both an outcry against Vietnam and a glossary of American conspiracy nightmares. (1/27/92) **Othello.** A newly printed and recorded version of the 1952 Orson Welles film. Ultimately it all collapses because of Welles's vapid Moor. Still, for collectors of Welles... (3/9/92) —SK

שבט יהודה
Solomon ibn Verga

TRANSLATION OF SECTION 63

Thus said Solomon [ibn Verga], when one considers these great afflictions [blows] one is astounded and consequently asks, "What is the reason for this furious anger [directed at the Jews]? No such thing has ever happened to any people -- despite their being even more burdened by offenses -- than the Jews!"

All such questions and their like can be answered by one verse, "You alone have I singled out, of all the families of the earth -- That is why I call you to account for all your iniquities." (Amos 3:2) In addition to this, there are seven factors that caused what has happened to us.

[1] The sins of our ancestors, as our sages revealed, "But when I make an accounting, I will bring them to account for their sins" (Ex. 32:34) [This during the incident of the Golden Calf]. There is no understanding of *accounting* other than [paraphrasing Sanh. 102b] 'You have no accounting in the world that does not have 1/24th pound of the Calf tipping the scale.'" And thus the Keener [איכה], "Our ancestors sinned and are no more; *and we must bear their guilt*" (Lam. 5:7).

[2] For, when there is no great merit, the Diaspora continues, naturally, because of the hatred of the faith [anti-semitism], and the desire of the ruler to force all to accept his religion and his faith.¹ Thus our sages aid, "Why was it called *Sinai*? Because from there descended hatred (Shab. 89b).² All the more so because our religion forbids eating and drinking with them [gentiles], which bring amity. As our sages said, "Great is drinking because it brings together those who are afar (Sanh. 103b).³ Just as they said concerning the verse "For it is Your doing: You have brought on the day that You threatened. Oh, let them become like me!" (Lam. Rabbah 1:56).

[3]⁴ The killing of Jesus of Nazareth. Moses did not make light when he said, "It would not be right to do this, for what sacrifice to the Lord our God is untouchable to the Egyptians. If we

¹ Above, ibn Verga states that there are seven factors contributing to the persecutions suffered by the Jews. However, he lists only ~~seven~~ ^{six}. I would therefore suggest that factor [2] be divided into two factors, that of the lack of merit of the Jews in his generation, and the anti-semitism of the ruling powers.

² This is a phoenetic play on the words שִׁנַּי and שְׁנֵאָה.

³ ie. Drinking encourages conviviality.

⁴ From this point on, the numbering should be understood corrected by 1, so that this is number 4, the next 5, etc. Thus the final number of factors will indeed be seven as suggested by ibn Verga above.

① stereotype & reality?

sacrifice that which is untouchable to the Egyptians before their very eyes, will they not stone us!"⁵

[4] Because of three areas of profound anger⁶: (1) anger concerning faith; (2) anger concerning [their] women; (3) and anger concerning [their] wealth. These are all areas of anger with Israel by the nations. For they already began in Spain when they [the Jews] became accustomed to looking lustfully upon the daughters of the land -- and some took the rest along -- and, this was obviously unacceptable. Moreover, they did not realize that their desire brought on their ruin according to

not only the woman but @ child in creases and folds

accepted tradition. As a result of their sinful acts, when she [the gentile woman] conceived, she bore a child to idolatry.⁷ Anger concerning their wealth -- because in their business dealings with

Jews, whenever they found someone [a Jew] stealing or robbing, they cast the blame on all [Jews] as is their manner and the Name of Heaven is profaned. For they would say that we have no law [דִּין]. As the RaM (Rabbi Moses) of Coucy wrote in his book ספר מצות גדול, Jews should

always be honest in their dealings with Jews and gentiles -- lest the Torah be denigrated by their actions. For, if this were the only blemish on us, it would have been enough to prolong our exile.

As it was said in prophecy, "The remnant of Israel shall do no wrong and speak no falsehood; A deceitful tongue shall not be in their mouths. Only such as these graze and lie down, with none to trouble them" (Zeph. 3:13).

[5] The people [Jews] became accustomed to making false oaths. Ibn Ezra wrote⁸ that this alone would suffice [as reason] to prolong the end of exile.

internal discussion!

[6] Pride. Namely the pride that some of our people take in themselves. For some say that they will come to dominate the inhabitants of the land and become their masters. Further, [as a result of] pride it happened that, in the year of the Expulsion, on the night of Kippur, in the vicinity of the synagogue, a quarrel broke out, and everyone took a torch that stood before the ark in order to hit his neighbor. And such like [people] are many with us. So may God be just!

⁵ This was said to Pharaoh to explain why the Israelites should be allowed to sacrifice their lamb offering to God away from Egypt. Sacrificing a lamb -- sacred to the Egyptians -- would obviously be an affront. Note the allusion to Jesus "the Lamb of God." It might appear from this that ibn Verga accepts the prevailing Christian view at that time that the Jews were responsible for the killing of Jesus. Or, perhaps he suggests that this is a factor due to the Christians' belief that the Jews were accountable.

⁶ Here, ibn Verga begins to chastise the Jews themselves for their own actions which encouraged anti-semitism.

⁷ Thus adding to the numbers of their gentile persecutors.

⁸ In his commentary on Ex. 20:7.

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Exhibit in DC - that would be like

Atlas of world & Waldseemüller

Rev = opened in intellect inquisitiveness

Arabic texts in eastern / Path → G Age for Jews

Officer Cong Const 1453

Portugal → Cape 1488 → Ind, Ch, Jap

DAAC. explor & navigation

China - see II - Their voyages! ^{note} dates

2nd sect in DC re Am but will wait till later
what was life like? world ^{not} flat? ^{map taken in 4 yrs}

Crusade re A. Moslems - in Europe 7 cent

but slowly driven back toward bridge
but hard for Arab Northid dynasty extended

Still in of F. D. (Aragon & Castile) → freed

Granada 1492 :: K. Cong all - F. = ^{king} 12 yrs!

feeling of Nation, weed. out foreign elements
= Jews - Trq = chalice

Col - stopped at this rel/pol/econ mixed
as Al not supported by P + now help Sp

who is not prominently used in DC
but neither are Jews!

Rejection see TNR p. 34

Age of ^{and coming}

of aspects of Col - search for Jews? What center!

see p. 35 (2x) 36 - build a new Zion? p. 37

note other parallels p. 38, esp. 39

How Col & Jews intertwined? See Bill article

how did Jews fare in Sp earlier in Inquis

what options open to them? see Cohen

Courses of expulsion → Port, Americas, Islands, etc

but also: ^{Printer} Barbary, Italy, ^{Printer} Brind/Hamburg, etc

See Cohen p. 3

Galileo - 7. Haleri.
10

Part III: Odd Aff - Jehuda Halevi etc

then Turpin? 13th but Choder's New Sep 10-11th

Cordoba - a AD (court), also politician &

chief of customs & foreign trade - a diplomat

who negotiated with X for Caliph

In France best of Sp of the Egypt Halr
as head of Yeshiva of Cordoba! - 8

14th land war drew to close: internal
= 1360s but major date is 1391 - Ser vs Jews
1449 accused as Romanos

Imp - p. 2 Cohen = 20 million people fleeing
Isaiah - Cohen p. 3

Col = 3 names, 1492 J. - 1/2 mill in Sp
wounded East - not jewels but Jews
his son & mid - Bill - saw J get in boats

Seph & Ashk - R. Asher as influence - espal
from Germ, Fr, England(?)
Ashk - earlier than Pol in 16 cent mwpq

transition of focus from N to S

∴ Jews in N left alone - time for unregov
& kings let them handle affairs like they always

"Aljama" - Arabic for court - indep. of king
among Jews - had admin & judicial auton
part'd in Saragossa, Barcelona.

As Muslims driven further South & out, Jews
OK to stay in cities while N dispersed - Their
priv. confirmed, land ownership expanded, J
shops: commerce in towns

Alf X - new Code in 13th, applied in 14th →

Reimbursement anchor split glory

- 1) of complete rel liberty, could not
attach X Jewish
- 2) no bed linen allowed
- 3) did not for the houses on Easter
- 4) did not hold on the positions over X, ^{not run} slaves
- 5) # & size of Syn = limited but did not disturb
Jews in S. Syn for legal reasons. no free
to make them adopt X, nor ban converts
- 6) of X did not occupy same house!
Jews allowed as interpreters
- 7) any Jew arrested had to be freed before dawn & -
Road morning!!
- 8) Jews had own B Din, did level with pen.
without OK from king --- all to end of 14th
Century - 11th - Sp. poet & philosopher
L. Dalago, lived in Saragossa
orphan early, dependent on wealthy
patrons so he did devote time to lit
date of unknown, sex unknown, d. before ^{ages} 35-38

His poems boast he wrote 20 books, only 2
survive but index of his works in Bengali
Bisali 7 vol of bib works not believed to
be complete. etc philo, ethic, rel lit.

Statue stands in Balaga, sculp on Avenue
Abu Ezra - 12th - poet, grammarian, bib-
lical commentator, philo, astron, etc
in Tudela (as was J. Halevi) trav. also
to Africa, esp Egypt.

Legend: in Halevi's d o poems mention
sons but name of only 1 known (4 d ?)

Later I E a wanderer - sad. by court of son
to Ishani - a "troubled spirit", settled Rme
Comment on T went to live in Provence
and to appts - served as translator
for J of Fr with Arabic works. -- wrote
on astron & math - first scholar

J. Halevi - 12th poet & philo - to Tudela, 7
went to Spain, knew Arab. & Heb, sd ed, trav

2 wrote: Gran, Ser, Sara, Cord. In Tol he
practiced Red, helped called/redem captives
going to G... wrote Kuzan

"very diffc, is wishes I only do s/f, many hardships
Journey from G to Alex, to Gino & the ill

& d! H Heine Heb Relodien - got to J & then
killed him - but Jesus then under Cresside
Ref Opus = K - the songs to write - king of

Chozers wanted to convert to J - 3 rel
still infl bk in 20th (Rosenzweig!)

Latin Cantor (13 + cant) Spain - Noence = Cantor
reform in Tst, Pol/Life, Hoshale

a) reason/philos vs faith - died

b) see a bad educ for ortho J

c) anthropomorphism expressed in To Talmud

d) movement of study

e) hierarchical vs intellect/personal leadership

7 set fees & courses of study (u) p. 747, #11

(as later: P 747, #11)

③ Americas

Incas & Aztecs

Ecuador

↓
Mex

s to Chile



high Andes - full road, Central pt 7

stability & prosperity - 2600 miles

Pottery, figurines 1200 - 1300 in Peru Basin
Ohio R, Tenn Rts

C's 1st landing in Bahamas 10/12/92 - TAI/No 5

Portug to Brazil coast 1500

bold toward Central Am

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I



Rem - juds 1520 with Raphael

N. C. M. P.: Dureo, Holbein

24: Leonardo or Richelieu

Alexander Cresques - Catalan Atlas 1375

Atlas of World, publ Nurem 1493, does not mention col

Portugal: are the Cape of Good Hope 1488-7 India

Lisbon 1482. (X)

dis joy

(1492) in of to Is. 1/2/92 Victory over Granada

Their empire led to that of Charles V 1516-56

Osman Conq Constant 1453, then to east.

(X) 1498 V. de Gama landed in Calicut, Ind.

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1a



Port (Sp) = Atlantic exploration/navigation
(Trade the East Africa (SD) Subur) - Islam
known tapestries

Panama Canal 1480 - huge & deep
Nasrid dynasty in Granada 1238-1492!

a chalice given by Sah to Tony

Danish Waldsee Müller (1470-1518) would Vesp

uses America 1st after Florentine Amerigo
Vespucci who he believed reached US 15

why rediscovered as a book - early this cent

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II



Shal going on in Cathay: Jap/ch

Hylen, ship 1368-1444

Korean Day 1470 based on last map 1 Por
has Europe, Af, Ind, ch, Kojan

Russian area = void
in '92 - ch = oldest, richest & largest civ in world
1405-33 = 7 voyages to Af, Arabia, India & Indonesia

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Narby Cohen

Sat

Root to Iberian Pen in 7th century is X yrs.

J. There already in eco/social life
Visigoths pro-J; Cath Ch vs them (Vici-Aryans)
After 7th, situation for J improved & process
of acculturation also accelerated.

Rest of lit work written in Arabic in 17. Ages
except 1st work (Ibn Gabirol's "Royal Crown")
which written in Hebrew.

Granada fell in Jan 1492 ∴ 700+ yrs = La
Reconquista - "Great Reconquest" of Andalus
As problems developed among Muslims, J
fled North into Christian territory (but did
not foresee future tragedy).

Alph X of Castille capital in Toledo; group
of translators from Grk & Latin into Sp
or Grk & Arabic into Latin = 13th cent

But now, 1360s = Civil War under Pedro cruel
no longer territory to conquer, turned

into problems within = vs Jews

Spain needed to unify so could expand
not only re the Iberian but overseas!

1391 riots in Seville vs Jews & then other cities.

Escape hatch = convert to X; as easy to be Luke -

warm Cath as J! Some rose to be Bishops.

1449 accused of deception = Paganos.

From here Inq. to find out who true X or not

Theresa of Avila had J ancestry

Inqui - introd in Port 1547 & lasted c 300 yrs

"any J ancestors going back to 1391!!" ~~last~~
with 20 million people. put to death c 20,000

"Lost of ancient fests?" → (st) mod. exper"

[Ferdinand had frim or got frim as did
other Sp Kings]

Those who left the P → N Af, Turkey: J ok
became merchants, created & promoted new
industries related to merchandising. It

became scientists, writers, philosophers, etc.
Seph, with A ancestry, but recogn of roots -

a) sense of pride

b) outreach to A who wanted to be J

c) bet envelopes of mutual support & Syn
a surrogate family

d) if they to be Jews, had to be J educated,
old ad Heb + p books in Sp published
for people 1552, publ in Ferrara, Italy.
Also a Bible, bring a J version to them
but in Sp!

These formed basis of "remnant" Shearit B
which is name taken by 1st conv of Seph.

in OS = Sp - P Syn in OS o - S // Heb name -

"Rem Jews lke like us" - more so, Napim sold.
were like A, T, J! = Cohen.

WAS
1492
A MISTAKE?
DID COLUMBUS
GO TOO FAR?

BY MARK FALCOFF

IN THE LAST 100 YEARS,
A 180° TURN ON
COLUMBUS'S IMAGE





UNTIL QUITE RECENTLY, Columbus's arrival in what is now the Dominican Republic on October 12, 1492, was unambiguously regarded as one of the most important—and fortuitous—events in history. And Columbus himself, part mystic and dreamer, part man of science, part arbitrageur, has long embodied qualities particularly attractive to Americans. “The pioneer of progress and enlightenment” was the way President Benjamin Harrison described Columbus when he opened the celebrations marking the fourth century since the voyage. What followed in 1892 was a vast orgy of self-congratulation that lasted a full year, punctuated by brass bands, the Columbian Exposition in Chicago, even the commissioning of Dvorak's New World Symphony.

Every age tends to rewrite history according to its own needs and prejudices, so a repetition this year of the 1892 commemoration was unlikely. Given the temper of our times and the particular drift that elite culture has taken in the United States, uncritical accolades were hardly to be expected. Even so, some of the indisputable consequences of Columbus's achievement—the sudden, radical enlargement of geographical knowledge, the transcontinental exchange of plants and animals, the incorporation of a huge portion of the earth into a larger economic system, the birth of new nations and cultures, even the widening of the political and moral horizons of humanity—would seem to be worthy of appreciation by even our most skeptical contemporaries. In fact, however, even though the quincentennial year has just begun, Columbus and his legacy have already come under a preemptive attack from a coalition of religious, cultural, and racial groups.

The struggle over historical meaning began with words. The term “discovery” has suddenly become suspect because it seems to indicate that the indigenous peoples of this hemisphere existed only after Europeans became aware of them. Stated that way, who could disagree? But finding another word to substitute for “discovery” proved to be surpris-

ingly difficult. Only after extensive negotiations was the Columbus Quincentenary Commission in the United States able to convince its critics to accept a compromise: we are now to regard what happened in 1492 not as a “discovery” at all but as an “encounter.” Encounter sounds agreeably neutral since it places both the discoverer and the discovered on an apparent plane of cultural equality. But it fails to convey the full richness of the event; clearly, something is missing. Columnist John Leo recently quipped, “‘Encounter’—as in, ‘My car has encountered a large truck going 80 miles an hour.’”

The struggle over terms masks deeper emotions. After all, those who are trying to consign the word “discovery” to oblivion have not set out to merely establish cultural parity between two worlds; rather, they hope to advance a more radical social and historical vision. The United Nations discovered this as long ago as 1986 when, after four years of impassioned debate, it abandoned altogether any attempt to celebrate the event. Here in the United States, the lead has been taken by the National Council of Churches, which refers to 1492 and all of the events that followed as “an invasion and colonization...with genocide, economic exploitation, and a deep level of institutional racism and moral decadence.”

With an even broader brush, the American Library Association classifies the entire period of the European discovery and colonization of the Western hemisphere as the “Native American Holocaust” and urges its members to approach the Columbus celebrations “from an authentic Native American perspective, dealing directly with topics like cultural imperialism [and] colonialism.” Author Kirkpatrick Sale, whose new book about Columbus, *The Conquest of Paradise*, has appeared just in time to benefit from the new “revisionist” wave, prefers to condemn the Great Mariner for “ecocide”—the destruction of the delicate balance between man and nature that presumably existed before his arrival.

Not surprisingly, leaders of indigenous communities in the United States have contributed much to this discussion. According to Russell Means of the American Indian Movement (AIM), Columbus “makes Hitler look like a juvenile delinquent.” Suzan Shooan Haijo of the Morningstar Foundation, a member of the Cheyenne and Arapaho Indian na-

*Illustration on page 38:
COLUMBUS TAKING
POSSESSION OF THE
NEW COUNTRY
Prang Educational Co.,
1893. Lithograph*

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tions, urges us to commemorate instead the five-hundredth anniversary of 1491, which she calls "the last *good* year." As Garry Wills recently put it, "A funny thing happened on the way to the quincentennial celebration of America's discovery...Columbus got mugged. This time the Indians were waiting for him." A headline summarizes the situation telegraphically: "Columbus, a Ruthless Racist Now, Sails Toward Public Relations Reef."

Columbus's Early Critics

The sudden tidal wave of resistance to the Columbus celebrations might be the product of new information about the man, his life, and his works, but in fact it is not. Most of what we know today was known by earlier generations 100, possibly even 200, years ago. There have always been arguments about Columbus's ancestry as well as whether he really was the first European mariner to discover this hemisphere. (Lately, there have been assertions that not Columbus but African sailors first established the transatlantic link between the two hemispheres.) But the circumstances of Columbus's voyages as well as the short- and longer-term impacts have never been in doubt, including all of the unlovely aspects: the virtual obliteration of some Indian populations, the enslavement of others, and the subsequent decision to import African chattels to supplement the colonial labor force.

The controversy over the moral dimension of the European conquest is likewise not new. It was initiated more than 400 years ago by a Spaniard, Bartolomé de las Casas. A soldier and settler in Cuba and Hispaniola before taking Dominican orders, Las Casas was the first person in Western history to clearly raise the issue of the rights of the conquered indigenous peoples. As a demographer, he left something to be desired, but as a propagandist he displayed uncommon imagination, verve, and what today we would call public relations sense. He managed to get a hearing at the special levee of the Spanish court specifically convoked in Valladolid in 1550 to resolve the most controversial issue of the day: whether the Indians of the newly discovered lands possessed immortal souls and therefore deserved the same treatment as other men. There Las Casas took on Juan Ginés de Sepúlveda, one of the most learned advocates in Europe, who

had been retained by the Spanish-settler community in America. Though the great debate ended in a draw, the Spanish monarchy, influenced by Las Casas's arguments, finally abolished Indian servitude in its overseas provinces—a command that was unenforced and also, unfortunately, ultimately unenforceable.

Las Casas's real contribution, however, was not legal but ideological and historiographic. His *Brief History of the Destruction of the Indies*, published in 1550-1551, was the first human rights report in history. It recounted in exquisite detail incidents of torture, murder, and mistreatment of the native populations by ruthless Spanish adventurers. In effect, Las Casas accused his fellow countrymen of nothing less than genocide. Translated almost immediately into the major European languages and published under the new title *Tears of the Indies*, his book became an international best-seller. Outside the Iberian peninsula, it generated an entire literature of indictment of Spain and all things Spanish. In fact, it became the cornerstone of the Black Legend, the enduring notion—particularly in Northern European countries but also in the United States and to some degree even in Latin America—that Spaniards are uniquely cruel, bigoted, tyrannical, obscurantist, lazy, fanatical, greedy, and treacherous. Las Casas's work thus marks the point of departure for another, singularly Western phenomenon: the penchant for certain strains of national self-criticism to pass, sometimes imperceptibly, over into national self-hatred.

Nor is the notion of pre-Columbian America as Paradise Lost something only now being discovered by our environmentalists. Columbus's own journals make reference to the innocence and primitive charm of the Indians who approached his caravels ("naked

"Columbus murdered a continent,"

—Placard in protest of the opening of an exhibit at the University of Florida's Museum of Natural History, 1989.



THE LANDING OF COLUMBUS
Currier & Ives, 1876.
Lithograph

genocide, slavery,
'ecocide'

"For the descendants of the survivors of the subsequent invasion, genocide, slavery, 'ecocide', and exploitation of the wealth of the island, a celebration is not an appropriate observance of this anniversary."
—National Council of the Churches of Christ, 1990.

as their mothers bore them") and to the abundance of their natural environment. The concept of the "noble savage" dominates Las Casas's work. Even Spaniards who actually participated in the conquests of Mexico and Peru thought much the same at first: fascinated by the complexity and sophistication of the societies they encountered, some found themselves grasping for metaphors drawn from the Spanish books of chivalry, the closest thing they possessed to utopian literature.

But the concept of the "noble savage" and the Edenic innocence of the Americas corrupted by Europe attained its fullest expression in France and England. "Time and again," Hugh Honour has written, the native peoples of America "were dragged into court to give evidence in theological, philosophical, and political disputes, few of which had any direct reference to them." This was not because these Europeans were particularly interested in American Indians or even in America as such, but because they regarded the New World and its pre-Columbian civilizations as a mirror—perhaps a better term would be a photographic negative—that reflected or contrasted with certain features of their own societies.

By no means all of these writers subscribed to the notion of America-as-Eden. For some, the native communities of the New World proved that, in a state of nature, man's existence was, as Hobbes put it in *Leviathan* (1651), at once "solitary, poor, nasty, brutish, and short." But quite a few, including Montaigne and some of the French *philosophes* a generation or two after him, felt that such communities provided an admirable counter-example of naturalness, purity, and social harmony as opposed to the excessive luxury and artificiality of their own court societies.

The basic brief was laid out as long ago as 1559 in a long poem by Pierre de Ronsard that described the Indians of Brazil as "wander[ing] innocently, completely savage and completely naked / as free from clothes as from malice / who know not the words 'virtue' and 'vice,' and 'senate' and 'king' / who live according to their pleasures, satisfying their appetites / and who have in their hearts none of the terror of the law / which makes us live in fear." Ronsard was particularly impressed by the fact that these Indians were entirely ignorant of the institution of private property and were therefore—he thought—untormented by the vice of



FIRST LANDING OF COLUMBUS ON THE SHORES OF THE NEW WORLD
Currier & Ives, 1892. Lithograph



ambition. Leave them alone, he urged, for "Now is their golden age."

To judge by sheer longevity, some ideas—however wrongheaded—must serve very important purposes. The myth of the noble savage—or, more accurately, the nobler savage—seems to be one of them. Echoes of Ronsard (with some intriguing modern embellishments) reverberated as recently as last year in a full-page advertisement in the *New York Times* soliciting funds for a National Museum of the American Indian. Those who placed the ad were not satisfied to argue, as they might well have done, that these cultures constitute a vital and indispensable part of our national heritage and patrimony. Instead, they insisted on attributing to the Chippewas and Apaches, the Iroquois, and the Sioux "insight into the delicate balance between man and nature, offer[ing] us a timely environmental message. Their ethic of 'sharing' provides an inspirational model for today's society. Their systems of governance paralleled many of the concepts used to frame the Constitution. And their view of the universe and insights into astronomy may well help us to chart our future in space."

What We Know Now

It is easier to forgive eighteenth-century Europeans for playing loose with the facts about pre-Colombian America than it is to excuse some of our contemporaries. After all, the former did not have the benefit of the modern disciplines of history, anthropology, and archaeology. In his *Brief History*, Las Casas claimed that the Spaniards had killed 20 million Indians in the process of settling Hispaniola and the other islands of the archipelago. Today, we know that Columbus and his men could not have done this even if they had tried. As historian John Tate Lanning pointed out some years ago, "If each Spaniard listed in Bermúdez Plata's *Passengers to the Indies*" for a half century after the discovery "had killed an Indian every day and three on Sunday, it would have taken a generation to do the job."

The issue, of course, is not just one of numbers, although perhaps it bears repeating here that exterminating Indians was decidedly not the purpose of the conquest. The Spaniards had no interest whatever in reducing the numbers of their potential labor force or, for that

matter, the number of potential converts to Catholic Christianity. In arriving at his figures, Las Casas and many others who followed in his tradition did not allow for the diminution of the Indian populations by simple circumstance: their lack of immunity to European diseases, warfare with other tribes, culture shock, and even miscegenation—that is, the gradual integration into the newer and larger racially mixed communities created by Spanish settlements in the late sixteenth and early seventeenth centuries.

Nor is what we now know about some of the more important Indian societies particularly reassuring, at least for those who claim to hold in high regard such things as harmony with nature or respect for cultural and political pluralism. The Aztecs were a people of remarkable attainments—authors of a civilization that merits our admiration even now, nearly four centuries after its extinction—but they were an imperial race that had conquered and subordinated most of the other peoples of the Valley of Mexico and waged relentless war upon their neighbors to extract victims for human sacrifice to continually appease the gods.

By the time the Spaniards reached what is now Central America, the Mayan civilization there had been in decline for several hundred years. Until very recently, archaeologists were mystified by the apparent sudden disappearance of a federation of Mayan temple-cities around 900 A.D., since they believed that the Mayans had been a peaceful and philosophical people—accomplished artists, poets, and astronomers. But now, the first commemorative stones have been deciphered, and we know otherwise. There was no federation in the first place, nor could there have been one, because the Mayans were every bit as aggressive and warlike as the Aztecs. But at some point, things veered out of control, and stylized warfare between kings degenerated into large-scale attacks on each other's cities, devastation of agricultural fields, and the wholesale murder of innocent civilians.

In North America, the Indians were far less sophisticated than the Aztecs or the Mayans. Human sacrifice did not play a role in their religious life, but it cannot be said that they were particularly respectful of the environment, except insofar as their small numbers and their primitive level of technology made it difficult to leave much of a mark on the lands

they occupied. Many lived a seminomadic existence as hunter-gatherers, moving on after the most obvious and immediate natural resources were becoming depleted. Nor were they, by and large, respectful of other Indian peoples, whom they considered as alien as the white man. From what we know about these societies—and we know quite a lot—ideas like minority rights and pluralism played no role in their political, or rather prepolitical, organization.

Despite this, we hear that the Indian peoples of the Americas—past and present—constitute a peerless repository of virtues. When examined more carefully, however, these turn out to be Western virtues, and uniquely Western virtues at that. This, surely, is the message of Kevin Costner's updated horse opera, *Dances with Wolves*. The question is indiscreet, but the "revisionists" do not allow us to avoid it: Are indigenous peoples better practitioners

of Western values than the West? Alas, there is not much evidence that they are or were. And it is as unfair to them as it is to us to pretend otherwise.

With the best will in the world, it is simply not possible to be historically honest and at the same time credit them with achievements that parallel those of our Founding Fathers in Philadelphia.

The Central Paradox

Nothing we know and nothing we are likely to learn will ever justify to our contemporaries the conquest of other peoples—no matter how primitive or brutal those people were. That is the point first made by Father Las Casas, and it is crucial to the development of the modern Western sensibility. But to debate these issues as if they are part of ongoing events completely

“worse than Attila the Hun,”

“It's almost obscene to celebrate Columbus because it's an unmitigated record of horror. We don't have to celebrate a man who was really—from an Indian point of view—worse than Attila the Hun.”
—Author Hans Koning, *Columbus: His Enterprise* (1991).



THE LANDING OF COLUMBUS OCTOBER 11, 1492
N. Currier, 1846. Lithograph

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N. Currier, 1846. Lithograph

upsets the applecart of context. Las Casas wrote at a time when there was still some hope of shaping native policy in the Spanish colonies. Today, the Columbus controversy is not about what to do but (at least by indirection) about what should have been done. In so doing, the revisionists force the rest of us to follow their argument to its "logical" conclusion. If the European discovery of America was indeed "an invasion of colonization...with genocide, economic exploitation, and a deep level of institutional racism and moral decadence," then there can be only one historical conclusion: 1492 was a mistake. Columbus went too far. And to this there can be only one solution—we must all mount our boats and return from whence we came.

There is another troubling contradiction in the critics' bill of indictment: How seriously can we take accusations of genocide, ecocide, and other disasters nothing less than cosmic when the remedies counseled are at best meliorative and incremental? The best that the more serious-minded can manage is a year-long program of reflection and repentance. In this spirit, Professor Franklin B. Knight of Johns Hopkins University instructs us to "educate ourselves about a brave new world devoid of the arrogance and ethnocentrism of the past, in which all people are taken on their own terms and accorded dignity and respect—the rich as well as the poor, the developed as well as the underdeveloped, the mighty and the weak, the large and the small."

Today's Focus

These and other incongruities do not trouble Columbus's contemporary critics because they are really not much interested in what happened in 1492 or even the centuries thereafter. Theirs is a distemper with the world in which we live today. Having failed thus far to sell on the open market their political agenda—slow-growth or no-growth, an incomes policy based on imagined grievances rather than productivity, and redistribution of resources based on racial spoils—they are now trying to bludgeon it home on the cultural battlefield. The Columbus controversy is merely the latest engagement in this war.

By selecting this particular issue, the revisionists and their allies have shown a certain panache. They have already managed to turn

what might have been a rather dull, pro forma observance into something more controversial and even newsworthy, and before the quincennial year is over, they will doubtless have done still more: by leveraging the machinery of our sensitive political system; by intimidating university administrators, museum directors, and librarians; by threatening unseemly public demonstrations; and by straining this country's apparently inexhaustible fund of patience, tolerance, and basic decency. But will they succeed in what after all is their large objective—to change the way we feel about ourselves, our country, and the larger civilization of which we are a part? Not likely.

But even without intending to do so, they have raised some questions that are entirely appropriate to the quincennial year and also to the ongoing cultural debate in our own country. According to what standards can the West be held accountable for the actions that accompanied its discovery and settlement of the Americas? The only possible answer would seem to be—its own. Do we know today something we did not know yesterday that puts in a morally inferior light the spread of European culture to the Western hemisphere? We do not. In a larger sense, has the spread of European civilization around the globe, not just in this hemisphere, been on balance a positive factor in world history? There can be no doubt that it has.

In its particulars, the Iberian conquest of the Americas in no way differed from the course of other empires in world history, replete with murder, exploitation, forced relocation of populations, and the destruction of whole cultures. But its moral framework was radically dissimilar. Yes, it was Spaniards who committed the abuses and crimes of the conquest, but it was also Spaniards, as the distinguished Peruvian novelist Mario Vargas Llosa has reminded us, who were the first to condemn those abuses and demand that they be brought to an end, "abandon[ing] the ranks in order to collaborate with the vanquished."

And not Spaniards by accident. Say what one will about pre-Colombian cultures, there is simply no way that this self-criticism could have taken place among them, where the individual had no identity apart from the collectivity and no rights against it. "The first culture to interrogate and question itself," Vargas Llosa adds, "the first to break up the masses into in-

dividual beings who with time gradually gained the right to think and act for themselves," arrived—by some surrealistic logic—on the sword-points of "invading treasure hunters." They brought to the Americas—in spite of themselves—"the Judeo-Christian tradition, the Spanish language, Greece, Rome, and the Renaissance, the notion of individual sovereignty, and the chance of living in freedom."

Vargas Llosa thinks it is useless to ask "whether it was good that it happened in this manner, or whether it would have been better for humanity if the individual had never been born [in this part of the world] and [instead] the tradition of the antlike societies had continued forever." I would add that these questions are not only useless but logically incoherent since they ask us to compare two objects that are inherently unequal. One is a culture fixed in time once and for all; the other, a culture that, because of an inborn penchant for self-examination, is constantly evolving. What we are celebrating this year is not so much the arrival on these shores of the fifteenth-century version of Western civilization, but what it has become since and what it may yet become.

For even the harshest critics of our societies in this hemisphere cannot deny that over these past 500 years—and particularly the last 200—we have not exactly wallowed in complacency and self-satisfaction. After all, the Americas were the birthplace of the revolutionary ideas of political self-determination and the economic autonomy of the individual. Those who imagine that these are antiquated nineteenth-century notions that have outlived their relevance must face the fact that today they are now spreading around the world, even to such unlikely corners as Albania and China. Admittedly, this is not what Columbus had in mind when he set sail from Huelva thinking he would eventually drop anchor in the harbors of the Great Khan, but without his journey in the first place, the history of humanity might have been very different—and very much darker.

Nor is this merely a matter of historical speculation. We can, in fact, test the proposition. The entire period since 1945 has been one long orgy of anticolonialism throughout much of Africa and Asia and of milder forms of anti-Western sentiment in much of Latin America. What we have learned from recent experience in these places is that where Western ideas and

values have declined or been expelled, there is less freedom, not more; less human dignity; less food; less education; poorer health—in short, regression, not progress.

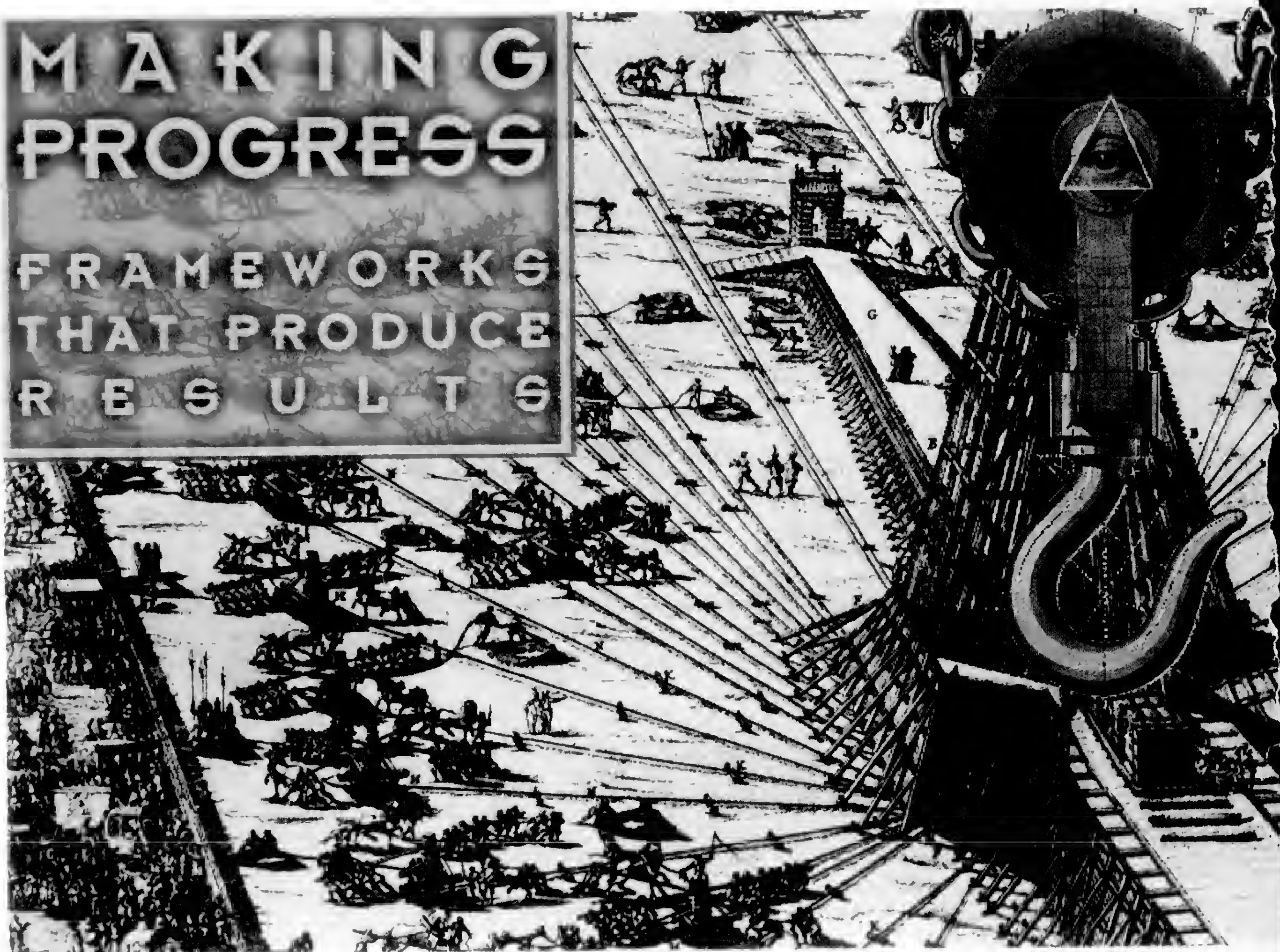
The failure of anti-Western ideologies in Cuba and Angola, in Vietnam and Mozambique, in Algeria, Syria, and Iraq, ought to give greater pause to the critics of Western civilization currently trying to hitch a free ride home on Columbus's caravels.

On one point, the critics of Columbus are not wrong: his voyage is indeed a proper metaphor for the spread of Western influence throughout the world. That influence is once again on the rise, this time not inadvertently but by the sheer force of its ideas. As Western civilization approaches a universal ideal, the distinction between discoverers and the discovered will become meaningless. And 100 years from now, the Columbus controversy will seem even more bizarre and incomprehensible than it does today.



MAKING PROGRESS

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sure of actually seeing the clothes (admirably designed by Corinne Jorry) to the spectacle of Bovary and Homais and Rodolphe fulfilling their Flaubertian destinies, Chabrol's film has many rewards. Flaubert himself said, "In my childhood and my youth I was wildly in love with the stage. I should perhaps have been a great actor if I had happened to be born poorer." He might well have appreciated the work of Jean-François Balmer, Jean Yanne, and Christophe Malavoy in the three roles above. The whole enterprise would have done pretty much what can be expected of a *Bovary* film if it were not for Chabrol's artistic infatuation with

Isabelle Huppert.

He has already spoiled two films with her, *Violette* and *Story of Women*, and now he chooses this ice floe yet again—for the role that marks the arrival in world literature of a bourgeois woman with glands. Huppert's frigidity numbs the picture, and she makes it even worse when she tries to be impassioned. Here is a role that virtually begged for Isabelle Adjani (who wasted her passion on *Camille Claudel*). When Huppert joins Léon (Lucas Belvaux) for what may be the longest cab ride in history, I was sorry for the poor man and hoped he had a blanket with him to keep off the chill.

So in this case it's not the script that

falters, it's a performance. Still, what a director Chabrol is. He helps Balmer to make Bovary a well-meaning, likable man so that Emma's betrayal of him seems all the more a force of nature rather than mere ennui or revulsion. (If there had *been* an Emma, that is.) Chabrol uses the voice-over—by François Perier—just sufficiently to keep the story fluent without lapsing into narration as a substitute for drama. His eye is unerring, beginning with the very first shot: a farm boy on a country road, waiting for the doctor's carriage, his small form outlined against the early dawn sky. Even with the impediment that Chabrol himself strapped on, his mastery is clear. •

Circus 1492: who the Admiral was, and who he wasn't.

They All Laughed at Christopher Columbus

BY SIMON SCHAMA

I.

Excuse me for noticing, but haven't we been commemorating Columbus's quincentennial in the wrong year? I know that dates and math aren't America's strong suit right now, but it doesn't take advanced calculus to figure that 1492 plus 500 equals 1992.

What is it about Columbus that makes for botched commemoration? The Quatercentennial Columbian Exposition opened a year late, in 1893, delayed by the enormous scale of the show and by the protesting groups (yes, even then) who saw themselves more as victims than as beneficiaries of 1492. A century later, in a culture notorious for its brutally short attention span, the clock has been advanced a year. The predictable events—the PBS series, the special issue of *Newsweek*, an enormous autumnal harvest of biographies, the museum exhibitions—have all come and nearly gone, making it virtually impossible to avoid a feeling of anticlimax when October 12, 1992, finally rolls around.

There is the possibility, of course, that fooling around with the date may represent some learned allusion to the replacement of the Julian calendar by

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the Gregorian calendar, but perhaps not. More likely, advancing the timetable of commemoration was the impulse of publishers, producers, and curators who worried that they would be overtaken by a jaded public and a short shelf life for Columbiana. Then again, with the multicultural wind blowing strong offshore, there is certainly some nervousness about focusing too precisely on a particular date, a particular person, a particular historical moment; a nagging anxiety that bothersome ghosts might be disturbed. Better to take refuge in cosily inclusive generalizations.

For anniversaries *can* be risky business. In 1688 the centenary of the defeat of the Spanish Armada helped to crystallize hostility to the Catholic Stuart King James II, and legitimized an appeal to Dutch William in the name of imperiled English liberties. A century later the centennial of that Glorious Revolution in 1788 seemed to Friends of Liberty on both sides of the English Channel to herald a new crisis for absolutism. And in 1989, Chinese students erected a Goddess of Liberty in Tiananmen Square modeled on both French and American iconographic types.

There may indeed be some Unpleasantness in the offing. On the first day of 1992, for example, a lineal descendent of the Admiral of the Ocean Seas is to act as marshal at the Rose Bowl parade in Pasadena; but angry Native American activists have already ensured that there

are likely to be thorns among the petals. So was it a sense of pre-emptive prudence that moved the National Gallery to call its megashow "Circa 1492" and to exhibit it circa 1991? In any case, the notion of simultaneously specifying a date and generalizing it is self-defeating, rather as if one made an appointment for approximately 3:21 p.m.

What we have at the National Gallery, in fact, is the Blockbuster That Lost Its Nerve: an exhibition that manages to be both astonishingly bold and depressingly pusillanimous, not least in its studied refusal to consider head-on the phenomenon of Columbus himself and the historical experience of his four voyages. Only one of the 569 objects in the exhibition relates directly to the Admiral. It is the woodcut-illustrated Basel edition of his famous letter written on the homeward journey and published just fifty-four days after his return, one of the most astonishing moments in the history of Renaissance publishing and heroic self-promotion. Not that one would know this from the dry caption on the wall; but then Columbus appears only twice in the wall captions (once as Columbus, Ohio).

He does a little better in the extraordinary catalog, which is a major contribution to the historical literature of the European encounter with other cultures, especially in the cartographic articles by David Woodward and Francis Maddison. But even in the book Columbus features more prominently as a

counterfactual case. Thus, dense articles on Asian art and culture, in keeping with the considerable space given to them in the show, present what Columbus *would* have seen had he actually made landfall in Japan, or in Korea, or in China, or in India.

Not only has the Admiral gone missing, so has 1492. For it is precisely the Iberian cultures that had their most traumatic moments in that year—the cultures of Moorish Granada and Hispanic Judaism—that are most scantily represented. There are a score or more objects (all of stunning quality) from Ottoman Turkey, Mamluk Egypt, and Iran, but only two items, including the so-called sword of Boabdil, the last ruler of the shrunken Moorish state, from Granada. Jewish Spain is also represented by just two objects, a Passover dish and the exquisitely illuminated Lisbon Bible from the British Library, inexplicably opened (in its reproduction in the catalog, too) to a sampling of the laws of leprosy.

Still, if there are glaring absences in "Circa 1492," there are also extraordinary presences. By globally contextualizing the Columbian moment, the show has succeeded in suggesting, through thoughtfully chosen and ravishingly beautiful examples, alternative cultural encounters to the one that actually took place on Guanahani on October 12. Chinese figures carrying Ming blue and white porcelain appear in an Iranian silk scroll. A spectacular Bini ivory saltcellar carved in West Africa for the export trade to Europe features figures of the fearsomely whiskery Portuguese. Christopher Weiditz's sympathetic drawings of the Aztecs, brought back to Spain by Hernán Cortés, depict the natives playing their wonderful version of *tlachtli*, or buttockball, in which the solid rubber ball could only be struck with the elbow or the rump.

Frederick Mote's fine essay on Ming China, moreover, draws attention to the ambitious western voyages of the imperial eunuch-admiral (a wonderful concept, unlikely to win favor at Annapolis) Zheng-he. The comparison with European exploration is indeed instructive. For although the Chinese preferred a massive display of authority (hundreds of junks, and 20,000 or more soldiers and sailors) to conversion by fire and sword, they were hardly models of multicultural pluralism. Their explorers assumed that barbarian cultures would be so awed by the omnipotence of the Middle Kingdom that they would gladly submit to a tributary relationship as the price of being admitted to its imperium.

Given this extraordinary cornucopia

Circa 1492: Art in the Age of Exploration
An exhibit at the National Gallery, Washington, D.C., October 12, 1991, to January 12, 1992
catalog edited by Jay Levenson
(Yale University Press, 671 pp., \$59.95)

Marvelous Possessions: The Wonder of the New World
by Stephen Greenblatt
(University of Chicago Press, 202 pp., \$24.95)

The "Libro de las Profecias" of Christopher Columbus
translation and commentary by Delno C. West and August Kling
(University of Florida Press, 274 pp., \$49.95)

In Search of Columbus: The Sources for the First Voyage
by David Henige
(University of Arizona Press, 359 pp., \$24.95)

America in 1492: The World of the Indian Peoples Before the Arrival of Columbus
edited by Alvin M. Josephy Jr.
(Knopf, 496 pp., \$35)

The Conquest of Paradise: Christopher Columbus and the Columbian Legacy
by Kirkpatrick Sale
(Knopf, 384 pp., \$24.95)

Columbus: The Great Adventure
by Paolo Taviani
translated by Luciano S. Farina and Mark A. Beckwith
(Orion, 272 pp., \$20)

The Mysterious History of Columbus: An Exploration of the Man, the Myth, the Legacy
by Jolui Noble Wilford
(Knopf, 301 pp., \$24.95)

1492: The Decline of Medievalism and the Rise of the Modern Age
by Barnett Litvinoff
(Scribners, 256 pp., \$22.95)

Columbus
by Felipe Fernández-Armesto
(Oxford University Press, 218 pp., \$22.95)

Conquest of Eden: 1493-1515 Other Voyages of Columbus
by Michael Paiewonsky
(MAPEs MONDe Editore, 176 pp., \$32)

Sea of Lentils
by Antonio Benítez-Rojo
translated by James Maraniss
(University of Massachusetts Press, 204 pp., \$22.95, \$10.95 paper)

1492: The Life and Times of Juan Cabezon of Castille
by Homero Aridjis
translated by Betty Ferber
(Summit, 284 pp., \$21.95)

The Crown of Columbus: A Novel
by Michael Dorris and Louise Erdrich
(HarperCollins, 416 pp., \$21.95)

of gorgeous items brought together from four continents, it seems rather churlish to cavil at the revisionism of the exercise. But it is precisely the superabundance of the event, the feeling of massive cultural bloat with which one leaves the show, that is so troubling. However worthily uncolonial the goals of the exhibition may have been, it is hard to go into a gallery brimming with glittering golden objects without feeling a little like the Peruvian conquistadors, who demanded that chambers be filled to the ceiling with gold as the ransom for the doomed Inca Atahualpa. The insatiable omnivorousness of the exhibition puts one in mind of what Barthes, in a famous essay about another consumer-crazed culture, the seventeenth-century Dutch, called "the empire of things."

It is a peculiar irony that an exhibition so single-minded in its avoidance of the celebratory pieties of Western colonialism, a show so politically correct and diplomatically correct (and so multicultural in its corporate sponsors), should finally exemplify one of the values that it ostensibly deplores: the cultural power of metropolitan institutions. In this case, the acquisitive conqueror is not the Spanish crown, it is the National Gallery. For what we have here is nothing less than an imperial enterprise, authentically American in scale, so heroic and stupendous as to stun the beholder into critical submission—the last museological hurrah (one hopes) of the excessively gilded 1980s, the curatorial equivalent of a Malcolm Forbes party.

And the curatorial equivalent, too, of one of those multidecker Stage Deli sandwiches stuffed with brilliant and alluring ingredients that prove, after a while, to be punitively indigestible. For this megashow is not really a single exhibition at all, but multiple exhibitions, more or less under one roof. Hispano-Lusitanian art, Ottoman art, African art, Asian art, Meso-American art all enfilade into one another, with contemporaneity as their justifying connection. One of the most spectacular of the shows within the show presents a display of Renaissance paintings, drawings, and prints, ostensibly with the aim of demonstrating how scientific observation and the exploration of perspective were the necessary conditions of geographical exploration. And some of the items in these rooms, such as Leonardo's anatomical drawings, do indeed speak to the issue, though they have nothing to do with the visionary fabulism that lay at the heart of Columbus's own mission.

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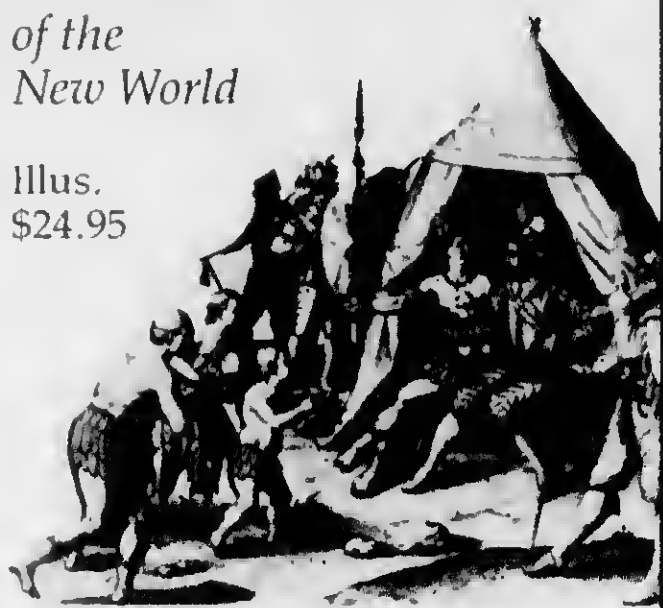
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Still, even if the connection is taken, what is Cranach's painting of the *Nymph of the Sacred Well* doing here? And more to the point, what does Leonardo's *Lady with an Ermine*—the image used as the public relations emblem for the entire enterprise—have to do with 1492, or with science, or with the history of the colonial encounter in America? If there is a compelling intellectual reason, other than the precise naturalistic rendering of a stoat, for this precious panel to have been freighted from Kraków to Washington, it is certainly lost on me. And even if the delicate and sympathetic drawing by Dürer of Katherina, a black Moorish servant to a Portuguese merchant, speaks to the problem of cross-cultural images, it is impossible to make the same case for his painted portrait of a Venetian Lady (especially since she might have been German).

In his introduction to the catalog, Jay Levenson, the curator of the exhibition, claims that "difficult choices had to be made in each of the major sections of the show, and if a particular culture is not represented then it is likely to be because it is less central to the theme of the exhibition rather than because of any shortcoming in its artistic creations." But the immense disparity between, say, the Hispanic-Judaic representation and the Italian Renaissance drawings hardly bears this out. In fact, the criteria for inclusion and exclusion seem to have simply collapsed into a curatorial appetite beside which the procurement policy of the Pentagon looks positively cheese-paring. The guiding rule seems to have been, if it's out there and it's circa fifteenth century and it's beautiful and it's available, then *go for it*. It is a principle of incorporation that would have been familiar to the *wunderkammer* collectors of the time.

In all this transshipment there is at least some unwitting connection with Columbus, for in his *Book of Prophecies*, an anthology of sacred texts and fragments compiled in 1501, these verses, I Kings 10:21-22, are prominently displayed:

... there was no silver nor was any account made of it in the days of Solomon. For the King's navy, once in three years went with the navy of Hiram by sea to Tarshish and brought from thence gold and silver, elephants' teeth and apes and peacocks.

In the end, however, the whole becomes less than the sum of its parts. The glutted density of the show subverts one of its implicit purposes: to give as much careful attention to the masterpieces of non-European culture as one would to a Dürer or a Leonardo. Visitors from out

of town, however, must strictly ration their time, and those steered by the gallery's tapes will experience approximately half an hour of West Africa, fifteen minutes of India (the culture most brutally compressed), half an hour of Korea, and so on, until they arrive, their aesthetic machinery in serious overload, at the American realms of gold, by which point it becomes virtually impossible to do justice to the complicated splendor of Tupinamba feather capes, and the remarkable textiles of the Inca (peculiarly and pedantically spelled "Inka"), and the strangely wonderful "vomiting spatulas" of the Tainos—the people whom Columbus actually encountered on Guanahani and Hispaniola.

The effect is not unlike those multicultural textbooks designed around the principle of Least Offense. The claims of each ethnic and cultural constituency are judiciously weighed in so many pages and graphically represented in so many visuals, sidebars, and charts. Exquisite care is taken not to commit any act of vulgar Eurocentricity, or to cast aspersions on non-European cultures by suggesting that, like the Judeo-Christian and Greco-Roman traditions, they, too, may have had their share of cruelty, narrow-mindedness, and fanaticism. But to recast the pieties of a historiographical tradition dominated by sagas of Western saintliness and native savagery into its precise opposite is simply to replace one kind of reductionism with another.

Western culture has been culpable of demonizing and patronizing its victims as primitives; but redress through idealization commits only another form of condescension quite as egregious, by robbing such cultures of their human complexity, of a plausible complement of vices as well as virtues. Perhaps this is why I was relieved (if that is the word) to see the horrific obsidian sacrificial knives of the Aztecs given proper prominence in the exhibition. For what happened at Tenochtitlán, when Cortés's conquistadors burst into the Aztec empire, was that one cult of military fatalism and sacrificial ritual, in which blood was invested with the power of resurrection, was confronted with another. In 1487, for example, between 20,000 and 80,000 prisoners (the different sources, Nahuatl as well as Spanish, give different figures) were sacrificed at the dedication of the new Great Temple. According to the historian Friedrich Katz, they stood in four columns, stretching over two miles, before the Chief Speaker Ahuitzotl and his deputy collapsed in exhaustion from

tearing out bleeding hearts, hour after hour.

It should have been possible to do justice in such an exhibition to all these terrible and fateful events without whitewashing either culture, and on a scale that would have given them more historical immediacy and vividness. A historically more rigorous design for a Mother of All Blockbusters would have sufficed with the exhibits of Portuguese, Spanish, Moorish, and Jewish artifacts; the instruments and the documents of navigation (which include some of the most extraordinary items, such as the sole copy of the Martin Waldseemüller map of 1507, and the great Catalan Atlas of 1375); and the stunning art and artifacts of indigenous America. What would have been lost in encyclopedic inclusiveness would have been gained in narrative coherence.

These problems of selection and scale, though, are only symptoms of a deeper failure to understand what it means to historicize. Columbus's conspicuous banishment from the exhibition exemplifies the kind of approach that is willing to sacrifice the consideration of historical agency to a kind of milquetoast universalism. The mere presentation of contemporaneity, after all, explains nothing. Instead, the whole invidious, conflict-ridden mess of history disappears within the embrace of synchronicity. In the weightless historical space called "Circa 1492," no particular persons or powers actually bring about events. Indeed, there are no events; there are only phenomena hazily defined, formed and reformed and deformed with the shifting winds and tides of the zeitgeist, now medieval, now renaissance, now scientific-empirical-capitalist.

Presumably this exercise in cultural latitudinarianism is meant to pre-empt the anger and the agitation that would inevitably be directed at the commemoration of a particular historical event and its author—as if to remember is to endorse. But commemorations, when they are seriously conceived and broadly addressed, are not the same as celebra-

tions. The original meaning of *historia*, of course, is "inquiry." If inquiry is confined, however, only to reiterating the piety of forefathers, it remembering is indeed to be equated with endorsement, then Hitler and Stalin may repose undisturbed.

Such a conveniently emasculated version of historical understanding would be especially inappropriate for the encounter between Catholic Europe and the Americas. For whatever the atrocities inflicted by the conquistadors (and their fellow travelers, the Euro-

but earlier Maya, Mixtec, and Diquis cultures.

This is an acute problem, obviously, for histories that are consciously designed as reparation. Thus, in his introduction to *America in 1492*, a collection of essays on indigenous American cultures, Alvin M. Josephy Jr. professes to discard both the myth of savagery and the myth of Eden (the latter myth completely overwhelms Kirkpatrick Sale's *The Conquest of Paradise*). Yet from the start he indignantly rejects reports of cannibalism among the Caribs (and,

by extension, other American societies) as a typically abusive Eurocentric fantasy, fed by medieval marvel literature like the *Voyages* of Sir John Mandeville. In an essay on south American cultures in the same book, however, Louis C. Faron writes that "the Tupinamba and others like the Carib and Cubeo considered the eating of human flesh a ritual act, part of their belief in consubstantiation." In what may rank as the most startling throw-away line of quincennial literature, Faron remarks that "a time for torturing and eating the captives was set but until then there was no harsh treatment of the prisoners." And he switches to a Julia Child-like breeziness in describing the practices of the Mundurucu: "Long before the men's return to the village the brains were

removed and the teeth were taken out . . . , the head was then parboiled and dried . . ."

Of course one might produce, in a trice, countless instances from the European millennia of comparable horror. But the history of cultural encounters is not well served by grisliness contests, in which the most wretched atrocity is deemed the most representative social practice. In the same way, it makes no sense whatsoever for Sale to caricature European agronomy in the early modern period as based exclusively on the principle of "warring against species," while non-Europeans idyllically harmonize



JOSÉ MARÍA OBREGÓN, *THE INSPIRATION OF CHRISTOPHER COLUMBUS* (1856)

Museo Nacional de Arte, Mexico City

pean microbes), the impressive fact remains that the historians of the Spanish empire never suppressed them. Indeed, the immense chronicle of Bartolome de las Casas and his many successors recorded the horrors in the most unsparing detail. Conversely, it does no service to an understanding of native American cultures to cloak them in a mantle of innocence and virtue: to pretend, for example, that the hostile relationship between the Carib and the Arawak peoples was a European fantasy, or that cults of human sacrifice were strictly Aztec and didn't have a much older and widespread history through-

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with land and landscape. To clean up the history of the Americas is worse than to ignore it, or to subordinate it to Eurocentric notions of the "primitive"; it is to subject it to a crippling form of moral depletion.

II.

"Ah ... Colon, they [meaning us]... live out your legacy, your destiny, more successfully and more grandly, if more terribly, than you ever could have dreamed." Thus Kirkpatrick Sale, to the shade of the Admiral. Sale is ready to convict Columbus for pretty much everything that has been wrong with the planet from then until now, including the extinction of the Great Auk and the Eskimo curlew, and for all I know Wonderbread and the hole in the ozone layer, too. There is a kind of puritan, brimstone astringency to Sale's book (along with some genuinely wonderful passages of narrative), though it helps at least to cut the treacle of the surviving eulogies.

Paolo Taviani, at the opposite extreme from Sale, seeks to reclaim Columbus from the biographical tradition of the WASPified dauntless mariner invented by Washington Irving and William Prescott and perpetuated by Samuel Eliot Morison. But in so doing he characterizes Columbus not only as "an extraordinary genius," but as an extraordinary Italian genius, one of "a host of Italian geniuses," as a Renaissance prodigy, self-made and self-taught (the latter is certainly true), and worthy to lie in a pantheon with Leonardo and Dante. This may be an ominous sign of things to come: the breast-beating of American self-criticism in 1991 superseded by Hispano-Italian hagiography in 1992, a year already designated as opening a new epoch in European history.

Paradoxically, both the defenders and the prosecutors fight their battles on the same premise, namely that Columbus and 1492 represent, for good or ill, the advent of modernity. This assumption was emblematically expressed by the National Gallery, too, when it decided to conclude its show with a photograph of the Earth from space. And it is also the organizing concept of Barnett Litvinoff's rather plodding book, in which he "seeks to reach down to the stirrings of modernism's miscalculations."

For the eulogists, Columbus was the embodiment of Renaissance empiricism, a mixture of intrepid perseverance, maritime savvy, and colonial acquisitiveness. For the critics, he was an agent of cultural and demographic

annihilation. For all of them, however, he was a paradigm of the modern, brutally smashing into fatalistic or innocently traditional worlds. That, everyone seems to agree, was his accomplishment or his offense. And that, to quote Ira Gershwin, is why "they all laughed at Christopher Columbus when he said the world was round."

Now we all know that there was no one of any account in 1492 who did *not* know that the world was round. But the reversal of the commonplace can be taken much further. There are two documents in which Columbus reports that he was indeed laughed at, or at least smiled at. The first is an entry of his diary for December 26, as reproduced (and, as David Henige brilliantly argues, heavily edited) by Las Casas. In this text, the Admiral refers to his request to Ferdinand and Isabella: "I declared to your Majesties that all the profits of my enterprise should be spent in the conquest of Jerusalem. Your Majesties laughed and said it pleased you and even without this you had that strong desire ..."

The second is a letter from the autumn of 1501, between the third and the fourth voyage, written by Columbus from the Carthusian monastery of Nuestra Señora de las Cuevas, in which he bitterly complains that "all who found out about my project denounced it with laughter and ridiculed me." The textbook interpretation of this remark is that the visionary boldness of Columbus's original proposal had been greeted with derision by dug-in conservatives. But the knowledge that we have gained of Columbus's mentality, particularly from recent editions of less well-known documents such as his *Book of Prophecies*, which was written about the same time as his letter, forces us to stand the traditional interpretation on its head.

In fact, it was Columbus's skeptics and inquisitors—from the Portuguese monarch João II and his Jewish advisers to the Spanish Talavera Commission, which rejected his case in 1492—who should be called the empiricists and the cost-conscious entrepreneurs of practical colonialism, mercantile or religious. After all, what confronted them in the person of Columbus was someone who had the relative magnitude of land masses and the oceans completely wrong; who preposterously abbreviated both the estimate of the globe's circumference and the breadth of the distance from the Canaries to "Cipango" (Japan). For all his years of practical nautical experience, as far east as Chios and as far west into the Atlantic as Ireland and possibly Iceland, Columbus's insistence

on going west to Cathay represented the subjection of the cumulative and detailed knowledge on portulan charts to the holistic spiritual vision embodied in the *mappamundi* tradition and the ancient maps with Jerusalem at their center. When he finally embarked in the *Santa Maria* at Palos, Columbus was not holding course for modernity. He was sailing away into a fabulous neo-Ptolemaic wonder-world.

A number of the quincennial biographies recognize the messianic and mythical role that Columbus invented for himself. John Noble Wilford, in a book otherwise oddly adrift between history and historiography, gives the *Book of Prophecies* the full importance it deserves (as does Sale, though for him it is yet more evidence of the apocalypse to be visited on the defenseless indigenes). Felipe Fernández-Armesto, in much the sprightliest and the most acutely intelligent of all the biographies, is likewise most illuminating when he is dealing with the aspects of Columbus's story most amenable to traditional historical analysis. As one might expect from a scholar whose first research was on the colonization of the Canary Islands (a more crucial episode than one might imagine), Fernández-Armesto is wonderfully informative on the sites of colonial preparation (Portuguese Madeira was Columbus's home for many years), and even better on the axis of Genoese commerce and money without which Spanish imperialism would have foundered. Still, he is perhaps too Britishly inclined to make much of Columbus the social climber.

Columbus was indeed obsessed with turning himself and his family into lords, as his other eloquently strange project, *The Book of Privileges*, attests. From the beginning of the Atlantic project, however, there were other, even odder visions that swam in his brain. Going west to go east, Columbus imagined audiences with the "Great Khan" and contacts with the mysterious Christian prince Prester John, which might open a second front against Ottoman Islam. The enterprise of the Indies was about far more than interloping in the Portuguese-dominated spice routes. Its objective was nothing less than the fulfillment of the crusading vocation: the liberation of the Holy Places and the rebuilding of the Holy Temple.

No wonder, then, that Columbus was for so long dismissed as a madman, since in some degree he was one. Indeed, it is his stubborn peculiarity, his remoteness from the self-evident nostrums of European imperialism that make Columbus so complicated and fas-

cinating. So far from seeing his voyages as the inauguration of some expansive and illimitable age, he actually defined their success as hastening the Coming of the Last Days, in an eschatology he took from the Calabrian abbot Joachim of Fiore. His desperate sense of urgency about his enterprise was largely determined by elaborate chronological calculations, based on scriptural reckonings and on the calendar proposed in Pierre d'Ailly's *Imago Mundi*, which told him that in 1492 there were just 155 days left to mankind before the Apocalypse.

"I was not aided by intelligence, by mathematics or by maps," Columbus said in the letter of 1500 to Ferdinand

and Isabella that prefaces the *Book of Prophecies*. "It was simply the fulfillment of what Isaiah had prophesied." So much for Columbus the proto-modern man, and so much for the kind of exploration that Ameritech declares, in its supporting publicity for the National Gallery show, "was made possible by art and science."

This does not mean that Columbus's mentality should be conveniently re-filed under "anachronisms, medieval," though that would be a less false description than the conventional one. For such a classification begs the large issue of what we imagine the track of modernity, of Western modernity in particular, to

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VISIONS OF LIBERTY

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BY IRA GLASSER

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have been. If we assume the course of modernity to have consisted in a long march of Aristotelian objectification, accelerated now and then by Baconian induction, and continuing onward through the Enlightenment to a world governed by the insights of Adam Smith and Charles Darwin, then Columbus may indeed be written off as a cultural freak, and his place in the history books may be judged the result of the wildest contingency: south to the Canaries, turn right, and follow your dream directly to Cathay.

But to see Columbus as owing more to Roger Bacon than to the antecedents of Francis Bacon, as pursuing a mystically charged dream of the Ideal, hoping to bump into Japan and the Terrestrial Paradise on the way, is not at all to write him off. It is to put him, instead, in the company of other neo-Platonist souls whose work we conventionally assume to have modernized our universe, but for whom, by their own lights, astrology meant as much as astronomy. Kepler and Newton in particular would have their tents pitched in the same corner of the Elysian Fields as the star-gazy Admiral.

Thus, in keeping with the neo-Platonist cult of sublime disclosure and revelation, we should perhaps take more seriously Columbus's preoccupation with his own name, and especially with the cryptic way that he encoded it in the mystic triangle that, from 1498 onward, he commanded would be the only way his heirs should sign themselves. Though the precise meaning of the symbol remains obscure, we do know that the Admiral meditated, before his third voyage, on the marvel by which his name appeared to prophesy his life: a perfect neo-Platonist conceit. It was preordained, he believed, that he should be Christofers, or the Christ-bearer, the carrier of the evangel to the nations of the world. In Spanish, moreover, he was Colon, the populator, not merely with new men but also indigenes who would be made new by their conversion to the true faith. And the name Columbus, most miraculously of all, echoes the apparition of the Holy Spirit, who had appeared to him in the form of a Dove to announce his mission and to declare that his name—that is, interchangeably the dove of the Holy Ghost and the dove Columbus—would

resound around the world.

Until quite recently, these mystical and messianic aspects of Columbus's career have been shunted to the margins of the story. From the conventional perspective of colonial history, Columbus's fixation on gold was seen as symptomatic of the conquistadors' self-evident lust for enrichment. What often went overlooked was that Columbus's quest was a product of his celestially revealed certainty that he would locate not just any lode, but the very Mines of

voyage from clear-sighted, empirically informed navigation (even if sailing the wrong way) toward a dark and turbid delirium. Accordingly, with the exception of the Caribbean historian Michael Paiewonsky's fascinating and beautifully produced *Conquest of Eden: 1493-1515*, less attention is paid to the third and fourth voyages, even though it was on the former that Columbus discovered the south American continent and on the latter that he accomplished his most amazing feats of endurance and navigation. In the conventional view, the measure of Columbus's tragedy is the degree to which he comes unhinged, that is, out of time with the lockstep of the proto-modern spirit of the age. It is safe to say that the Admiral did not see things this way.

Summarily removed from the governorship of Hispaniola in 1500 by Francisco de Bobadilla, who had been sent from Spain at the behest of disaffected colonists, Columbus was manacled and sent home in disgrace. But when the captain of the returning ship offered to remove the chains, Columbus refused, glorying in the fetters that he took to be the attributes of his martyrdom. Brought low in the eyes of the world, he was closer than ever to the apostolic and evangelic consummation that he craved. (In their entertaining and imaginative novel *The Crown of Columbus*, Michael Dorris and Louise Erdrich are exactly on the mark when they turn that golden treasure into a crown of thorns.)

For the most part, though, the *Libro de las Profecias* has until the past few years been dismissed as eccentric gibberish, as the disordered ravings of a defeated mind, as a document of Columbus's declining

years. (Catholic propagandists, especially in France in the last century, were alone in finding comfort in its wild-eyed ecumenism.) Only the scholarly work of Pauline Moffatt Watts has taken the text and the other aspects of Columbus's religiosity as seriously as they deserve. Delno C. West and August Kling, the editors of the first English translation of the *Libro*, in an understandably missionary introduction to a superb text, recall that when they went to work on the Spanish version in Princeton, they found the pages of that copy still uncut. It is not too much to say, I think, that



COLUMBUS'S LANDING (BASEL, 1493)

King Solomon. Similarly, his hunt for the Terrestrial Paradise, and his conviction during the third voyage in 1498 that he would see it in the form of a nipple raised on the swelling breast of the imperfectly spherical world, has been an embarrassment to historians determined to represent him as the unstoppable force of colonial conquest and enslavement.

A common feature of many histories (including the PBS television series, "Columbus and the Age of Discovery") is to present the development of the journeys from the first to the fourth as a

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the publication of their devoted and impeccable research (not to mention the act of faith of the University of Florida Press in giving it such handsome form) is one of the major events of the quincentennial.

The other concentrated act of textual criticism and reconstruction appears in David Henige's *In Search of Columbus*, in which he subjects assumptions about the "Diary" of the first voyage to searching scrutiny. After Henige, that text can no longer be described with any accuracy as a "log," and its authorship ought more properly be given to Las Casas. The original of the Diary is lost, and all we have had to go on is what Las Casas chose to transcribe. But the doubtful reliability of the Diary only serves to heighten the importance of the *Book of Prophecies* as a source for Columbus's convictions. Together with the *Book of Privileges*, the antiquarian and genealogical work by which he endeavored to make good his claim to a succession of entailed titles and possessions for his heirs, the *Libro* may now be the best guide to Columbus's mental world that we have.

It, too, was largely transcribed, but by his 13-year-old elder son Diego, and then it was reviewed by the Carthusian Father Gorricio; and the prefatory letter containing so many powerful reflections of the Admiral's sense of spiritual invincibility was, Kling and West believe, written in his own hand. Moreover, the objection that the *Book of Prophecies* represents only the Columbus of 1501 may now be set aside, in light of the discovery that in 1481 he wrote four postilles or annotations on scriptural sources in blank pages at the end of his copy of Aeneas Silvius Piccolomini's *Historia Rerum Ubique Gestarum*, a work that, along with d'Ailly's *Imago Mundi*, meant at least as much to him as his famously marked-up copy of Marco Polo or his copy of the Toscanelli-Martins letter on the narrowness of the Atlantic passage. These postilles so exactly anticipate the themes of the *Book of Prophecies* that West and Kling seem quite justified in describing the two documents together as "the bookends around his mind and his discovery."

Nobody in search of Columbus the pioneer of the Renaissance and the vanguard imperialist need repair to this document of 1481, for what they will find there are scraps of biblical authorities from Isaiah and other prophets, the apocryphal Book of Esdras, passages of Flavius Josephus, and an intricate chronology of the Earth. Together, they reveal the true Columbian fixations: the location of a "saving work" in "the middle land of promise"; the mission to extend the evangel among all the peoples of the earth, thus accelerating the desired Last Days; the longing for what Josephus

described, in his account of the Solomonic voyages, as "the place called Ophir which is now called Gold Country which is in India," where "precious stones and timbers" could be found to build and to ornament the Temple.

In the *Libro*, as well as in his later correspondence, Columbus was evidently persuaded that Ferdinand was the new David, the Expected King under whose reign the prophecies would be fulfilled, with himself as the designated instrument of providential design. Did he not, after all, bear the crusading title of King of Jerusalem, acquired first through his Aragonese forbears, and later reinforced by acquisition of the Hohenstaufen Emperor Frederick

II's Kingdom of Naples? And within such an eschatological mind, as Richard Kagan points out in his exemplary essay in the *Circa 1492* catalog, the other major events of that year—the conquest of Granada and the expulsion of the Jews from Spain—were not simply accidents of chronology. They were linked strategic elements in the building of the new Zion, and therefore of a piece with Columbus's maritime enterprise.

The fall of Boabdil's Moorish citadel on the second day of 1492 was hailed as announcing an *annus mirabilis*. So it must have been of overwhelming significance to Columbus that he was received by the king and the queen at their encampment

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in both its portrait of the Great Discoverer's complex and tragic character, and that of the age in which he lived." —*San Francisco Chronicle*

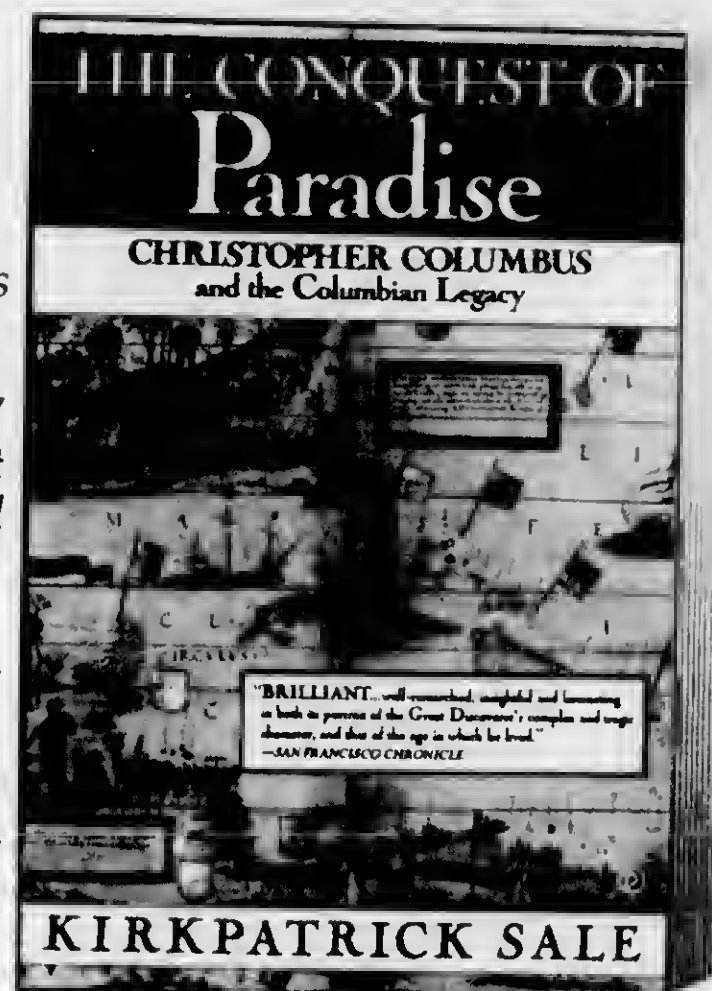
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of Santa Fe, and probably rode into the liberated city in their retinue; and indeed that it was Luis de Santangel, the royal treasurer and convert from Judaism, who finally rescued him from yet another rejection. No wonder, too, that he included another *couverso*, Luis de Torres, in his company: Torres was someone who could speak Hebrew and Arabic. He was not (as some have suggested) a poor substitute for someone fluent in Chinese or Japanese, he was an essential companion, because the Admiral may well have expected to end up in some part of the sacred "Middle Land."

In the 1930s Salvador de Madariaga, the Spanish writer and critic, notoriously misinterpreted all these messianic, millennial, and Joachite impulses, these visions of Jerusalem the Golden, as a code for Columbus's own Jewish identity. And following his evidence, Simon Wiesenthal even imagined Columbus's journey to a New Land as a kind of vanguard Zionism for the victims of the Inquisition. All this is preposterous. Though he was unquestionably saturated in scriptural and apocryphal lore, and though his own spiritual personality was built out of the cultural criss-crossings between the Jewish and Christian traditions that characterized much of the mystical and redemptive creeds of the late Middle Ages, including the Observantine Franciscans with whom he was closely associated, there is no doubt that Columbus's zeal was exclusively Christian, and profoundly evangelical in nature.

Nor can there be any question that the literalism of this vision deeply colored both the deeds and the records of his voyages. The texts that may best approximate his self-perception—the famous Barcelona letter of 1493, speedily published as *De Insulis Inventis* just fifty-four days later; passages from Ferdinand's biography (despite being published seventy years after his death); and, for all the heavy freight of its editor's Dominican passion, Las Casas's version of the Diary—all structure their narratives as if they were reporting pilgrimages. The maritime peregrination is punctuated by stations, illuminated by signs and apparitions, animated by miracles, exalted by trials and ordeals. The vast ocean becomes a wilderness; and the Admiral compares himself to Moses, destined to lead a fractious and increasingly unbelieving tribe across its face toward "that land of middle promised for salvation." When he attempts to quiet the unbelievers in the near-mutinous second week of October 1492, he scans the waters, like Noah, for signs of growing things, and for birds, especially for his namesakes the doves; and

he is rewarded by the appearance of birds with sprigs in their beak—a sign, if ever there was one, to persevere.

When land is finally sighted, Columbus pre-empts the sailor who claimed the reward for it by insisting that he had first seen the mysterious blue light on the horizon that announced its presence. When the *Santa Maria* is grounded off Hispaniola on Christmas Eve, he recovers from the shock by determining that this, too, must be a divinely expedited message that he should establish a settlement at the exact spot, whence the ill-fated la Navidad, the nativity simultaneously of Christ and of Spanish America. Naming, as Stephen Greenblatt points out in his brilliant and riveting book, was of essential and formative significance for Columbus. San Salvador, the name that he gave to the Taino island of Guanahani on which he made first landfall, declared from the outset the redemptive purpose of the Enterprise of the Indies. And thereafter his names always performed a baptismal or conversionary rite, altering pagan space to sacred space. So the innumerable verdant islands of the western Antilles through which he threaded his way on the second voyage were named the Virgins, for the 11,000 virgins who had been martyred with St. Ursula; and on the third voyage, dedicated to the Holy Trinity, Columbus had a vision of three hills on an island near the mouth of the Orinoco, which he promptly named Trinidad.

The turbulence of the elements was likewise seen as a trial or a punishment. During the fourth voyage, a hurricane from which Columbus's little flotilla narrowly escaped proceeded to devour a great homeward fleet together with his old enemy Bobadilla, who had put him in chains. (The Admiral had advised not to set sail.) It is unlikely that the moral symmetry of the history would have been lost on him. On the violent home journey of the first voyage, Columbus was said (perhaps apocryphally) to have exorcised a waterspout that then passed harmlessly between the *Nina* and the *Pinta*. His response to the terrible storms of February 1493 was to have the crew of the *Nina*, three times on February 14 and once again three weeks later, draw lots of chickpeas, not to cast a propitiatory Jonah into the sea, but to have the fated person swear to perform a pilgrimage to an important shrine should the company survive the ordeal. A single chickpea had been marked with a cross, and three times out of four Columbus drew the pea: an eventuality that Henige has calculated (he is this kind of assiduous scholar, and no mean humorist) as car-

rying odds of 11,000-to-1. Gadzooks, could this itself have been a prophecy of the isles of the 11,000 virgins?

True or not, the drawing of the holy garbanzas became part of the Columbus lore, and it was used by the Admiral even further to reinforce his faith that he was the specially appointed agent of God's design for the world. In the Barcelona letter he asked, as the most appropriate form of celebration of the first discovery, that "religious letters be solemnized, sacred festivals be held, let churches be covered with festive garlands." For "the Eternal God our Lord gives to all those who walk in his way victory over things which appear impossible, and this was notably one," he wrote to Santangel; and later he characterized his whole career as guided directly by the dove-Spirit "who encouraged me with a radiance of marvelous illumination from His Sacred Holy Scriptures."

No wonder, then, that the officially stated object of the second voyage in 1493, equipped with six priests along with 1,200 other men in seventeen vessels, was

to strive by all means to win over the inhabitants of the said islands and mainlands to our Holy Catholic Faith ... to treat the said Indians very well and lovingly and abstain from doing them any injury ... to arrange that both people have much conversation and intimacy each serving the others to the best of their ability ...

Notoriously, of course, the "conversation and intimacy" that the conquistador hidalgos had with the Tainos and the Caribs was loving only in the carnal sense, and the lofty spiritual charge of the enterprise dissolved into a horrific succession of slaughter, servitude, and the increasingly frantic search for the elusive gold mines of Hispaniola. Columbus should certainly not be exonerated for his contribution to this wretched fiasco. If he was a crusader, his crusading personality certainly conformed to its early medieval antecedents, by seeing personal ennoblement and enrichment as the proper reward for courage and risk.

The low point of Columbus's career was certainly his willingness to sanction slavery in Hispaniola. If he attempted, at the beginning, to make a distinction between the bellicose and (as he thought) flesh-eating Caribs, whom he deemed fit for slavery, and the Tainos, whom he wished to make into peaceful converts, this distinction rapidly collapsed with the all-consuming need to have natives produce gold, food, and sex on demand. And Columbus also has been held responsible for the introduc-

tion of the *encomienda*, or the tribute service by which drafts of native labor were allotted to the conquerors. But Fernández-Armesto stresses the radical novelty of the institution, unknown in both the Spanish Reconquista and the settlement of the Canaries, and argues that it was likely to have come, paradoxically, from the Spanish superimposing their own labor needs, however brutal and unrealistic, on tribute patterns already established in the islands. That there was no single colonial policy or practice that one could properly characterize as purely Spanish was eloquently demonstrated by the shocked Isabella immediately liberating all the slaves who were landed in Spain at the end of the second voyage.

By far the most intellectually gripping and penetrating discussion of the relationship between intruders and natives is provided by Stephen Greenblatt's *Marvelous Possessions*. Nothing else in the entire literature of the quincennial remotely approaches his vivid engagement with the crucial issue of cross-cultural perceptions. Though Greenblatt addresses himself to works like Tzvetan Todorov's *The Conquest of America: The Question of the Other*, he is mercifully free of the kind of dogmatic critical theory that insists that the essential instrument of conquest was the European possession of written language—an ostensibly anti-colonial view that in fact “privileges” European forms of communication over indigenous hieroglyphs and other systems of signs and utterances. Against this narrow view of the discrepancy between the two kinds of culture, Greenblatt wants to substitute the notion of “marvel” or “wonder” inherited from, but not identical with, the fabulous imaginings of medieval Mandevillian travel literature.

Greenblatt's title is well chosen, for he argues rather paradoxically that it was precisely the sense of wonder that is exemplified by Columbus's description of the first voyage that predisposed the Admiral and the conquistadors to possess these human and topographical treasures. In this respect, they are held to be different from Mandeville, who could produce a literature of gossipy astonishment at, or reluctant admiration of, the natives without any assumption that they were there to be taken. Thus, for Greenblatt, the elaborate rituals of possession—the unfurling of the flag, the reading of the absurd *requerimiento* by which uncomprehending natives were asked if they accepted the true faith—are simply the formulas of covetousness. In one of two brilliant chapters on the Columbian encounter, he shrewdly pro-

poses an ambiguity in the concept of convertibility: it may be applied both to souls and to gold, so that the one in effect could be traded into the other. This, for Greenblatt, was the perfect expression of the peculiar European Christian emphasis on monopolies of faith, land, and belief. “The whole achievement of the discourse of Christian imperialism,” he writes, “is to represent desires as convertible and in a constant process of exchange.”

Greenblatt, of course, is a founding father of the New Historicism in literary studies, and it may be that this interesting notion of conversion and convertibility suits the New Historicist marriage between economic forms and moral forms a little too well. Still, it is very persuasive, especially when Greenblatt cuts loose of obligations to nod deferentially to colleagues and protagonists in his literary community, and relaxes his vigilance against the “moves,” “tactics,” and “swerves” that are always said in this kind of work to be behind the construction of narratives. For someone so sensitive to the play of language, though, Greenblatt is occasionally not above playing around with it a little too adroitly himself. Thus, he quotes Columbus in the Diary describing the Taino as “good and intelligent servants for I see that they say everything that is said to them . . .,” and later in the same passage remarking that “no animals did I see on this island except parrots.” For Greenblatt, this is equivalent to Columbus equating natives with parrots, even though he nowhere says anything about the birds' capacity for mimicry.

Nine pages later we are told that it was a European characteristic to dismiss the natives as “parrots,” but we are then referred to a note featuring an account of a sympathetic advocate of the Indians who reports, no doubt angrily, the reaction of a cardinal who does indeed make the parrot comparison. Thus subtle differences and distinctions that point up the differences in European responses—there was not one European response, there were many—are slid together into one cunning but naughty generalization. Still, the need to keep one's wits sharpened when reading Greenblatt is a mark of the shrewdness, the intelligence, and the energy of the arguments that fill every page.

And yet this marvelous book leaves me wondering about marvels. For where Greenblatt sees Columbus full of a kind of trembling stupefaction, “wonder-thrilling, potentially dangerous, momentarily immobilizing, charged at once with desire, ignorance, fear,” I read these same signals as expressions not of disori-

entation, but quite literally as signs of orientation, or Orientation: of the Admiral's unshakable conviction that he has arrived in the East. In the Barcelona letter to Santangel, for example, his description of the topography and the ethnography of the islands (as J. H. Elliott, who contributes a characteristically elegant and powerful conclusion to the National Gallery catalog, pointed out some years ago in *The Old World and the New*) invoked nothing so much as the terrestrial paradise. So the song of the nightingale, not a species native to America, could be heard “singing in the month of November,” and “a great variety of trees stretch up to the stars, the leaves of which I believe are never shed for I saw them as green and flowering as they usually are in Spain in the month of May.”

This description is not just an intuitive report from a thunderstruck seaman. It is a text in sacred geography. For in such a paradise, October becomes May, and autumn becomes spring; and spring in Christian metaphor is Easter, the season of resurrection, and green is the color of eternal Hope. And the seven or eight new species of palm tree that Columbus encountered also had numinous meaning: since at least the fifth century, the palm tree, as a tree that was believed to replenish its own leaves, had symbolized not just the Easter victory of Christ over his own death, but also the etymological and metaphorical equivalent of the phoenix.

If we accept a portrait of Columbus not as an embodiment of Renaissance man, but in most ways as the very opposite of Renaissance man, then his manifest incompetence as a colonialist, his arrogance and obtuseness in virtually all aspects of stewardship and government become not only less surprising, but wholly predictable. He could no more govern his staging post to Jerusalem in the Caribbean than the Frankish Kings could govern theirs in Antioch and Edessa. And in this sense it would indeed be better, as the loyal citizens of Palos insist to this day, to acclaim or to execrate Martin Alonso Pinzon as the true inaugurator of the Spanish empire. Certainly Pinzon was the more representative type, as were many who followed in subsequent voyages, including men like Bobadilla, Fonseca, and Roldan, who rapidly became exasperated and alienated by what they took to be the Admiral's disingenuous dithering—by his mercurial swings from sentimentality to brutal rage, his fantastic optimism about Solomon's gold, and the tantalizing closeness of Ophir and Cipango, the arbitrary power he vested in his insufferable brothers, and above all by his will-

ingness to inflict violent, even capital penalties on Spanish Christians.

Still, for all his editorial license, it is supremely appropriate that it is Las Casas, the conquistador turned holy man and historian, the epitome of passionate indignation at the miseries committed by Europeans against Indians, who nonetheless had no doubt whatever of the significance of Columbus's life and career. For Las Casas, it was not the aggrandizement of the Spanish crown, still less the creation of the colonial class whom he detested, that was the hallmark of Columbus's work. It was rather the ecumenical effect, however tragic, of bringing diverse multitudes within the realm of Christian grace:

Many times have I wished that God would inspire me again and that I had the eloquence of Cicero to extol the indescribable service to God and to the world which Christopher Columbus rendered at the cost of such pain and dangers when he so courageously discovered the New World with skill and expertise. Is there anything in the world comparable to the opening of the tightly shut doors of an ocean that no one dared enter before?... He showed the way to discoveries of immense territories... whose peoples form wealthy and illustrious nations of diverse peoples and languages... and of all the sons of Adam they are now prepared to be brought to the knowledge of their Creator and the faith.

Five hundred years later we may not wish to genuflect before this spiritual hyperbole, though perhaps the cause of understanding Columbus is just as

poorly served by turning a deaf ear to its plainsong, as if the conflicts and the passions that sound within it will conveniently go away and spare everyone further embarrassment.

Many of the contemporary anxieties about the Admiral and his accomplishments turn on the assumption that there was an impossibly incommensurable distance between the parties in this cultural encounter. When they faced each other, to be sure, they were as utterly different as any human societies could be, and their mutual incomprehension was indeed a crucial factor in the tragedy that unfolded. Yet the more we know about the wild and wonderful Columbus, and also about Ponce de Leon and Balboa, the more hidden consonances there seem to be between European and American cosmologies. A truly open-minded cultural pluralism can hardly avoid these intriguing analogies. The Taino vomiting ritual, for example, was the kind of strict ritual practice that devotees of extreme Franciscan forms of mortification might have understood.

It goes against the grain of historical writing to linger unduly on these haunting peculiarities. Most historians of the Renaissance world are attuned more to discussions of cartography or Spanish imperial policy than to daydreams about the proximity of Ophir and the nightmares of Joachim of Fiore. And perhaps it is this quality of the fantastic that is missing from the pages of most of the books of the quincentennial. Even Greenblatt's

book, so eloquently concerned with exactly this issue, delivers a discussion rather than an impression of its strange, slightly grotesque quality.

To dive into those realms of wonder, to see the parrots in great dazzling viridian flocks as Columbus did, the quincentennialist in search of the heroically crazed and relentless Admiral needs to see Herzog's *Aguirre, the Wrath of God* again; or better still, to pick up some of the superb novels about the time. Nothing captures the smoke and the horror of 1492, the year of the Jewish catastrophe as well as the Columbian epic, better than Homero Aridjis's overwhelmingly moving novel. And for the experience of a Spaniard possessed by dreams but lost in the rain forest, nothing

is more brilliantly textured than Antonio Benítez-Rojo's magnificent (and preposterously overlooked) novel, *Sea of Lentils*:

So there you are, Anton Babišta, feeling like a duke from the vantage of your lousy hammock, your feet moldering with sores and chiggers, your loins festooned with pustules that all the arboreal waters of the guayacan will never cure; there you are shooting mosquitoes and sweating out the midday fever, underneath the pallium of the branches that you've improvised to overhang your miserable pomp; there you are Anton Babišta, lord and master of unhappy Indians, lord of fear, lord of iron and bad dreams, master of death.

Though John Hemming has given us superb narratives of this experience, of the catastrophe that engulfed the Inca and other Amerindian societies, and though we have more subtle and more penetrating scholarship than ever before, the terrible story of Tenochtitlán in 1519 still awaits its new Prescott. In that terrible and magnificent place, one bellicose and sacrificial culture faced another, one despotism of tribute and service was annihilated by another. Aztec cosmology, trapped within its fifty-two-year fatal cycle, assumed an impending apocalypse when the sun would cease to create new life unless nourished by blood. Christian eschatology, in its most radically millenarian form, assumed a linear destiny in which the whole world would be consumed by fire and sword before a celestial age could dawn.

It is a commonplace now that in Central and South America these cults—the primitive Christian and the native American—have survived the very worst that microbes, social oppression, and economic brutality could have done. Though the cultures of the Taino and the other Arawak are extinct, many other syncretic societies have somehow managed to mutate into forms that reflect the possibility of a shared historical evolution. The outcome of this development, of this mingling of destinies, certainly has many chapters of tragedy ahead of it, most obviously in the Andes, where among the ranks of the Sendero Luminoso a cult of renewal through blood has taken fresh and ominous life. Facing this disaster, however, is a Peruvian president who is an ethnic Japanese: Cipango transported, after all, to the south Atlantic. Columbus had hoped to find the fabled offshore island further to the north, so that in his reckoning America and Japan were the same place. No one, in 1992, is likely to suffer from the same confusion. But the mingling of the destinies continues, and the Admiral's mistaken calculations should not lessen our admiration for the rich bravery of his craziness. •

Triage

Take this piece of bread and crumble it into so many grains of dirt and take each grain and blast it into atoms of wind and recombine the atoms into a woman walking beside a dried canal and humming to herself the anthems of her doubt.

Take this cup of wine and scatter the drops over a field of wild flowers and nettles, a drop for each bud, two for each barb, until the noon sun freezes above your head, and a man made of no luck or memory forms in your eyes and begins to lie.

Take these two sprung from bread and wine and put the man to work, the woman under him for generations or more until they take dominion everywhere, beast, bush and bird vanish in wind and there are nothing but children here.

PHILIP LEVINE

Art of Exile and Renewal at YU

By SHARON POMERANTZ

The year 1992 will mark 500 years since the expulsion of the Jews from Spain. According to tradition, Jews fleeing the destruction of Jerusalem in 586 B.C.E. settled in Spain, where a community grew and thrived until Queen Isabella issued her notorious edict of 1492.

The Sephardic experience after that was one of movement, of a rich culture and tradition that influenced, and was influenced by, the many countries it touched. It is that odyssey, the Sephardic Diaspora, that is the focus of Yeshiva's University's most ambitious exhibition to date, "The Sephardic Journey: 1492-1992."

The "journey" begins with a short film narrated by Dr. Solomon Gaon, director of the Jacob E. Safra Institute of Sephardic Studies at Yeshiva University and chief rabbi of the World Sephardic Federation. Using Jewish and non-Jewish manuscripts spanning hundreds of years, as well as prints and paintings from the 15th century, the film briefly sketches out the Jewish presence in the Iberian Peninsula from the first century to the expulsion. To say that Jews thrived in that region before 1492 is an understatement: This is the society that produced Yehuda Halevy, Abraham Ibn Ezra, Maimonides, Nahmanides, Rabbi Shlomo Ben Adret, and Rabbi Yitzhak Abrabanel, to name just a few. In Portugal, Jews were not expelled as they were in Spain, but were forced to convert. Many converted for the purposes of the outside world but remained secretly Jewish in their religious practices. These "conversos" left the Iberian Peninsula in the 16th and 17th centuries and went mostly to Western Europe, settling in Italy, France, Holland and Germany.

The exhibition really begins with the post-expulsion sections. A color-coded map directs the viewer through five continents: Turkey and the Balkans, The Mid-



Turkish bridal trousseau on display at 'The Sephardic Journey'.

dle East (Israel, Syria and Egypt), North Africa, Western Europe and the New World. Assistant Curator Gabriel Goldstein says this exhibition proves "the power of the fax machine," because of the many transatlantic fax communications the Y.U. staff had with museums around the world. A 60-year-old silk Torah curtain decorated with gold paint, crystal

beads and sequins, with a dedication in Ladino, came from the Jewish Historical Museum in Belgrade. An embroidered banner from the "Lira" music association, a Jewish music organization founded in Sarajevo in 1901, was sent by the Civic Museum in Sarajevo. Its inscription is written in Hebrew on one side and Serbo-Croatian on the other.

There are also synagogue objects from Bulgaria, Greece, the Netherlands, Western Europe and Israel. Mr. Goldstein says he was "shocked by some of the yeses" that came from museums and private collections. The Portuguese Synagogue of Amsterdam

sent many objects that have never before been exhibited outside of Amsterdam, including a four-foot-long silver basin for washing the hands of the priest before the priestly blessing and several beautifully embroidered 17th century brocaded Torah mantles.

Dividing the Judaica by continent is effective in highlighting how dramatically Sephardic life varied from country to country.

The Portuguese community of the Netherlands was affluent and sophisticated. Many of the ritual objects are made with Dutch silver and depict detailed biblical scenes. This contrasts sharply with the North African section, where an assemblage of Chanukah lamps, embroidery and papercuts show the kind of folk art, purposefully devoid of human depictions, which came from that region.

Three-dimensional "environments" set up side-by-side in large glass display cases further illustrate the variety of Sephardic experience. Mannequins wearing traditional costumes show, for example, a Moroccan wedding scene with bride, bridegroom, rabbi and parents in the 19th century. Nearby is another Sephardic family scene, also in the 19th century, but this family is in Philadelphia and their costumes show two sons fighting in the Civil War — on opposite sides.

There are more than a few surprises in this show, including the *parokhet*, made in 1887, which hung over the ark in the Sephardic Synagogue of Vienna. This small Sephardic community had its origins in Turkey, and its migration to Austria was due to strong contacts between the Ottoman and Hapsburg Empires.

The synagogue itself was completely destroyed in 1938 during Kristallnacht, but the ark curtain survived, though its whereabouts on that evening are unknown to this day. A wonderful selection of *ketubot* includes an early illustrated marriage contract, dating from 1617 in Amsterdam, which discusses land holdings in Portugal.

There are many stories about how some of these *ketubot* got to the Y.U. Museum, but none quite so unusual as the *ketubah* used by a "converso" community in Bayonne, France, in 1758. The lender of this piece discovered and rescued it from a garbage truck in New York City.

A family tree of the Corcos family of Jerusalem traces the family's roots back to 13th century Spain and follows their journey through, to name just a sampling, Italy, North Africa, Israel, America, Jamaica, England and Gibraltar. If the Sephardic experiences could be summed up in one document, it would be this one.

Dear Congregant:

With all the interest in Columbus Day this year and with the anticipation of even greater interest in the 1992 500th anniversary of the discovery of America, I thought you might like to see again my article published five years ago in the local press.

-Rabbi Rosenthall

By WILLIAM A. ROSENTHALL

It is altogether fitting that Columbus Day falls this year on Yom Kippur, the Day of Atonement, the most solemn date in the Jewish religious calendar. In some cities, parades will pass near synagogues where Jews will be spending the day at prayer, and thus in a few communities flags will be dipped by the Italian Catholic marchers as they go by, as is done on New York's Fifth Avenue. This respectful gesture may well have far more meaning than the recognition of the concurrence of two holidays.

Just as it is accepted today by the educated public that Christopher Columbus was not the first European to come to the New World, so also is it likely he was not the Genoese adventurer he was once thought to be. The real Columbus was a man of baffling mystery, quite different from the Great Discoverer as described in most school texts. Five hundred years after his death scholars in Spain and Italy still engage in spirited controversy over the facts of his early life, particularly those of his origin. Aside from his being extremely vain and obviously driven by obsession, Cristobal Colon was conspicuously elusive about his birth and family and patently endeavored to obscure his background, as did his brothers and sons. According to many historians he was hiding his Spanish Jewish origin because he was a "converso" or "cristiano nuevo" who kept his Jewish identity submerged in an outer show of Christianity. Such victims of religious intolerance were termed "marranos."

Colon, as he is known through much of the world, may have been born in the Italian port of Genoa or in a dozen other nearby localities with competitive claims, or he may have first seen the light of day, as most Spaniards aver, in Pontevedra in that region of Spain called Galicia. Bloody massacres of Jews throughout Christian Spain in 1391 resulted in numerous forced conversions and the family may have emigrated as refugees to Italy, where Colon could have been born on a still unestablished date the next century. The Inquisition, established in Spain in 1480, was ever on the lookout for lapsed converts to Catholicism (it could not act against professing Jews) and up to the tragic Expulsion of 1492, life was precarious and bitter for the once flourishing Jewish community of almost half a million souls.

It is astounding that Columbus was never known to speak or write Italian. He wrote only in Spanish and Latin, and spoke a highly literate Castillian Spanish. It is established that as a young mariner he fought for the king of Catalonia against Genoa. His few references to that Italian city leave out any mention of having been born there, nor did he offer his expeditionary plans to the rulers in Italy. No less surprising, it has also been advanced that he was born in the largely Jewish village of Genoa on the Balearic island Majorca. Moreover, the admiral never called himself "Columbo," the Italian equivalent of Columbus. Colon is a name that was common among Spanish and Italian Jews, and has been borne by several famous rabbis.

Columbus' close associations with Jews and forced converts from Judaism are more than simply remarkable: he used the astronomical works and nautical tables of the mathematicians Joseph Vecinho and Abraham Zacuto. His patron, the professor of theology at Salamanca, Bishop Diego de Deza, was of Jewish descent and from Pontevedra. The court dignitaries Abraham Senior and Isaac Abravanel were early advocates and the chamberlain Juan Cabrero was a strong supporter. The chancellor of the royal household, the convert Luis de Santangel, and the recently Jewish treasurer of Aragon, Gabriel Sanchez, were his leading advocates. It was Santangel's funds that financed the first voyage ("not jewels but Jews"), and it was the confiscated wealth of the by then expelled Jews that paid for the later trips to America. Curiously, Columbus' first reports of discovery were sent not to the monarchs Ferdinand and Isabella, but to the "marranos" Santangel and Sanchez.

The enigma of the great Admiral of the Ocean Sea is further complicated by his unexpected familiarity with Jewish scriptures, chronology and phraseology. He regularly quoted from Isaiah to bolster his projects and stated he served the same Lord as did the Biblical King David. In his correspondence with his son Fernando (who said his father's progenitors were of "the royal blood of Jerusalem"), he employed a cryptic cipher that seemingly makes sense only in Hebrew and which, if correctly interpreted, would mean he was still a believing Jew and asking divine pardon for publicly professing

another faith. If he had no Jewish sensibility, it is perhaps inexplicable that he delayed his departure from the port of Palos for a whole day — from Aug. 2 to Aug. 3 — even though everyone and everything was ready on the previous date. That day happened to be the mournful Fast of the ninth day of the Hebrew month Av, which recalls the destruction of Jerusalem, an unpropitious day for Jews to commence any enterprise — even today.

It was also the last day professing Jews could leave Spain. All those remaining had to convert. One of his crew — which strangely excluded any priest — was converted to Christianity the night before boarding the ship. This was the interpreter Luis de Torres, conversant with Hebrew, Aramaic and Arabic and the first to be sent ashore. Among other "marranos" on the ships were the physician and the apothecary, one of whom had undergone a recent encounter with the Inquisition.

It is indeed singular that in Columbus' journal of the initial voyage of discovery, the only historic event in those tumultuous times to which he referred was the simultaneous expulsion of the Jews from Spain. It is said that on leaving port his little fleet passed one of the last shiploads of unfortunates. Today there are students of history who believe the man we remember on Oct. 12 was in fact desperately trying — by sailing West — to find a refuge in the storied East for those so sorely persecuted and evicted from the land they had loved for a thousand years.

Dr. Rosenthall is rabbi to the K.K. Beth Elohim (Reform) Congregation in Charleston.

A Columbus Day, Yom Kippur connection

Dear Congregant:

Since this Infamous UN Resolution is again in the news I thought you would like to have a copy. Please note the absence of capital "Z's".

-Rabbi Rosenthal

An Infamous Resolution

Following is the text of the General Assembly's Zionism-equals-racism resolution, adopted 10 November 1975.

Recalling its resolution 1904 (XVIII) of 20 November 1963, proclaiming the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and in particular its affirmation that "any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous" and its expression of alarm at "the manifestations of racial discrimination still in evidence in some areas in the world, some of which are imposed by certain Governments by means of legislative, administrative or other measures",

Recalling also that, in its resolution 3151 G (XXVIII) of 14 December 1973, the General Assembly condemned, inter alia, the unholy alliance between South African racism and zionism,

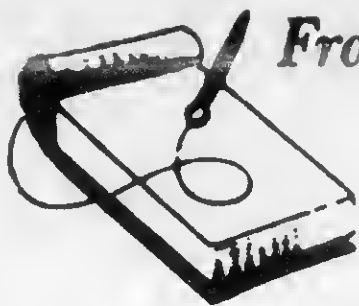
Taking note of the Declaration of Mexico on the Equality of Women and their Contribution to Development and Peace, proclaimed by the World Conference of the International Women's Year, held at Mexico City from 19 June to 2 July 1975, which promulgated the principle that "international co-operation and peace require the achievement of national liberation and independence, the elimination

of colonialism and neo-colonialism, foreign occupation, zionism, apartheid and racial discrimination in all its forms, as well as the recognition of the dignity of peoples and their right to self-determination"

Taking note also of resolution 77 (XII) adopted by the Assembly of Heads of State and Government of the Organization of African Unity at its 12th ordinary session, held at Kampala from 28 July to 1 August 1975, which considered "that the racist regime in occupied Palestine and the racist regimes in Zimbabwe and South Africa have a common imperialist origin, forming a whole and having the same racist structure and being organically linked in their policy aimed at repression of the dignity and integrity of the human being,"

Taking note also of the Political Declaration and Strategy to Strengthen International Peace and Security and to Intensify Solidarity and Mutual Assistance among Non-Aligned Countries, adopted at the Conference of Ministers for Foreign Affairs of Non-Aligned Countries held at Lima from 25 to 30 August 1975, which most severely condemned zionism as a threat to world peace and security and called upon all countries to oppose this racist and imperialist ideology,

Determines that zionism is a form of racism and racial discrimination.



From the desk of

R.L.L.

Borowitz
Nancy

6/6/92
Benj
Toub
134 72

Y I V - recapitulation

learned full - opened my
eyes, ears & mind.

College educ major impact on me
& now them in turn by

used knowl funds, give credit

Relates to V in PA - several lessons

This V & its lesson also applic
to you:

a) learn from p, gr-p, brother; rel
& friends, strictations, books
& you owe them honor

b) also learn from more ref aspects
of life & society: injustice, hurt,
pain, ill men, sorrow, hunger
1 - life not perfect all wonderful
2 - justice not universal
3 - human beings not perfect
not easy lessons but valid &
part of your life - pay honor
also

c) But - that you become that
"neighbor", that man, from whom

others learn & then pay you honor
This most vital issue of them all.
You have the great of intellig, personality,
background to make a combat -
can't waste in fights
so that you peers & we, in future, will
say with pride: we learned from
you - single - -- & we do you honor.

Frid eve, 6/5/92 7:30 PM
re 7:20 PM

- 1) Last sermon → always germane
7:30 PM - 2) Sudanese expelled from Khartoum to desert
a terrible journey - no help, protection...
3) We been to Sinai - extremes of hot/cold
4) 2nd in wilderness
5) desert = almost psych, spiritual →
we feel alone, deserted, isolated, abandoned
desert not only sand, - great sun
6) how cope? 2nd: keep going, old saws,
carry it along. 1st (the 1st) Jordan/Israel

N
INTRODUCT

A GENERAL

- not given*
- 1 OBVIOUS ISSUE ON WHICH TO FOCUS ON THS OCCAS OF SH IS REVELATION ON MT SINAI
 - 2 BT FR ONCE WLD LIKE TO DEPART ~~FRM~~ EMPHASIS ON OBV AND ADDRESS MY REMARKS INSTEAD TO HAFT: BK OF RTH
 - 3 RTH IS ONE OF THE FIVE MEG AND FOR CENTURIES HAS BEEN ASSOC WTH THIS HOLIDAY; AS WE RD SS ON PES SH EICHO ON AV, KOH ON SUC, & OF C, EST ON PURIM

B SPECIFIC

- 1 WHY THE ASSOC ON SHEV ~~wth~~ RTH? PROBABLY BEC OF THE COV MADE IN EACH INSTANCE: SHEV WTH MT SINAI & RUTH WTH HER FAMILY, AS WELL AS WTH GD
- 2 THE DTRS/L OF NAOMI HAVE LOST EVERYTHING: RUTH & ORPHAH ARE WTHOUT HUSB, WTHOUT STATUS, NOT OWN PEOP
- 3 nothing they can do; naomi urges them to return to thr own land bt while ~~Orpha~~ does this, rth ~~will nt~~
- 4 AND RESPONDS IN THAT MOST FAMOUS OF SAYINGS: WITH U GO, I WILL GO, YR PEOPLE MY PEOPLE, YR GD + MY GD WHERE U DIE THERE WILL I BE BURIED
- 5 IT IS THAT KIND OF VERSE WHICH ONE NEVER FORGETS FOR ITS SHEER BEAUTY AND BEC OF ITS SENTIMENT; OFTEN WE READ IT AT WEDDINGS

BODY

A MIXD-M

- 1 OF C, ^MWHAT WE MUST UNDERSTAND IS THAT WE ARE HANDLING A "HOT POTATOE" HERE: RTH OBV IS NOT JEWISH! NOW ~~WHAT?~~ & HOW DO YOU DEAL WITH THS FACT OF LIFE?
- 2 EVEN MORE: FRM THE GENEALOGY WHICH WE HAVE AT END OF BK, KNOW THAT THE DESCENDENT ~~&~~ OF MARIAGE BETWN RUTH & BOAZ WILL BE DAVID, THE KING - A FACT WHICH CAUSED RABBIS MUCH ANGUISH
- 3 CERTAINLY AN ISSUE WHICH ~~TOUGHT~~ TO BE TAKEN INTO CONSIDERATION IN OUR TIME, WHAT WITH RATE OF M-M AT ALMOST 50% OF YOUNG PEOPLE GROWING UP
- 4 & NT SPEAKING NEC OF OUTLYING MID WESTERN CITIES BT' RGT HERE IN N.Y. AS WELL; WE NO LONGER PROTECTED BY OUR NUMBERS BEC YNG CERT DO NOT FOLOW ADVOC OF WHAT THEY WLD CALL THE "ESTABLISHMENT!"
- 5 TIMES HAVE RADICALLY CHANGED & IN EV AREA OF LIFE WHAT WAS ONCE UNACEPT NOW MATTR OF COURSE; M-M NOW AN ISSUE WHOICH TOUCHES ALMOST EV FAMILY OF JEWS

B MEZUZAH

- 1 BT RABB AUTHORITIES TRIED TO COMBAT RELEVANCE TO KING DAVID BY INSISTING THAT A MEZ BE PLACED ON ALL THE DOORS OF JEWS. WHY? SO THAT JUD INSIDE
- 2 BT THE ANCIENTS CARRIED IT FURTHER: NT ONLY ON OUT-

SIDE, PUBLIC PLACES, BT IN PRIVATE AREAS AS WELL: WHICH DID NOT MEAN PRIVATE HOMES BT PRIVATE RELATIONSHIPS BETWEEN PEOPLE

2 PERHAPS THAT IS THE ORIGIN OF A MEZ ON EV DOOR SO THAT IN PRIVACY OF PERSONAL CONCERNS WORDS OF TORAH ARE NOT FORGOTTEN AND IDEALS, VALUES INHERENT IN OUR TRADITION BE OBSERVED IN CLOSE QUARTERS AS WELL AS ON OUTSIDE, WHERE THEY ARE ON PUBLIC VIEW

3 THEREFORE, MEZ TO COUNTER M-M AND ITS CONSEQUENCES; BT TO KEEP HOLY AS WORDS OF MEZ ASK OF US AND IF PEOPLE LIVE THIS WAY PRIVATELY & PUBLICLY, PERHAPS JUD TO REMAIN A VIABLE WAY OF LIFE, LIFE-STYLE, EVEN IN OUR OWN TIME

C IDOLATRY *In that light, how view parts of this special*

1 ~~BT FURTHER CONCERN OF~~VERSE: "YR GD = MY GD" ~~AND~~ WHAT DOES THAT MEAN? FRM OUR PT OF VIEW: NO IDOLATRY

2 WHICH CERTAINLY WAS VERY MUCH IN VOGUE IN ANC TIMES OF C, IDOLATRY DID NOT MEAN, LITERALLY ONLY IMAGES BT THE IDOLATRY WITHIN EACH OF US IN PARTICULAR.

3 WHAT IS MEANT? CERT ATTITUDES TOWARD OTHERS, A MANNER OF APPROACH TO A FELLOW HUMAN BEING, CONCERN FR THOSE WHO ARE HUNGRY, NAKED, HOMELESS, ALONE & IN PAIN

4 IDOLATRY CAN MAKE ITS PRESENCE FELT IN MANY WAYS: MOST OBV IF WE PLACE OURSELVES AT CERTR OF UNIVERSE TO WORSHIP OUR OWN SELF, OUR OWN NEEDS, OUR OWN SELF-RIGHTEOUSNESS WHICH MAY BE BIASED

5 GD, THEN, RE IDOLATRY NOT JUST AN IMAGE OUTSIDE OF US BT WITHIN, VISIBLE ONLY TO OURSELVES AND THAT IS WHAT WE MUST CARE ABOUT SO THAT SENSE OF PERSPECTIVE REMAINS → *In Gd = my Gd = share concept of life :: M-M*

D. PEOPLEHOOD

1 "YR PEOPLE = MY PEOPLE" ONE OF OTHER PHRASES AND ONCE AGAIN THE AUTHORITIES TRIED TO USE THIS PHRASE TO COUNTER M-M POSSIBILITIES ~~AND WITH REF TO KING DUD~~

2 FIRST, IN MORE ANC TIMES, RE = PEOPLE RES GD/BAD, WHICH HAPPENS TO ~~our~~ PEOPLE AS THEY ARE PERSECUTED IN EV GENERATION AND IN EV COUNTRY

3 HISTORY TEACHES THIS ~~lesson~~ *ambivalence* ALL THE TIME; HERE A LESSON OF CONCERN THAT THOSE WHO JOIN US CAN NOT DO SO ONLY IN GD TIMES BT MUST BE PREPARED FOR ANY EVENTUALITY. WE DON'T NEED FAIR-WEATHER FRIENDS ONLY

4 AND WE KNOW, IT IS EASY TO JOIN A GRP, A PERSON IN TIMES OF GD & PLENTY BT WHEN REVERSAL STRIKES, CAN WE STILL REMAIN AS ONE AND IF CONFLICT RE ONE INDIV

how much the more so an entire people?

III

5 AND IN MORE MODERN TIMES, LINK TO PEOPLEHOOD ~~WAS~~^{IS} EQUATED WTH ZIONISM; TASK OF BUILD & REBUILD A LAND IN PHILO SENSE AS WELL AS PHYSICALLY AND IF THAT = TASK IN ANC TIMES, HOW MUCH MORE SO RE STATE OF ISRAEL

CONCLUSIO

A GENERAL

- 1 SEE THEN AN ANC STORY, AN ~~ANC~~ BEAUTIFUL VERSE TAKES ON A LIFE OF ITS OWN: WHAT DOES IT MEAN THEN AND WHAT SHOULD IT MEAN IN OUR OWN TIME
- 2 AND IN THIS PARTIC INSTANCE, M-M AN ISSUE WHICH TRULY THREATENS OUR EXISTENCE AS A FAITH, AS A PEOPLE AND THAT IS WHY FOR AS LONG AS CONG EXISTS, TO BEST OF MY KNOWLEDGE, WE NEVER OFFIC AT M-M HERE
- 3 PHRASES TAKE ON ~~THE~~^{THEIR} OWN: YR HOME/MY HOME, YR PEOPLE/MY PEOPLE, YR GD/MY GD AND THIS UNTO END OF ONES LIFE FOR "WHERE U DIE THERE I BURIED"
- 4 NT SIMPLY A CONNECTION RE FAMILIARITY OF RELATIONSH BUT A STATEMENT OF PRINCIPLE FOR A LIFETIME

B SPECIFIC

- 1 THAT IS WHY RUTH SO VITAL A DOCUMENT; FRM THESE ALMOST QUESTIONABLE BEGINNINGS, A WHOLE NEW PHILO OF COMMITMENT
- 2 TRUE, RTH NT J BUT SHE BROUGHT US TO DAVID; PERHAPS IN OLUR OWN TIME, M-M LEAD US TO A HIGHER CONCEPT OF BELONGING ~~FOR AS LONG AS KINGS DAVID NO LONGER IN QUESTION. WE THE ANSWER TO THE FUTURE, WE AND OUR LOVED ONES, OUR CH AND THEIR CH AFTER THEM~~
- 3 VERSE OF RTH STIRS HRT & SPIRIT AS WELL AS MIND AND NO MATTER HOW WE INTERET IT OVER CENTURIES, IT IS A HOPE FOR THE FUTURE OF OUR PEOPLE.
- 4 THE REVELATION WTH ITS SET OF LAWS FINDS EXPRESSION AMONG THOSE WHO BIND THEMSELVES TO US, AS DID RUTH TO HER M/L & THUS HELPED TO PERPETUATE OUR PEOPLE IN ALL OF ITS GLORY AND HONOR .

AMEN.

HEB TAB., SUNDAY A.M., JUNE 7, 1992
1ST DAY SHEVUOTH

r/h what and it is intended

not given

FROM THE DESK OF



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Cantor Bloch

Patricia Kedvan

Cantor Bruce Hales

Cantor A

Cantor

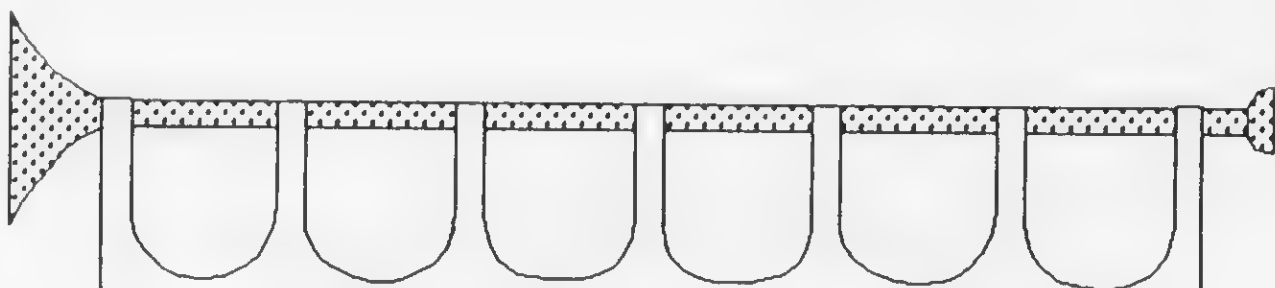
Pianist: Don Franklin Sweith

Choir: Mrs Eva Feist

The Hebrew Tabernacle of Washington Heights
551 Fort Washington Avenue, New York, N.Y. 10033

Dr. Robert Lehman, Rabbi
Mr. Charles Bleiberg, President

Presents



An Afternoon of Opera & Song

Featuring

Cantor Robert Bloch, Hebrew Tabernacle
Cantor Bruce Halev, Congregation Habonim
and
International Soprano, Patricia Kadvan
Accompanied by Dan Franklin Smith

April 5, 1992

Set / Sermon
Sittenman

Bleiberg

Eva, Com -

Cantor Robert
formerly com = 7 or

no scrolls

An Afternoon of Opera & Song

Program

Excerpts from La Traviata by Guiseppe Verdi

Violetta -- Patricia Kadvan
Alfredo -- Robert Bloch
Germont -- Bruce Halev

Libiamo -- Violetta & Germont
Un di felice eterea -- Violetta & Alfredo
De'Miei Bollenti Spiriti -- Alfredo
Pura siccome un angelo -- Germont
Un di, quanto le veneri -- Violetta & Alfredo
Addio del Passato -- Violetta
Parigi o'Cara -- Alfredo & Violetta
Prendi quest e limmagine -- Violetta

Intermission

Songs by Tosti, Kern, Kálmán & Lehar

Paolo Tosti:

Malia -- Bruce Halev
L'ultima Canzone -- Bruce Halev
A'Vuchella -- Robert Bloch
Ideale -- Robert Bloch
L'alba Separa dalla luce l'ombra --Robert Bloch

Jerome Kern:

Only Make Believe (Showboat)-- Patricia Kadvan & Bruce Halev
You are Love (Showboat)--Patricia Kadvan & Robert Bloch

Emmerich Kálmán:

Gruess' mir mein Wien (Graefin Maritza)-- Bruce Halev

Franz Lehar:

Liebe, du Himmel auf Erden (Paganini)--Patricia Kadvan

Emmerich Kálmán:

Zwei Märchenaugen (Zirkusprinzessin)-- Robert Bloch
Duet from Zirkusprinzessin -- Patricia Kadvan & Robert Bloch

Franz Lehar:

Lippen schweigen (Merry Widow) --
Robert Bloch, Patricia Kadvan, Bruce Halev

**Today's concert is made possible through the generous support of
several of our Tabernacle members.**

About the Artists

The Tabernacle's own tenor, **Robert Bloch** has appeared in opera theaters across the country, including the Julliard Opera Theater and the Metropolitan Opera Studio. In addition to winning the Liederkrantz Foundation Award, he was a regional winner in the the Chicago Lyric Opera auditions, the Baltimore Lyric Opera and in the Met. Auditions. He has represented the Reform Cantorate as guest soloist in concerts in Israel and has been a leading tenor with the Israel National Opera.

South African born **Bruce Halev**, baritone, has studied at the London Opera Center under the personal direction of Otokar Kraus and in Italy with Tito Gobbi. In 1973 he made Aliya and sang with the Israel National Opera and with the Jerusalem Symphony. For the last eight years he has been the cantor of Congregation Habonim in Manhattan, a German liberal Synagogue established on the anniversary of Kristallnacht, 1939. Most recently, he appeared with the Bel Canto Opera in "Le Jongleur de Notre Dame", and in the first performance in North America of Robert Schumann's opera "Genoveva".

Patricia Kadvan, soprano, has performed over twenty-five operatic roles ranging from the Countess in Mozart's "Marriage of Figaro" to Puccini's "Tosca". She gained national recognition for her performances in the title role of Puccini's "Madama Butterfly" under the aegis of Boris Goldovsky. In addition to studying at the Mannes College of Music and the Liederkrantz Foundation, she received valuable advice and guidance from the late Otto Guth and was greatly encouraged by Rise Stevens. She has joined the rosters of such renowned opera houses as Opera Center International in Zurich, the Kaiserslautern Opera and the Basel Opera. She has been heard in numerous recitals and oratorio works throughout Germany and Switzerland.

Dan Franklin Smith, concert pianist, has appeared throughout Europe and the United States as both a solo recitalist and a vocal accompanist. He has performed with singers in Alice Tully Hall, the National Gallery in Washington and the Sala Casals in San Juan as well as the National Concert Hall in Taipei. He is a graduate of the University of Michigan School of Music.

Program designed by Shelley Saposnik-Noire.

CCAR: SAN ANTONIO, 1992

INTRODUCT

A GENERAL

- 1 CCAR, MY PROF ORGANIZ 103 YRS OLD & MEETS ANNUALLY IN DIFF CITIES AR COUNTRY
- 2 WE TRY TO SHIFT LOCALE FRM YR TO YR: MID-W, E/W, ABOVE ALL: A CITY: WHERE DIFF GRADES OF HOTELS AVAILABLE AND WHERE FAMILIES CAN BE BROUGHT
- 3 THS YR MET IN SAN ANT, NEXT YR IN MONTREAL, THEN IN PHILA AND EVERY 7 YRS MANDATED TO MEET IN ISRAEL
- 4 EVERY ONCE IN A WHILE, CONCEPT THAT WE OUGHT TO MEET ONLY @ 2 YRS, WTH LARGER REGIONAL CONFERENCES ON THE ALTERNATE YRS BT THS NEVER BECOME POPULAR ALTH O, IN DUE TIME, FINACIAL CONSID MAY LD US THR

B SPECIFIC

- 1 THS YR, OUT OF SOME 1500 MEMBERS AR WORLD, HAD AN ATTENDANCE OF 600, WHICH IS ONE OF BEST ATTENDED
- 2 NO SPEC REASON FR LARGE CROWD, EXCEPT ATTRACTION OF CITY AS A TOURIST DREAM BT NO ONE ISSUE DOMINATED AS HAS BEEN THE CZASE OVER PAST OTHR YRS: HOMOSEXUAL OR M-M, OR SUPPORT OF "PC NW" MOVEMENT IN ISRAEL
- 3 THS WAS MORE A CONF FOR LEARNING AND INTERCHANGES OF OPINIONS, AND A MULTITUDE OF COURSES AND WORKSHOPS WERE AVAILAVBLE TO THE MEN & WOMEN OF MOVEMENT

C PERSONAL

- 1 ON MORE PERSONAL LEVEL, FR ME AND OTHR RABBIS, & FR YR INFORMATION: DISCUSSION BY SPOUSE SUPPORT GRP OF MUTUAL PROBLEMS, THERE WERE ALSO GRP CONSULTATNS ON PENSION ~~ALTERNATIVES~~
- 2 & STRANGE TO SAY, WE ALL PAID MUCH MORE ATTENTION TO THIS DISC THAN WE EVER DID IN EARLIER YEARS (& ALL THE OTHR MEN LK SO MUCH OLDER!)
- 3 AT SAME TIME, THERE WAS A YISKOR SERVICE, AS WE HAVE IT EACH YR; THS YR, 3 NAMES OF MEANING TO ME & CERT ALSO TO U: RABBI POLISH, RABBI METZGER AND JACB PETUCHOWSKI, OF MY VINTAGE, FRM BERLIN: THEOLG
- 4 IN ADD: DAILY MINYAN SERVC AT 7:30A & MEET FOR VARIOUS CAUSES CERT TILL MIDNIGHT & OFTN BEYOND

BODY

A OFFERINGS

- 1 COMM: AGING, AIDS, CHAPL, CH/STATE, COMPUTRS & RABBIN, EDUCN, CONVERSION, CULTS, RESPONSA & ETHICS
- 2 IN ADD, AT BRKFST, ON DAILY BASIS: J/P, LITURGY PUBLICATIONS, RABB FAMILY, REF J PRACTICES, CONG IN SMALLER CITIES, ETC; PLUS, ON SELECTIVE BASIS: INTERRELIGIOUS ACTIV, ISRAEL, SOVIET ORBIT, YTH
- 3 GENERALLY, THS WLD TAKE US UP TO 10A; NOW CAME IA

Courses

POSTMODERN THEOL, BIBLICL PERSPECT ON COV, MESS MOVE
MENTS, J HISTORIOGRAPHY IN 20TH CENT, AND A WHOLE
SERIES OF T/HISTORICAL DISC RELATING TO 1492 EXPER:
4 RESPONSES TO EXPULSION, RESPONSES TO MAIMON PROPHEC,
COURTIE⁵R AS THE EMBODIMENT OF SP-J CULTRE, PORTUGAL,
CONVERSIONS, CHANGING IMAGES OF SEPH IN MODERN HIST,
BIBLICAL INTERP OF SEPHARDI WORLD, & SABBATAIS CONVR
5 FINALLY: AS THESE TK US TO NOON, IN ASTRNOON, EITHR
BEFORE OR AFTR . BUSINESS MEETINGS, THESE WORKSHIPS
HEALTH CARE FOR CONG, TELECOMPUTING, HISP CATH LKS
AT AM J, NEW CEREMONIES FR OUR TIME, REACH UNAFFIL,
HEIGHTENING ISR PRIORITIES IN OUR CONG, RECONSIDER-
ING CONVERSIONS, ABUSE WITHIN J FAMILY, ETC, ETC
6 THS TK US DEEP IONTO EACH AFTTRNOON & THEN FREE TIME
EITHR TO EAT OUT OR IN COMM SETTINGS TO TALK FURTHR,
AND FINALY TO PREPARE FOR EVENING MAJR PROGRAM

B. SPECIZAL PROGRAMS

1 EACH EVE SAW SOMETHING DIFF AND ALL ATTENDED: 1ST =
SERVICE WHERE WJ GAVE PRESID MESSAGE, ANOTHR EVE A
• CATH P TOGETHR WTH MUSLIM CLERIC BT MUSLIM DID NT
ATTEND AND PRIEST GAVE VERY UNINTERESTING TALK
2 ANOTHR EVEN~~V~~ GIVEN TO MAJR LECTURE ON EXPULSION BY
NOTED HISTORIAN & U HRD SOME OF HIS MATERIAL AT LECT
GIVEN 2 WKS AGO AT CONCLUS OF MY LECT-SERMONS
3 ON THIRD EVE MAJR PRESENTATION OF PLACE OF WOMEN IN
SOC IN GENERAL AND IN RABB IN PARTICULAR; THS WAS YR
OF 20TH ANNIV OF ORDINATION OF 1ST WOMAN: S PRIESAND
AND A SPECIAL RECOGNITION WAS EXTENDED TO HER
4 AS MATTRER OF FACT, NT TO BELABOR THE PT, FRM WHAT
I ~~HR~~ AND FRM WHAT I LEARNED ON ETH COMM, AND WHAT
HAS BEEN TOLD ME BY RABBI SHEKEL, MOST OF US HAVE
NO IDEAS RE ISSUES WHICH FACE WOMEN IN RABB, WHICH
NEVER OCCURS TO US MEN; AN "EYE-OPENER" FOR US ALL
✓5 AND FINALLY, A VERY SP¹ECIAL PRESENTATION, ALSO RE-
LATING TO WOMEN BT CAME INTO OPEN IN COMM: WAS PAR-
TICULARLY INCOMPREHENSIVBLE TO ME: SERVICE RE HYSTOR
6 PERHAPS THERE ARE~~B~~ WOMEN TO WHOM THIS IS VITAL BT
FIND MYZELF TO HAVE VERY LITTLE SY~~M~~PATHY; LV IT TO
U TO MAKE UP YR OWN MIND.

CONCLUYSION

A. GENERAL

1 HAD OTHR PROGRAMS BT 1 MUST MENTION IN PARTIC, TAKEN
OFF ONE OF CONNIE CHUNGS SPECIALS: .SHOW LARGE BL MN
WQALKING DOWN THE STREET IN A RURAL SETTING: WHAT IS
HE? SHOW HIM AS PREACHER, AS MUSIC, THEN AS MD
2 HIS NAME IS RONALD V. MYER, SR, AND HE IS IN CHARGE
OF FAMILY CLINIC IN TCHULA, MISS & QUITE A PERSON

III

- 3 HE HAS BROUGHT UPON HIMSELF WRATH OF ENTIRE ESTABL IN DC BEC OF HIS ADVOCACY FR HLTH CARE FOR MINOR, EVEN IN MISS! HE HAS STATISTICS TO PROVE HOW POOR CARE PERPETUATES POOR CIRCUMSTANCES OF LIVING
- 4 HE IS ONE OF THOSE RARE INDIV WHO CAN DO 1/2 DOZ THINGS WELL, FIND TIME FR THEM ALL, AND STILL MAKE HIS VOICE HRD, ALTHO NT ALWAYS WTH MUCH SUCCESS
- 5 HE ALSO CITED CIRCUMSTANCES RE BEAUROC, ENOUGH TO MAKE ONES HAIR STAND UP ON END: NO ND FR CLINIC IN THS SMALL AREA BEC LARGER TOWNS NRBY HAVE ONE = 12 M BT CAN A SICK PERSON WALK THAT DISTANCE? NO MONEY EVEN FR BUS/AND CARS NT ATTAINABLE IN LIFETIME
- 6 UNUSUAL MAN, ENORM ENERGY, WELL-SPOKEN AND ABLE = ONLY AFTR NATL EXPOSURE ON CHUNGS PROGRAM, SOME VITL FUNDING BEC OF REACTION OF OUTRAGE ON PART OF PUBLI
- 7 IF U EVER HEAR NAME OF DR. RONALD MYER, SR. GIVE RESP¹/₂ECT

SPECIFIC

- 1 U CAN SEE, A FULL FOUR DAYS AND ONE LEFT MORE EXHAUSTED THAN WHEN WE ARRIVD SEEKING TO ESCAPE STREZSES OF R
- 2 FR ME ALWAYS A LEARNING EXP, AND WHILE DONT GO TO ALL COURSES OR CLASSES & AT THS PT IN MY LIFE CHOOSE JUDICIOUSLY AND WTH PRACTICAL GOALS IN MIND, THE RANXGE OF POSSIB FR LEARNING OFFRD, CANT BE PASSD UP
- 3 HOPE TO ATTEND AS WELL IN YRS TO COME AND HOPE U WILL PROFT FRM MY LEARNING EXPERIENCE.

THANK YOU.

HEB TAB., FRID EVE., MAY 29, 1992
REPORT ON CCAR IN SAN ANTONIO, 1992

14 pm
Geo
12 p.m.

181
22
148

The Central Conference
of American Rabbis

103 Annual Convention
PROGRAM

**THE SOURCES
AND LIMITS
OF JEWISH
CREATIVITY**

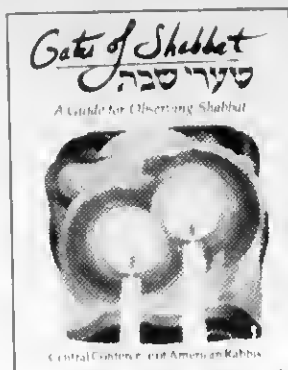
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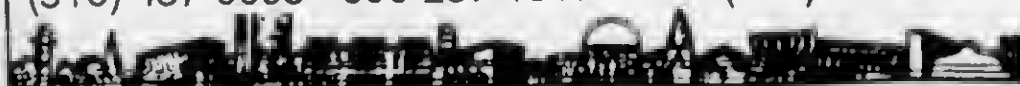
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Thank you for allowing us to serve the CCAR
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many years. We hope to continue to provide the
same high-quality service for many years to come.

We are pleased to announce that Simone Travel
Bureau is now in the competent hands of Peggy
Woltz. Simone Smith will continue to work very
closely with the Agency, especially in matters
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CCAR offices during the convention. Stop in, just
to say "hello",
or...

...To plan your own Congregational tour to
Turkey. Your own travel can be at no cost when
you organize and lead a group.

...To help you arrange a Congregational
tour to Israel.

...To assist with any travel planning needs.

GENERAL INFORMATION

"Beruchim Haba-im" to all. We offer you a hearty welcome to the 103rd ANNUAL CONVENTION of the CCAR. This year's convention is planned to provide you with many stimulating sessions, workshops, Torah classes and issues for your edification and professional development during the weeks and months to come. Our thanks to Rabbi Sheldon Zimmerman, Program Chair, and the members of the Program Committee for their work in assembling this year's program. To help you take full advantage of everything this convention has to offer, please read this information carefully. May we always learn from one another and join together in gladness.

CONFERENCE OFFICE

The conference office is located in the Guadalupe Room, in the middle of the Ballroom Level. Please feel free to stop by the office to share concerns that you haven't been able to handle elsewhere.

Beatrice Fox
Joan Palermo
Fran Urist

Direct telephone: 512-531-2378

Direct fax line: 512-531-2379

MESSAGES

All messages for convention participants will be posted on a message board at the registration area. Messages will be arranged alphabetically by last name. Message forms and pencils will be available near the message board. Please check the message board periodically for your messages.

REGISTRATION

Registration will take place in the foyer on the Ballroom Level.

REGISTRATION HOURS:

Sunday, April 5

10:00 a.m. – 3:00 p.m. (early registration at CCAR office, Guadalupe)

Monday, April 6

9:00 a.m. – 4:30 p.m.

Tuesday April 7

9:00 a.m. – 5:00 p.m.

Late registrations will be taken at the CCAR convention office in the Guadalupe Room. Participants are asked to collect their convention credentials in person.

ANNUAL MARKETPLACE

Our annual marketplace features more than 35 exhibit booths offering an unusual variety of Judaica – books, arts, crafts, jewelry – from throughout North America and Israel. Also available will be information and consultation booths on subjects of interest to rabbis and their spouses. Patronize our exhibitors!

EXHIBIT HOURS:

Monday, April 6 10:00 a.m. – 6:00 p.m.

Tuesday, April 7 9:00 a.m. – 6:00 p.m.
7:00 p.m. – 9:00 p.m.

Wednesday, April 8 9:00 a.m. – 6:00 p.m.
7:00 p.m. – 9:00 p.m.

Thursday, June 27 9:00 a.m. – 11:00 a.m.

FREE INFORMATION

Add to your files with the free information available from the tables in the Ballroom Foyer (registration area). Many organizations who cannot be with us at the convention have sent handouts and brochures for your consideration.

REGISTRATION

Convention participants are asked for their cooperation in attending all events punctually by observing the starting times listed in this program. This will insure smooth functioning during this very busy convention.

SPOUSE SUPPORT

Programs sponsored by the Spouse Support Group appear throughout the program. Just as all spouses are welcome at all sessions in this program, rabbis are welcome to join the spouse sessions as well.

CHILD CARE

During certain daytime hours the CCAR will provide a day care program for children from infancy through about age six. The day care program is provided by **Fit For A King, Inc.**, an accredited agency in San Antonio. Prior registration is necessary, at \$75 per child. **Pre-registrations, and possible openings for late registration, must be made and confirmed at a special desk in the registration area.** The day-care suite will be professionally staffed during these hours:

Monday, April 6,	9:00 a.m. – 5:00 p.m.
Tuesday, April 7,	9:00 a.m. – 5:00 p.m.
Wednesday, April 8,	9:00 a.m. – 5:00 p.m.
Thursday, April 9,	9:00 a.m. – 12:00 noon.

Note: The childcare room will be CLOSED from 12:00 – 1:00 p.m. daily for staff lunch time. For the evening hours, Fit For A King has an extensive list of sitters on a private fee basis.

THE SOURCES AND LIMITS OF JEWISH CREATIVITY

103rd ANNUAL CCAR CONVENTION

Hyatt Regency, San Antonio, Texas
April 6 – 9, 1992

CCAR OFFICE – Guadalupe

9:00 a.m.- 5:00 p.m. **Pre-convention “Training and Certification for Using the Prepare Pre-Marital Counselling Program”**
(Richard Litvak)

10:00 a.m.- 5:00 p.m. **Pre-convention Religious Education Seminar on “Children Experiencing Prayer: A Practicum Devoted to CCAR Liturgies for Young People”**
(Howard I. Bogot, Robert Orkand)

10:00 a.m.- 5:00 p.m. **Pre-convention UAHC-CCAR Commission on Reform Jewish Outreach “Working with Interfaith Couples”**

The seminar will offer an opportunity to work with the newest Outreach publication, Working with Interfaith Couples. A variety of models will be presented in this training session for rabbis who would like to begin interfaith couples' groups at their synagogue or who would like to hone their skills in working with such couples.

(Sherri Alper, LCSW)

10:00 a.m.- **Pre-convention Seminar on**
5:00 p.m. **Smaller Cities Rabbinates. "Inter religious Success Stories in the Smaller Cities,"** a panel discussion with colleagues focusing on interreligious educational programs; relations with the Black community; dealing with religious celebrations in public schools and "political" issues such as equal access and scheduling of activities on Shabbat and Jewish Holidays. After luncheon presentations to rabbis with extended careers in smaller communities, the afternoon session will set the committee's future directions. (Stephen A. Karol)

9:00 a.m.- **Long Range Planning Committee**
5:00 p.m.

9:30 a.m.- **Executive Board Meeting**
12:30 p.m.

12:30 p.m.- **Executive Board Lunch**
1:30 p.m.

1:30 p.m.- **Executive Board Meeting Resumed**
5:00 pm.

6:00 p.m.- **Executive Board Dinner &**
7:30 p.m. **Reception**

7:45 p.m.- **Executive Board Meeting resumed**
9:00 p.m.

10:00 a.m.- **Early Registration**
3:00 p.m.

2:00 p.m.- **Spouse Hospitality Center**
4:30 p.m.

4:00 p.m.- **Exhibitor Set Up**
8:00 p.m.

6:00 p.m. **Class of 1972 Dinner, Boccaccio Restaurant, 205 N. Presa Street**

Monday, April 5

9:00 a.m.- **Registration**
4:30 p.m.

10:00 a.m.- **Spouse Hospitality Center**
4:00 p.m.

10:00 a.m.- **Exhibit Area open**
6:00 p.m.
7:00 p.m.- and
9:00 p.m.

10:00 a.m.- **OPENING PLENARY SESSION**
11:00 a.m. **Remarks of the President:**
Walter Jacob
Report of the Executive Vice President
Joseph B. Glaser
Report of the Finance Secretary:
Deborah A. Hirsch
Report of the Treasurer:
Peter S. Knobel
Rules of Debate:
Howard R. Greenstein

Report of the Recording Secretary:

Richard N. Levy

11:00 a.m.- **"The CJF Study: What does it Mean
12:00 noon for the Rabbinate and the Synagogue":**

Dr. Steven Bayme, Director,
Jewish Communal Affairs
Department, American
Jewish Committee

12:15 p.m.- **CJF Breakout Groups
2:30 p.m. with Box Lunches**

1. John Friedman

2. Constance Golden

3. Mark Gross

4. Ralph Kingsley

5. Arnold Miller

6. Mark Dov Shapiro

7. Debra Hachen

8. Susan Miller Rheins

9. Cary Yales

11:00 a.m.- **Spouse Support Group Program**

12:00 noon **"Important Update on the
Rabbinical Pension Plan – Learn
Now or It Can Cost You Later":**

Vivian, Mendeles, Admin-
istrator, Rabbinical Pension
Board

2:30 p.m.- **PLENARY SESSION CONTINUED**

4:30 p.m. **Report of the Director of Placement:**

Arnold I. Sher

Report on Maram:

Yehoram Mazor

Report on the Mission to Spain:

Simeon J. Maslin

Resolutions:

Howard I. Greenstein

7:15 p.m. **Buses Depart for Temple Beth-El**

8:00 p.m.- **The Conference Service at
10:00 p.m. Temple Beth El**

Opening Prayer:

David Jacobson

Readers:

Samuel M. Stahl
Mark S Goodman
Richard E. Dryer
Joel R. Schwartzman

Hazzan:

Gail Posner Karp

Azkara:

Erwin Herman

In Memoriam:

Zev Bloom
Morton J. Cohn
Abraham Dubin
Michael N. Farhi
Kurt L. Metzger
Julius J. Nodel
Jakob J. Petuchowski
Jacob Polish
Joseph Schwarz
Earl S. Stone

Special Presentations:

50 Year Members:

Richard C. Hertz
Nathan Kaber
Leon Kronish
Michael M. Szenes

Chaplains who have served for 10 or 20 years:

Richard H. White
for 10 years
Fred A. Natkin
Howard B. Zyskind
for 20 years

New B'Yad Chazaka acknowledgments Special Presentations

Irving Cramer,
Exec. Dir., MAZON

Howard Bogot
Robert Orkand
Joyce Orkand
Jack Stern for
Gates of Awe

Mark Dov Shapiro
for *Gates of Shabbat*

Victor Rashkovsky
Avigail Rashkovsky
for *A Passover
Haggadah*, Russian-
Hebrew edition

A. Stanley Dreyfus
for *Gates of Prayer
for Shabbat*

Report on Convention Program:

Sheldon Zimmerman

Address of the President:

Walter Jacob

Reception Hosted by Temple Beth-El

Tuesday, April 7

7:30 a.m.- **OPEN COMMITTEE**

9:00 a.m. **BREAKFASTS**

1. Aging

2. Aids

3. Chaplaincy

4. Church and State

5. Computers and the Rabbinate

6. Continuing Education

7. Conversion

8. Cultic Proselytization

9. Ethics (closed Meeting)

10. Responsa (Closed Meeting)

7:30 a.m.- **Spouse Steering Committee/**

9:00 a.m. **Coordinators Breakfast**

9:00 a.m.- **Spouse Regional Coordinators**
10:00 a.m. **with Regions**

9:15 a.m.- **Shacharit**

9:45 a.m. Reader: Micah H. Greenstein
Hazzan: Howard Greenstein

9:00 a.m.- **Registration**

5:00 p.m.

9:00 a.m.- **Exhibits Open**

6:00 p.m.

7:00 p.m. and

9:00 p.m.

9:45 a.m.- **Jewish Publication Society Honors
Eugene Borowitz**

10:00 a.m.- **TORAH COURSES**

3:00 p.m. (including luncheon)

**"DEFINING AND ENGAGING
THE COVENANT"**

Eugene B. Borowitz: Understanding Postmodern Jewish Theology"

Tamara Eskenazi: "Promises,
Promises – Biblical Perspectives -
on Covenant"

Alvin Reines: "The Sinaitic
Covenant or Freedom Coven-
ant: Which one for Reform
Judaism?"

Mare Saperstein: "Messianic
Movements in Jewish History:
Fulfillment or Betrayal of the
Covenant?"

Robert Seltzer: "The Uniqueness
of Jewish History in 20th century
Jewish Historiography."

Michael Signer: "Covenantal
Hermeneutics: Text and Tradition
as Other."

10:00 a.m.- The Freehof Law Institute for
3:00 p.m. Liberal Halacha: "Conversion and

Halachic Pluralism"; David Ellenson,
Walter Jacob, Richard Rosenthal,
Moshe Zemer, Bernard M. Zlotowitz
(Includes Luncheon)

3:00 p.m.- **Spouse Support Group Program**

5:00 p.m. **"Rabbi and Spouse Talking
Together When Times Are Tense –
Approaches to Problem Solving."**
Keynote Speaker: Jason Edelstein

3:00 p.m.- **PLENARY BUSINESS SESSION**

5:00 p.m. **Greetings of the Chairman of the
Board, UAHHC, Mel Merians**

**Report from Rabbinical Pension
Board and on the Church Alliance:**
Robert L. Adler,
Joseph Goldman

**Israel Bonds honors the Rabbinical
Pension Board**

**Report of the Committee on
Committees**

Report of Committee on Nominations:
Fred N. Reiner

Election

Report of Committee on Resolutions:
Howard I. Greenstein

5:00 p.m.- **Meeting of rabbinic p-flag**
6:00 p.m. (Erv & Ag Herman's Room)

5:30 p.m. **Reception for Newer Members**
6:00 p.m. **Ordained 1988-1991**

5:30 p.m.- **No Host General Reception –**
6:30 p.m. **Exhibit Area**

8:00 p.m.- **Ma-ariv**
10:00 p.m. Leaders:

Dennis S. Ross
Deborah Zecher

PLENARY PROGRAM

"New Horizons in Interreligious Relations"

Chair: John Friedman

Address: Father Virgil Elizondo of San Antonio

Address: Dr. Gutbi Ahmed, Director, Muslim World League

10:00 p.m.- **Reception sponsored by the**
11:30 p.m. **Synagogue Council of America**, in honor of our colleague, Jerome K. Davidson, President, SCA

7:30 a.m.- **OPEN COMMITTEE BREAK-FASTS**

1. Justice & Peace
2. Liturgy
3. Publications
4. Rabbinic Family
5. Reform Jewish Practices
6. Responsa (closed meeting)
7. Smaller Cities
8. Family Life
9. Journal Editorial Board (Closed Meeting) Elliot Steven's Suite

9:00 a.m.- **Spouse Hospitality Center**
4:00 p.m.

9:00 a.m.- **Shacharit – A Sephardic Worship Service**

Readers: Shelton J. Donnell
Rifat Sonsino and members of the Sephardic Minyan

9:30 a.m.- **Exhibits Open**

6:00 p.m.
7:00 p.m.- and
9:00 p.m.

9:30 a.m.-
10:30 a.m. Address: David Ruderman, **"Tragedy and Transcendence: The Meaning of 1492 for Jewish History"**

10:30 a.m.- **TORAH CLASSES**
12:30 p.m. **"SEPHARDICA: HISTORY, MIDRASH, POETRY, MYSTICISM, PHILOSOPHY, HALACHA"**

Shelton Donnell: **"Contemporary Responses to the Expulsion."**

David Goldstein: **"Teaching and Preaching Aspects of Spanish Jewry: Ideas for Pulpit and Classroom"**

Alvin Reines: **"Abravanel's Response to Maimonides' Prophetic Rationalism"**

David Ruderman: **"The Courtier as the Embodiment of Spanish Jewish**

**Culture: The Perspectives of
Abraham Ibn Daud and
Judah Ha-Levi"**

Mark Saperstein: "Who Was a Jew?:
"The Portuguese Conversos in the
Sermons of Saul Levy Morteira of
Amsterdam"

Robert Seltzer: "The Changing
Image of Sephardic Jews in Modern
Jewish Historiography"

Michael Signer: "Biblical Interpre-
tation in the Sephardi World"

Rifat Sonsino: "The Conversion of
Sabbetai Zevi"

12:45 p.m.- **ALUMNI LUNCHEON**

2:45 p.m. "The Alumni Association and the
CCAR Salute Sally Priesand and cel-
ebrate the 20th anniversary of
Women's Ordination as Rabbis"

President, Alumni Association:

Michael Zedek

Vice President, Alumni Association:

Charles Kroloff

Secretary Treasurer:

Frederick Schwartz

President, HUC-JIR:

Alfred Gottschalk

Roll Call of the Classes

Announcement of Year-in-Israel
Alumni Circle Honorees and L'Dor
VaDor Rabbinic Student Scholarship
Donors

Tribute to Outgoing RAA President
Michael Zedek and Installation of

Incoming RAA President
Charles Kroloff

President's Report on the State of
the College: Alfred Gottschalk

**"Celebrating the Twentieth
Anniversary of Women's
Ordination as Rabbis"**

A Presentation of Images, Stories,
and Music Luncheon Program

Steering Committee: B. Elka

Abrahamson, Judith Z. Abrams,

Judith A. Chessin, Joan S. Friedman,

Elliot L. Stevens, Deborah Zecher

3:00 p.m.- **PRACTICAL WORKSHOPS**

5:00 P.M. "Universal Health Care: Can We
Live With It?" Panelists will include
Dr. Paul Minot of Austin, Texas, a
psychiatrist in a community pro-
gram, and a member of Physicians
for a National Health Policy; Tim
Austin, Vice President, San Antonio
Marker Humana, Inc. and a physi-
cian from the Texas Medical
Association (Jonathan Brown,
Health Committee), Ms. Karen Batory,
Director of Health Care Delivery
Dept., Texas Medical Assoc., and
Dr. Ken Lazarus, a pediatric oncolo-
gist. Dr. Lawrence Cohen, Moderator.

Nueces

**"Telecomputing: Using On-Line
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tions of two online services: "Prodigy"
and "CompuServe." You will learn

how rabbis are already using these services to communicate with colleagues, to get information in an instant and to expand our own horizons. No knowledge of computers is necessary; open to everyone, from the computer-literate to the computer-phobic. (David Weber, Hillel Cohn, Computers in the Rabbinate)

"An Hispanic-Catholic looks at American Jewry". Presentation by Father Rosendo Urrabazo, Mexican-American Cultural Center in San Antonio, with Jack Bemporad in a rabbinic dialogue. (John Friedman, Interreligious Activities Committee)

"Educating for Literacy: Adult Education and Religious School Options". This workshop will present participants with guidelines for developing literacy objectives for life-long Jewish study. The session will include a demonstration lesson featuring "Welcome to the World of Torah," our Commission on Jewish education's entry-level syllabus for adult education. "Opportunities," a new text-oriented curriculum overview will also be shared. Previewing a new Hebrew text for adults, as well as a model for a "Religious School for Adults," are planned components. (Howard I. Bogot, Ellen Mack, RJE)

"Filling the Gap – Creating New Ceremonies and Rituals for Our Age." This workshop will deal with the following questions: Are there gaps in the traditional lifecycle and a holiday calendar which need to be

filled, for example: Women's life-cycles, growing older, certain "less popular" festivals, etc? Is there a need for new ceremonies which take into account alternative family arrangements, gay couples, rituals of single parenthood? Should we/how do we create such new ceremonies? And what can be added to already existing ceremonies which would enhance the meaning of the moment for both officiant and participant? (Reform Jewish Practices Committee, Elyse M. Goldstein, moderator; panelists, Shira Stern, David Cahn-Lipman, and Yoel Kahn)

"Reaching the Unaffiliated: The Rabbi's Role" How welcoming is Your congregation? Do you actively reach out to the unaffiliated in your community and the marginally affiliated within your congregation? How can you as rabbi influence the welcoming atmosphere of your congregation and alter the revolving door nature of synagogue membership? Learn about innovative programs from colleagues on the leading edge of outreach to the unaffiliated and from the UAHC Task Force on the Unaffiliated (Renni S. Altman, Steven Foster, David Gelfand, Sheldon Harr, Howard Jaffe)

"Heightening Israel Priorities in the Reform Community" (Committee on Israel)

"Reconsidering Conversion" The workshop will address the process of becoming a Jew. What are the components of identity develop-

ment that lead to integration and a sense of authenticity.

(Dru Greenwood, Leslie Gutterman)

"Shall I Choose Early Retirement?"

(Joseph Goldman of the Rabbinical Pension Board and Dr. Stephen Schanfield of the University of San Antonio Medical School, together with a colleague who has chosen early retirement, will present (Retirement Committee; Gerald Goldman, chair; George Astrachan, moderator)

"Abuse in the Jewish Family and How You as Rabbi Can Comfortably Respond: Ethical and Legal Issues."

Handouts will be provided. (Clifford Librach, Julie Spitzer, Arlene Rubin Stillman, Ph.D. Arlene Dryer, M.S.W.).

"Making Our Congregations More Ethical" Participants will address various issues which bear upon the ethical conditions of our synagogues: Fair treatment of members and staff, bestowal of honors, matters of confidentiality; responsibility to the larger community and any other issues which may be proposed by the participants. There will be exploration of how the UAHC Ethics Manual can serve as instrument to involve our Temple leadership in confronting the issues. Panelists: (Gary Bretton-Granatoor, Arthur Gross Schaefer, Jack Stern.)

"Exploration of Different Kinds of Liturgies for Life Cycle Events that Occur for Older Adults." With

Professor Thomas Cole, University of Texas, Medical Humanities. (Committee on Aging, Brad L. Bloom, Chair)

"Choosing Music When Large Numbers of Children are Present: Materials and Approaches" (Daniel Freeland, Music Commission)

Workshop on Clergy Liability (William Rothschild, James Simon, Arthur Gross Schaefer, Paul Swerdlow)

"Prepare/Enrich – An Advanced Workshop for Those With Basic Training" (Richard Litvak)

3:00 p.m.- **Spouse Support Group Workshop**
4:00 p.m. **(Part I) Placement – A Rollercoaster Ride for Rabbi and Spouse"**
(Arnold I. Sher, CCAR Placement Director)

4:00 p.m.- **Spouse Support Group Workshop**
5:00 p.m. **(Part II) "Parenting Our R.K.'s"**
a) Toddler through 11 years of age
(Facilitators: Gena Levine, Nina Salkin)
b) 12 years of age to Teens
(Facilitator: Anita Lawson)

5:00 p.m.- **Briefing on the Absorption of Ethiopian Jews and Programs to Assist Them** (American Association of Ethiopian Jews. (Mark Winer, Chair;

304
✓✓

Arlene Kushner, Director)

5:30 p.m.- **WRN Dinner Meeting**

6:00 p.m. **Cincinnati Class of 1967 Dinner** at
home of Sam & Lynne Stahl,
4218 Blumel Road

8:00 p.m.- **Ma-ariv**
10:00 p.m. Reader: Julie Wolkoff
Hazzan: Kenneth Kantor

**Evening Program "The Challenge
of a Changing Society: The evolu-
tion of the roles of men and women,
and its impact on Judaism and the
rabbinate"**

Speaker: Francine Klagsbrun

10:00 p.m.- **Yemenite Music and Dance and**
11:30 p.m. **rescue appeal reception** sponsored
by American Rabbinic Network for
Ethiopian Jews sponsored by
American Rabbinic Network for
Ethiopian Jews
(Barry Tabachnikoff, President.
Jane Fellman, Director)

7:30 a.m.- **OPEN COMMITTEE**

9:00 a.m. **BREAKFASTS**

1. Health

2. Interreligious Activities

3. Israel

4. Justice and Peace

5. Soviet Orbit

6. Youth

7. Women in the Rabbinate

8. NAORRR

8:00 a.m.- **Spouse Steering Committee/**
10:00 a.m. **Coordinators Breakfast**

9:00 a.m.- **Shacharit**

9:45 a.m. Reader: Fred Natkin
Hazzan: Gail Posner Karp

Torah Reader and

Devar Torah: Elyse Goldstein

9:00 a.m.- **Exhibitors**

12:00 noon

10:00 a.m.- **JUSTICE AND PEACE**
11:00 a.m. **PROGRAM**

**"The National Health Care Crisis:
A Perspective From the Mississippi
Delta"**

Chair: Douglas E. Krantz

Address: Dr. Ronald V. Myer, Sr.,
Tchula Family Clinic in
Tchula, Mississippi and
member of U.S. Inter-
religious Committee for
Health Care.

11:00 a.m.- **Business Plenary with Resolutions**
12:30 p.m.

12:30 p.m. **ADJOURNMENT**

12:30 p.m.- **Executive Board Lunch and**
5:00 p.m. **Meeting**

6:00 p.m.- **Executive Board Reception**
7:30 p.m. **and Dinner**

7:45 p.m. **Executive Board Meeting, Resumed**



RICHARD C. HERTZ C'42

b. St. Paul, MN, Oct. 7, 1916, s. Abram J. & Nadine (Rosenberg) Hertz; BA. U. of Cinn., 1938; M.H.L., HUC – JIR, 1942; DD (hon.) 1967; post-grad, U. of Chi., 1943; PhD., Northwestern U, 1948; m. Nov. 25, 1943, Mary Louise Mann (div.); ch. Nadine Wertheimer Urben, Ruth Joyoux; m. Dec. 3, 1972, Renda Gottfurcht Ebner. Asst. rabbi, North Shore Cong. Israel, Glencoe, IL, 1942-47; chaplain, USA, 1943-46; Assoc. rabbi, Chicago Sinai Cong., 1947-53; Sr. Rabbi, Temple Beth El, Birmingham, MI, 1953-82, (Emeritus since 1982). Adjunct Prof. of Judaic Studies, U. of Detroit, since 1970 (since 1981 Distinguished Prof. occupy-ing Richard C. Hertz Chair). Member: White House Mission to USSR, 1959; report to Pres. Eisenhower in Congressional Record; mission to Israel and Arab lands exploring refugee problems and peace initiatives, 1974; Bd. of Dirs., AJComm., ADL, Detroit Inst. of Tech., Econ. Club of Detr., Interfaith Action Council, Religious Ed. Assn., JDC. A founder and past president, NAORRR. Former chmn.: HUC-JIR Bd. of Overseers, U.S. Civil Rts. Comm. for MI. Former member: Gov.'s Adv. Comm. on Ethics and Morals; CCAR Chaplaincy Comm.; Natl. Rabb. Adv. Comm., UJA. Recipient: Histadrut Menorah Award, 1984; pvt. audience Pope Paul VI, 1963 (1st Amer. rabbi). Author: *The Education of the Jewish Child*, *Prescription for Heartache*, *The American Jew in Search of Himself*, *What Counts Most in Life*, *What Can a Man Believe*, *Roots of MY Faith*, collection of sermons.



NATHAN KABER C'42

b. Cleveland, OH, Aug. 2, 1913, s. Henry & Sophia Gertrude Kaber; BA, OH State U., 1936; MHL, HUC, 1942; DD (hon.) 1967; m. Aug. 16, 1942, Irene Baer; ch.: David Jonathan, Joel Michael. Asst. rabbi, Rodeph Shalom, Phila., 1942-44; rabbi, Temple Beth Israel, Jackson, MI, 1944-47; summer rabbi, Euclid Ave. Temple, Cleveland, OH, 1945; rabbi, Temple Beth Israel, Altoona, PA 1947/1978 (Emeritus since 1978). Pres. Hillel Student Council, Ohio State U.; member of debating team, and Hillel rep. on Student Interfaith Comm. Secy., County Ministerial Assn., Jackson, MI; conducted Holyday services, State Prison of So. MI. Former instructor in philos., PA State U., Altoona. Past pres.: Family Service, County Mental Health Center, Altoona Rotary (named Paul Harris Fellow); Gt. Lakes Region, CCAR. Past chmn.: County Bd. of Public Assistance; Religious Affairs Comm., County Council of Civil Defense; co-chmn. County All-Faiths' Amer. Bicentennial Rel. Celebration. Member: PA Adv. Comm. on Public Assistance; Gov.'s Comm. on Aging; Bd. of Dir. HUC-JIR Alumni Assn. Honors: co-winner Simon Lazarus Prize at ordination; Israel Bonds, 1978; temple social hall named for him.



LEON KRONISH N'42

b. Brooklyn, NY, Feb. 21, 1917, s. Max & Lena (Seligman) Kronish; BA, Brooklyn Coll., 1936; MHL, HUC-JIR, 1942, DD (hon.) 1967; Jan. 6, 1940, Lillian Austin; ch: Jordan (dec.) Rabbi Ronald, Maxine Hope, Rabbi, Temple Beth Shalom, Miami Beach, since 1944. Natl. Chmn.: Israel Bonds Rabbinic Cabinet; Bd. Chmn., Amer. Israel Histadrut Foundation; Natl. VP, AJ Congress; Chmn., CCAR Comm. on Israel (named Hon. Chmn.); co-Chmn., UAHC-CCAR Jt. Comm. on Israel; Brandeis Camp Comm. of Greater Miami, 1944-49; dir., SE region, ZOA, 1946-50; YMHA, Miami Beach, 1948-53. Member: Board of Overseers, HUC-JIR; Bd. of Gov., HUC-JIR. Immediate past-pres., HUC-JIR Alumni Assn.; Rabb. Assn., Greater Miami Member: Exec. comm., Greater Miami Jew. Fed., 1949-51; Assoc. Chmn. of its Combined Jewish Appeal-Isr. Emergency Fund; CCAR Exec. Bd.; CCAR-UAHC Commission on Jew. Ed.; Bd. AJ Congress, SE Council Hon. Chmn., Isr. Histadrut Council, S. Fla. Many visits to Isr. since 1949 on behalf of UJA, Israel Bonds, Histadrut, CCAR; travelled N. Amer. for UJA and Isr. Bonds. Past chmn. Greater Miami Isr. Bond Comm.



MICHAEL M. SZENES
(Budapest '42)

b. Budapest, Hung., Sep. 5, 1916, s. Moric Spitzer Szenes & Ilona Karolina (Grunfeld) Szenes; B.Judaica, 1936; M. Theol. 1941, Jew. Theol. Sem. of Budapest; Ph.D., U of Budapest, 1940; DD (hon.) HUC-JIR, 1969; m. Jun. 6, 1941, Mignon Spira; ch.: Harold Mathew, Miriam, Myron Robert, Hannah Caroline. Instr. Dept. of Rel. Ed., Jew. Comm. of Pest, 1940-42; Asst. Rabbi, Girls' Gymnasium, Jew. Comm. of Pest, 1942-44; Asst. Supt. of Jew. Ed., Budapest, 1945-47; rabbi: Temple Meyer-David, Claremont, NH, and Jew. Student Adv., Dartmouth Coll., 1948-51; Mt. Zion Temple, Sioux Falls, SD, 1951-53; Temple Beth Jacob, Concord, NH and Hillel Counselor, U of NH, 1953-59; Cong. Gates of Heaven, Schenectady, NY, 1959-84 (Emeritus since 1984); Hillel Dir., Union Coll., 1968-69; Holyday rabbi, Amsterdam, NY Former instr., Dept. of Religion, College of St. Rose, Albany, NY. Former county chaplain. JCS and college lecturer. Member: NH Parole & Probation Adv. Bd.; NH Gov.'s comm. on the UN; Gov.'s comm. on Refugee Relief; White House Conference on Children & Youth, 1960, as chmn. of sub-comm. on "The Child, the Family, and Religion. Deputy chaplain, NH Civil Defense, NH State Hosp. Chmn. Adult Ed., NH B'nai B'rith Council. Vice-chmn. Schenectady County Comm. on Human Rts.; chmn. of its comm. on Ed. Member: Exec. Comm. and past-pres. Clergy Professional Assn.; Exec. Comm. Jew. Fed.; Founding Bd. member, Interfaith Community; past-pres. Capital Dist. Bd. of Rabbis. Honors: Patroon of Schenectady, 1983; rec'd. scholarship for Institute on Science for Clergy, Oak Ridge Associated Universities. Helped

organize alumni of Budapest Jew. Theol. Sem. in US (of ten ordained, five survived Holocaust; now two in U.S., others in Switz., Isr., and Rum.)

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The Ceremony Of the Wise Woman

Selections From Ceremonies

In order to demonstrate the creativity and imagination women employ when creating ceremonies, the following excerpts are included from some of the first "Wise Woman Ceremonies" in modern times. All were celebrated within the past two years. Each selection begins with the celebrant's name, the name of the ceremony, the location, and the date it took place. It is hoped that these examples will serve as inspirations to people who desire to create their own life cycle ceremonies.

We now join with the wise women of our history as we light the way for each other and for women who follow us in the life cycle. We begin by lighting sparklers to signify the sparkling wit and wisdom of these special people.

Elizabeth Leah Chernoble Etigson. "Simchat Hochma."
Jemez Mountains, New Mexico. July 25, 1987.

Prayer *Brucha Ya Shekhinah*
Today, as we walk in the path of *Hochma*, we
ask for light.
We ask that women be recognized as wise,
clever, profound, and learned.
As we search for the plan of our lives
And explore our individual expertise,
We ask for Your gift of healing.
Return to us the notion that the price of
Hochma is above rubies
And return us to the wise women of old, our
foremothers
Who gathered at the well to share knowledge
and tell stories.
Allow us to be conscious of our divine nature
as we
Open our hearts and share tales, images, and
meditations
About *Hochma*—our intuitive knowledge of
our spiritual path.

E. Etigson acknowledges the
help of Rabbi Lynn Gottlieb
in preparing her ceremony

Muriel Filman. "Ceremony of the Wise Woman." Woman's
Institute for Continuing Jewish Education, San Diego.
January 9, 1988.

Naming We name ourselves now. We have many names.
We are given one or two names at birth—an
English name, a Hebrew or a Yiddish one. As
we grow older, some of us acquire nicknames
and some change our given names. The afore-
mentioned are our feminine names. Our
surnames are masculine. Our first masculine
name is our father's, and if we marry, we take
our husband's name.

I am called Muriel, a name I chose when I
entered grade school. The name on my birth
certificate—Minna. My family and friends
called me Minnie. My grandmother called me
Kunala, my Yiddish name. Mazel is a Hebrew
name I chose three and a half years ago when
I became a bat mitzvah. And yes, two more
names, my masculine names: Gelfand, my
father's name, and Filman, my husband's
name.

Wisdom With elderhood, I hope I have achieved the
wisdom of accepting whatever life offers and
to try to make it better for myself and friends
and family. I want to be aware of what I can
change and what I cannot. I want to be tolerant
of other people's views and lifestyles and to be
able to combine conflicting needs into a solu-
tion. And I also want, as the playwright Mark
Medoff has written, to "Go boldly, even reck-
lessly, wherever I dare—for complacency

Prayer

makes for atrophy and atrophy precedes death."

Blessed Shekhinah, with reverence I give thanks to You for bringing me to this age in good health, good humor, and an appreciation of the beauty and mystery of Your universe.

Audrey Karsh. "Ceremony of the Wise Woman." Woman's Institute for Continuing Jewish Education, San Diego. January 9, 1988.

Wisdom

For me, through eons of time, the qualities of the wise woman have remained unchanged. For example, from the Book of Proverbs, the character sketch of the Woman of Valour still remains pertinent. For in addition to her excellent domestic supervision, she reached out into the business and social spheres of the community. For example, "She considered a field, and bought it. She stretched out her hand to the poor; she reached forth to the needy. She opened her mouth with wisdom."

To me, the characteristics of a wise woman include resiliency, the ability to rebound from the unexpected. In addition, compromise and cooperation reflect inner strength, not weakness. Also wisdom includes the ability to react appropriately: when to remain silent, when to communicate.

Until recently, the public world devalued the activities and advice of women. But within the confines of the domestic circle, unique women always influenced, whether in decisions affecting finances, advising children and relatives, or developing a family business. Often, under trying circumstances, wives and mothers, usually lacking formal education, arranged successful marriages, secured employment, and, during time of stress, cemented fragile family unity. Thus, to me, the "wise woman" always

Changing
Of the
Garment

existed. However, she frequently remained hidden and unobserved behind the curtain of personal problems.

Memories from the past remain preserved in many forms. Often, from the smooth cool surface of an inanimate object, clear messages can vibrate. For me, this ornamental item, an old-fashioned brooch almost one century in age, represents a link to an age of turmoil and transition.

For the original owner, my paternal grandmother, life began in a small village in Czarist Russia. Death came in a small eastern city in the United States. The fifty years of her life encompassed poverty, pain, emigration, and resettlement. Despite the circumstances, she adjusted and created a secure atmosphere for her husband and six children. She wore this filigree-bordered cameo brooch on her best silk dresses for occasions of joy.

Thus, attaching this pin to my lapel represents a symbolic "changing of garment." This tangible item serves as a tribute to all maternal ancestors. For each generation, in turn, strengthened the foundation and paved the way to the present.

Marleen Brasefield. "Salty Old Woman." Jane Via's backyard, under a San Diego terebinth. August 1, 1987.

Humor

This summer I celebrated the big "5-0," and to poke fun at my growing up, I passed out Salty Old Women awards. The acronym S.O.W. offended some, delighted some. On the award, I adapted from Carolyn Byrd four achievements: "The ageless Salty Old Woman is made, not born: You are one if you (1) switched careers in midlife, (2) expressed your opinion in public even when outnumbered, (3) are always learning something new, and (4) wake up every morning wondering what's going to happen and look forward to it." Since I live somewhere between late adolescence and early elderhood, I make no claims to wisdom. However, I do treasure what I call "occasions of wisdom." One of these occasions is laughter. For me humor, loud or soft, is a mark of wisdom. However, the ironic can also wag the tail of terror. No danger = no laughter, no wisdom. Tongue-in-cheek is the stuff of survival. A comedienne once quipped, "She who laughs, lasts." Examples:

Who can forget the seasoned ninety-year-old matriarch kibitzing behind the tent door as the Visitor announced, "She will have a child." Did Sarah chortle, hold her sides, and roll on the floor as she blurted out one of the world's best one-liners: "Shall I have pleasure?" And for whom is the jest when she names this child of her old age, "And God laughed"?

I don't forget either one of the earliest versions of the Keystone Cops: picture Rachel's father, Laban, and husband, Jacob, as they frantically upturn furniture, scour the tent, and collide in the yard, exhausted after searching for the household idols. Coolly, Rachel watches, front row, center camel seat. She quietly eludes the frenzied detectives—right under their noses. She has my admiration: however did she contain herself from laughing? Her punchline is a real kicker: "Let not my Lord be angry that I cannot rise before you, for the way of woman is upon me." Ritually unclean and therefore unnoticed, she sits complacently on the missing inheritance. Still in character, she exits to side-stage, her dignity intact, straddling the promise.

And what about Shif'rah and Pu'ah, midwives in Egypt? Such comeuppance among the bullrushes! That was a real cliff-hanger on the brink of the Nile. Miriam plays it straight and innocent with the daughter of dreaded old Pharaoh: "I think I might just know a Hebrew woman who would be willing to nurse the child for you." Ha! What a coup! And did Miriam and her mother cry until they laughed that night in one rollicking good howl to have baby Moses back, safe and sound?

You all remember the best chase scene in history: a homeless people in the dead of night slip down to an old sea bottom. They defy wet sand. They defy sea walls. The siren pitch of horses and chariots gets closer and closer. Then

whoopsy, into the mud and surf—Dukes of Hazard style—karoomp. Meanwhile on high ground, Miriam whacks her tambourine and leads the women in good old down-home dancing: "I say, clap your hands and allemande, do-si-do and sing with glee, horse and rider are lost at sea."

I have discovered that wisdom, like laughter, seems to happen between what is and what ought to be, like justice—on the margins, among the outcast, the unclean, the uppity, the remnants. In our age as ever, center stage and prime time belongs to women. We all know women who are survivors of the incongruous: some wild and defiant (me), some resilient and astute (friends), some compassionate and playful (mother). These we call our own women of wisdom. Take a moment to think of yours, to name them, to remember.

Savina Teubal, Ph.D. "*Simchat Hochmah: A Crone Ritual.*" Temple Beth Chayim Chadashim. Los Angeles. November, 1986.

Changing Of the Ceremonial Garment A special garment is worn for the ritual. The ceremonial garment should be of the finest white (Egyptian) linen (in ancient times linen was commonly used for all kinds of clothing; however, priestly garments and vestments were made only of this flax). This garment, known as the *kittel*, will be worn at this and other ceremonial occasions and will serve also as the garment (shroud, graveclothes) at the time of death. In this way the body is clothed in the same manner in the sanctity of life as in the sanctity of death. It is symbolic of an acceptance, in the larger scheme of things, of the cycle of life and death in harmony with the cosmos.

Concluding The Ceremony The ceremony ends with the planting of a tree. Trees were a significant spiritual symbol for our ancestors. Sarah lived in the grove of the terebinths at Mamre; Deborah, Rebekah's companion, was buried under an oak near Bethel; Abraham planted a tamarisk at Beersheva, etc. Trees symbolized the connection between the depths of the earth below, where life is quickened, to the canopy above where life becomes visible.

When I came, I tended the trees my
ancestors had planted,
Now I plant the trees for those who
come after me.

I plant this tree so that its roots will mingle with my ashes, so that those of you who come after me will be blessed in its shade and find nourishment in its beauty and comfort under its canopy. May this tree grow to be filled with the presence of the Shekhinah.

Marcia Cohn Spiegel. "Simchat Hochmah." Congregation Ner Tamid, Palos Verdes, California. November 14, 1987.

On taking A New Name A name has so much importance. It describes us, tells the world something about us. It has a special magic. I realized when I was quite little that I had a "no-win" name. My dad called me "Marty," because he wanted me to be a boy. My mother called me "MAR-cia" when she was angry. My Yiddish name was Mushy. My Hebrew name was Masha—the feminine of Moshe—remember, I was supposed to be a boy.

So on the occasion of my *Simchat Hochmah* I am taking a new name... a name for ceremonial purposes... a name that reflects me, that tells something about me, that gives me goals and aspirations. That name is Miriam.

Miriam in Hebrew means bitter water and reflects the tears that I have shed in the past, that became a part of my life. But Miriam is much more than tears. She was a smart little girl with a big mouth who not only guarded her brother but talked the Pharaoh's daughter into allowing his mother to be his nurse. She was a prophet. She led the people in prayer, and in song and dance. Possibly she was a priest like her brother Aaron. More than that, the people loved her so much that when she was forced out of the camp, they waited for her before proceeding on their journey, and when she died the water disappeared.

I will strive to be a Miriam—to be a leader, a healer; to lead in joy as well as in sorrow;

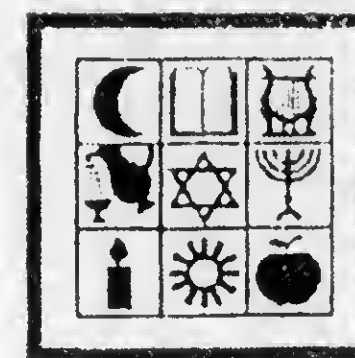
to possess her wisdom and integrity; to love and be loved.

My Special Quilt

On the occasion of my *Simchat Hochmah* my children honored me by sewing a special quilt. Secretly they gathered honors, awards, certificates, and old family photos: my grandparents, my parents, my baby pictures, important events in my life, their pictures, my grandchildren. These were photographed and printed on fabric which was sewn into a quilt of memory. Embroidered on the quilt were the words from my service and from a special song written for that service and all of their names. When I said I would treasure it and hang it on the wall for everyone to see, they said, "No, it was meant to keep you warm. Don't hang it, use it." And so I do, wrapping myself in their love.

Outrageous Dreams for Our Future

The feminist vision is one in which the people of the world act in concert, in peace, by sharing, by consensus, by honoring each others' beliefs—a world of harmonious relationships where we strive together for the common good. But women with this vision often see the world only through *their* own eyes—only *their* vision is authentic. They perpetuate between them the same struggles for power and control that they fight against in the patriarchal world—with jealousy, anger, back-biting, and cutting each other down. *My outrageous dream* for our future is one in which we truly live the feminist vision, and not just talk about it.



Midlife Covenant: Healing Ritual after Hysterectomy

I prepared a ritual to help me resolve my grief around the loss of my womb through hysterectomy. It is a ceremony designed to help support my transition into the next fruitful stage of life. My surgery took place on April 27, 1989. The ceremony followed and helped complete my physical and emotional healing. It took place on the summer Solstice.

For me, the sun reference represented the element of fire, the eternal light, and the heated passion which goes along with my public commitment to live the concept of *tikkun*, to heal, repair, and transform the world. This involved placing before women new ways of repairing the feminine in ourselves, our men, our culture.

Even though I considered celebrating this ritual on Rosh Hodesh, the more traditional time for a women's ceremony because of its connection to the new moon, it was the sun that I saw in my imagination. I understood that some reference to the moon and life cycle was appropriate and should be incorporated into the liturgy. The choice of the day, however, needed to represent both a release from my monthly biological cycle and a transition from the lunar state of reflected light to a more heightened sense of the need to generate my own creative direction.

My womb, which I had retained from surgery (this required careful and consistent collaboration with both the surgeon and hospital pathologist), was returned to the earth

in a greenware pottery vessel of my own making. This, to allow for rapid reabsorption into dust by the earth.

✓ A *minyan* of women was called together by blowing the shofar. The *minyan* consisted of women important to my life and representing all phases of the life cycle. The guests gathered in the house where the fathers and children organized the potluck dinner. My youngest daughter, Anna, played the *niggun* I had written for my bat mitzvah on her violin, a signal for the women to follow me to the garden. J The ceremony was held at 7:00 p.m. to represent the seven days of creation.

Nancy blows shofar and says:

The sound of the shofar proclaims renewal of the world, for the New Year, and for the Jewish people. I have blown the shofar today to gather us together. It represents personal renewal, as well as renewal in the faith for Jewish women. As our own experience of the life force emerges, may we integrate it within ourselves and connect it to traditional liturgy.

This is a prayer I sang as a young girl on the pulpit of our synagogue:

May the words of my mouth,
and the meditations of my heart,
Be acceptable
Before thee O Lord,
My rock and my redeemer, Amen.

Let's sit in a circle quietly, eyes closed, hands joined. This completes the life cycle circle and facilitates a sense of connection to each other and to the life force, as we experience it. (I then shared a poem I wrote in fear and grief before

deciding for my surgery.)

Let us bow our heads and sit a brief, symbolic *shiva*. ✓
Though no death has occurred, it will help me feel your support and acknowledgment of the loss of my womb, as well as the reality of my grief. (I read aloud Drorah Setel's "Blessing for the New Moon," from *Miriam's Well: Rituals for Jewish Women Around the Year*, by Penina V. Adelman, Biblio Press, Fresh Meadows, NY [1986], page 22.)

This marks the symbolic resolution of my grief over the loss of the organic center of my fertility and the place that my lovely daughters began their lives. I am grateful for your affirmation and comfort.

Together:

(All stand) Recite the *Shehecheyanu*.

Nancy moves to center of the circle

All:

Arise, shine, for your light has come and the glory
of the Shekhinah will shine within you.
(paraphrase of Isaiah 60:1)

Nancy:

This is a moment for each of you to offer your own blessing to me in the assembled *minyan*. I would like you to accept my blessing in return. As Martin Buber has pointed out: We can meet God with a genuine dialogue with others. I would like to mention women not present who have yet unresolved grief in relation to their hysterectomies and a prayer that they find comfort and completion around this event. I present a daisy, with a sun-like center, in appreciation to my friends. (I then read a poem I had written after

the surgery in thanks to Her.)

Two holes, about a foot deep, have been dug in the garden before the ceremony. I stand between them holding my womb in a hard pottery bowl to have it blessed and purified by the pouring of water from a pottery pitcher. I now join both parts of my life together by the planting of my womb. We draw from our depths the essentials of our sustenance. Our spiritual thirst has caused us to look for new ways of cleansing our bodies and souls.

All say: (While a friend pours water over the womb)

Women are like water.
We flow and flow and flow.
Shechinah is like water.
She bubbles from below.

Nancy: (Transfers womb to greenware bowl for planting.)

I offer my womb as a covenant, returning it to the earth, honoring the Source of all life. As I plant it in the ground, my mourning is complete and I am released from this part of my life. (We planted two pear tree saplings, one over the womb and the other in the empty hole.)

Sara:

I cover this gift with soil, knowing that for everything there is a season. In choosing to do this, I help my mother move on, as she has given me life, has helped me grow, and will continue her help as I move through the life cycle.

Nancy:

This is to signify that for a woman biological fertility is one way of fulfilling her creative potential, but there are

satisfying challenges in the next phase of life. These trees are planted close enough to each other so that the branches will be entwined. Like a tree, may I stand firmly grounded while the life process helps me branch out in new directions over space and across time. I pray that I will remain fruitful in spirit, mind, and deed and be able to reach meaningfully from my essence to that which is most human in others.

All:

May the roots of the trees spread down deep and wide, into the hidden and mysterious depths of the earth. May they draw up the vital sap of life. May the Shekhinah, praised be She, pour down the precious water of the depths on all who have joined in this healing today. May the rings of these trees bear witness to the power at each of our centers which radiates from core outward. May we continue to open out in the eternal light of God, praised be She.

Nancy:

(I then say a few words about the journey that led me to this [literally ground breaking] ceremony and make a commitment to *tikkun olam*.)

A friend sings *Eitz Chaim* (celebrating the tree of life).

Another friend starts the dancing. We begin to dance with traditional steps and then express our own steps to represent the uniqueness of every soul and the importance of freedom of individual expression.

With the sound of the shofar, we invite my husband and the other men, who have been entertaining the children and organizing the potluck dinner indoors, to join us in the garden.

We end with a story about Lilith and Eve (from *Miriam's*

Well, pp. 23-24), and a prayer for the future, so that these myths can be integrated in the lives of women who can express freely their thoughts and perceptions.

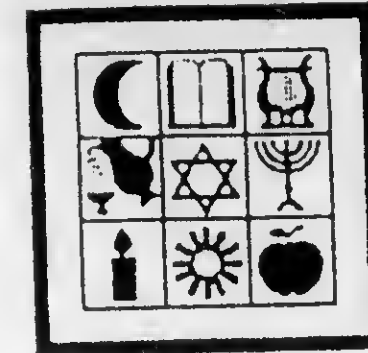
All:

May we live to see the words of the prophets fulfilled: "Then the light of the moon will be like the light of the SUN, and the light of the SUN will be sevenfold, as the light of the seven days. In that day the break of Her people will be bound up and the bruise of their wound healed."

Sh'ma Yisroel, Adonai Elohenu, Adonai Ehad.

Hear O Israel, The Lord Our God, The Lord is One.

Nancy Helman Shneiderman



Exorcising the *Get*: A Ritual of Healing

This past year, while engaged in a spiritual exercise, I discovered that my body, psyche, and soul still held within them an old pain: the pain of my divorce, which had taken place over ten years ago in Israel. In the exercise, I found myself standing alone, unaccustomedly quiet, my feet firm on the ground. Then my arms rose and the palms of my hands opened flat, toward the ceiling. An inner voice told me that even my thumbs had to lie flat. As I stood like that, memory washed over me and I realized I was reliving the experience of the *get*. My belly was burning with a sense of humiliation that ten years ago I never knew I felt.

The experience shocked me: the divorce, after all, was a thing of the past, and in 1987 I had remarried. I hadn't known I still bore the bruises of the *get* ceremony—nor did I realize how profoundly humiliating an experience that *get* ceremony had been. To undergo the ceremony and thus to be legally divorced in the eyes of Israel, where in 1970 we had married, I had returned to the Negev city of Beersheba, our former home. By the time we were ready to go through with the divorce, the pain of our severance had lessened, if not healed. At least neither of us questioned that the time had come for the divorce.

In Israel it is the Orthodox Rabbinate to which one must go, and it is their ritual of divorce which one must undergo. The Beersheba Rabbinate is housed in a dusty old stone building, built by the Turks. We showed the Rabbinical

to bring me healing and wholeness. Thus, may I be worthy of the most precious of Your gifts--shalom.

O Lord, in my frailty, do not forsake me. If I look upon the days to come as days without pleasure or purpose, let my heart take courage.

Grant both my family and I the strength to let go of what can no longer be held on to , and to meet the present challenge of acclimating to my new home. When fear and frustration overwhelm us, help us to have patience with those who are dedicated to assisting me. Though my circumstances have changed, let me find continued meaning and goodness in life, so that the remainder of my days will be a true crown of glory for all to behold.

Amidst uncertainty, may I cleave to You in hope and trust, as it is written, "Trust in the Lord with all thy heart...in all thy ways acknowledge Him, and He shall direct thy paths." Amen.

All sing or recite:

O Lord, my God,

אֵלִי אֵלִי

Eili, Eili,

I pray that these things never end:

שֶׁלֹא יִגְמַר לְעוֹלָם

she-lo yi-ga-mair le-o-lam:

The sand and the sea,

הַחֹל וְהַיָּם

ha-chol ve-ha-yam,

ISRAEL INDEP DAY: 1992

INTRODUCT

A GENERAL

- 1 ONCE AGAIN, HAPPILY, THS PAST WK OBSERVD IS INDEP DAY, THE 44TH SINCE ESTABL OF STATE IN 1948
- 2 AS WE ALL KNOW, MUCH HA¹PPND DUR THS TIME PERIUOD BTH GD & BAD, LIFE & DTH, WAR & PEACE ALL PART OF THE EQUATION
- 3 IN CERT SENSE, WE CAN BE HAPPY IT STILL EXISTS AS WE OUGHT TO ACKNOWLEDGE THAT WE BETTR BEC OF IT: SOURCE OF PRIDE, SOURCE OF INSPIR, FR SOME: SRCE OF JEWISH OBSERVANCE AND ALMOST SYN WTH "REL"

B SPECIFIC

- 1 LAST SUNDAY, HAD ISR PARADE AND SOME OF OUR MEMBER AND OUR YOUNGSTERS PARTIC & WE PROUD OF THEM
- 2 AT SAME TIME, WANT TO SPK TO U ABT ISRAEL THS DAY & NT ONLY IN USUAL SENSE OF ITS PROBLEMS AND ACHIEV BT WTH SPEC REF TO MY HAVING BEEN THERE JUST 2 MON
- 3 AS U KNOW, WENT FR QUICK TOUR WTH KEREN KAYEMET, JN AND SOME PORTION OF FUNDS RECEIVD BY SYN IN HONOR OF MY 35TH ANNIV, WILL BE DESIGNATED TO ISRAEL THRU THAT AGEWNCY AS, OF C, MADE MY OWN CONTRIB
- 4 AND I HOPE THAT IN THE FUTURE, EITHER WTH YR FUNDS OR WITH THE TREES THAT ONE CAN PURCHSE, U ALSO WILL NT FORGET OUR COMMITMENT TO ISR, AS A CONG, AS INDIV
- 5 SEEMS TO ME, WE ARE SO MUCH MORE WHEN WE WALK WTH I

BODY

A AGRICULTURE

- 1 WANT TO SPK TO U FIRST OF A SUBJECT OF WHICH WE RARELY HEAR AND OF WHICH I KNEW ALMOST NOTH PRIOR TO TR
- 2 AM REFERRING TO ISSUES OF AGRICUL AND A LINK WHICH NOW EXISTS BETW CA & ISR BEC BTH HAVE SIM ADV & PRB FR EX: DIVERSE TOPOG, SAME CLIMATE EXTREMES, CRIT WATR PROBLMS, SALT VS FRESH W, SEASNAL RAIN
- 3 THERE IS SALT W INTRUSION, PESTICIDE & CHEM CONTAM OF GRND W AND WHILE BTH HAVE THESE ISSUES, ONLY NOW FOUND EACH OTHR VIA UNIV & EXCHANGE INFOR FR MUTUAL
- 4 FR EX: MARGINAL SOIL IN TX, NEV & AZ + CA AND AT BSHV U HAVE MORE THAN 60 COUNTRIES REP TO LEARN AGR AND WE WERE TOLD THAT WHILE IS HAS W PROBL, NOTH COMP TO US IN 21ST IF CHANGES NT MADE BEC WE ALSO NT SUFF FRESH W AND FAR LARGER POPUL & USAGE PR DAY
- 5 BRITISH FELT NEGEV IS UNINHABITABLE BT NOW WE KNW BETTR; THIS, THEN, ONE OF AREAS FR EXPERIM & EXPANS
- TO HIGHLIGHT 2 PTS OF BEN G: EROSION MORE DEVAST THAN WAR & IF STATE DOES NT PUT END TO THE DESERT, DESERT WILL PUT END TO THE STATE

6 Thus, ex change of info re agric life line not just food - will pasture but rather to food & drink = basic!

B POLITICS

1 ENOUGH HAS BEEN WRITTEN RE SECT BAKER, LOAN GUARANT
 2 SO NT NEC TO DISCUSS AGAIN; WE ALL RD SAME PAPERS
 3 ON OTHR HAND, MUCH MORE SBTLE POL ATTACKS: GULF WAR
 4 WAS OF BENEFIT TO ISR WHICH, IN LARGE TERMS IS SILLY
 5 YES, ISR DID BENEFIT IN SENSE OF IRAQI WEAPNS DESTRO
 6 BT THE WAR ALSO INCR ISR DEFENSE BUDGET BY 500 MILL
 3300 APTS DAMAGD IN TA, 1150 PEOPLE EVAC, 74 PEOPLE
 D: 2 WERE DIRECT HITS, 4 FRM SUFFOC & REST HRT ATTCK
 4 AND ALREADY MENTND ON ANOTHR OCCAS: ABUSE BY MEN ON
 5 WOMEN & CH BEC OF THR INABILITY TO DEFEND THEMSELVS
 6 FURTHR: RE ACCUS THAT IS DID NOTH TO PROTECT PALEST
 FRM SCUD ATTACKS: 1ST PRIOR TO TA-JF AREA BEC OF
 GRTEST CONCENTR OF POPUL, THEN TO JERUS, THEN TO
 SMALLER URBAN AREAS & FINALLY TO SPARSELY POPUL SET
 LEMENTS, WHERE MOST OF PALEST LVD ON WEST BANK
 6 AND THS AREA, BY DEF, SURELY NT ON HIGH PRIORITY OF
 IRAQI PLANS TO BE HIT, ITS OWN SUPPORTERS; ASIDE
 FRM KNOWN OBSERV THAT PALEST CHEERED ON THR RF TOPS
 AS SCUDS ON THR WAY TO ATTCK TA/JF, NO PALEST WAS
 INJURED & CERT NT KILLD IN ANY SCUD ATTACK ON ISRTL

C IMMIGRATION

1 SPOKE ON THS THEME AT AN EARLIER TIME, WHEN I FIRST
 2 RETURND FRM ISRAEL IN MARCH BT SOME OF INFO WORTH
 3 REPEATING SINCE IN MICROCOSM SPKS OF UNIVERSAL OF
 4 ISSUES WHICH BELABOR THE POPUL OF ISRAEL
 5 AM REFERRING, OF C, TO IMMIGRATION RUSSIANS & ETHIO
 6 TO DIFF PARTS OF ISRAEL, NOTABLY THE SOUTH; FR RUSS
 THIS IS LIVING ON ITS MOST PRIMITIVE LEVEL AND THEY
 VERY UNHAPPY WHEREAS FR ETHIOP THS LUXURIOUS EXCEPT
 3 THAT THEY UNFAMILIAR WTH ASPECTS OF MODERN LIFE
 4 BSU TODAY HAS OVER. 6TH STUDENTS WHEREAS IN 1947
 5 THE CITY ITSELF HAD ONLY 7TH PEOPLE, TODAY 140,000
 6 BT MORE IMPORT: PRIOR TO RUSS IMMIG, ISRAELS WORK-
 FORCE BOASTED THAT OVDR 25% HAD SOME HIGHER EDUC BT
 WITH THE RUSSIANS, THAT FIGURE ROSE TO 33%
 5 BY CONTRAST, IN US ONLY 16% OF WORK FORCE HAS A UNIV
 6 DEGREE ON EVEN THE BASIC LEVEL. PERHAPS THESE FACTS
 DO MORE THAN ALL THE JOKES RE RUSS MUSICIANS, DOCTR
 AND OTHR SKILLED PROF TO INDICATE GULF BETWEEN 2
 IMMIG GRPS COMING AT SAME TIME & LIT, WORLD AS PART
 BTH IN GEOG AS WELL AS IN SOCIAL, EDUCATED SKILLS
 6 DOCTORAL DISSERT WILL BE WRITTEN FR YRS TO COME AND
 WILL TRY TO EXPLAIN, HOW & WHY AND WHEN THESE GR¹/₂PS
 WERE FINALLY SUCCESSFULLY INTEGRATED INTO ISR LIFE
 AND WHAT THE CONSEQUENCES OF THIS INTEG ARE/WILL BE

III

CONCLUSION

A GENERAL

- 1 THEY SAY THAT SHAMIR IS IMPOSSIBLE, SHARON IS PROVOC
MOSSAD IS DESTRUCTIVE, ETC BT STILL HAVE QADDAFI,
GVTS OF IRAN, SYRIA AND IRQ & OTHR A NT TOO FRIENDLY
- 2 SO, ISR MUST BE PREPARED, MILIT, PHYSIC, EMOTIONALLY
TO PROTECT ITSELF BEC CAN NT SURVIVE IF NT READY
- 3 WE KNOW RE RESPONSE TIME: 30 SEC IF NO GOLAN HTS &
2 MIN IF IT IS STILL IN OUR HANDS; IN BRIEF, 90 SEC
IN MODERN WARFARE MAKES THE DIFF BETWEEN L/DTH
- 4 AND AT SLIGHTEST RIPPLE OF ARMD CONFLICT, WATER SUPP
TO BE CUT OFF, AND COUNTRY CUT IN TWO, WTH CITIES
DESTROYED AND ENORMOUS CASUALTIES
- 5 IN BRIEF, ISRAEL AT THE CUTTING EDGE

B SPECIFIC

- 1 SPOKE TO U AT OUTSET RE OUR OBLIG TOWARD ISRAEL; THE
GRP I WENT WTH: JNF OWNS 92% OF LAND AND HAS GIVEN
IT TO GVT; ITS SALE OF TREES A MAJR FACTYOR TO MAKE
ISRAEL ~~GREEN~~ GREEN AND BRING LIFE BACK TO ARID EARTH
- 2 WE SALUTE ISRAEL AS IT CELEBRATES ITZ 44TH ANNIV AND
WE MUST ALSO BE AWARE THAT TO CONT IN THS MANNER
WE MUST DO OUR PART BY GIVING MORAL SUPPORT, FIRST
AND TO VISIT AND FINANCIALLY SUPPORT IT THEREAFT^R
- 3 FR ISRAEL, FR OURSELVES, WE WISH MANY MRE GD YRS FR
± THE GD OF ITS PEOPLE, ITS LAND, ITS BORDERS, ITS
FAITH

AMEN.

HEB TAB., FRID EVE., MAY 8, 1992

44TH ANNIV OF ISRAEL INDEPENDENCE DAY.

Honorees

Sdore • Radul Rudich

Rabbi Schwartz
and Shapiro

May 2 Shabbat Mavarchim L'yar
G.O.V. II pg 318

May 2, 1992

Hon. L'Adonay - A.W. Binder
cue "A holy nation" - Chatsi Kaddish
segue - Borach - cue "moli's foretelling" - Tisborach
cue "bear witness to your truth" - Shema - Ems
cue "Israel sang at the shores of the sea" - Mea Chemocho - Trad
segue - I Zur Yisrael - E. Bloch
cue "Blessed is the Lord, redeemer of Israel" - Doos - Lewandowski
cue "help us to use our strength" - Kechusha - Lewandowski
segue - L'eloh V'eloh - Traditional
cue "for the Sabbath ^{is} holiness" - R'tze - Schlossberg
cue "blessed is the Lord source of peace" - Sim Shalom - Janowski
Silent Devotion - Yehye L'Kol Zon - Kingsley
pg 431 - Total Service - Le Yorey - Binder
Shema, Echod, Gachon, L'eloh Adonay, Sem Shalom - Trad
after reading - Chatsi Kaddish, V'zos Habracha
Left: Blessing for G.O.V.

Blessing of the New Month - L'yar - Sim, Monday
return refer - Y'hal'lu - pg 435 - "altogether just" - L'eloh Adonay
pg 436 - "all its paths are peace" - V'mucho - Lewandowski
Yomar

Speeches by C. Bleiberg, W. Jacobs, resp by R. Lehman
Shehecheyona - R. Schlossberg
Let us Adore - Helfman - Vaanachnu, On that Day
Kaddish - musical background
Oseh Shalom - Naomi Slamer
postlude - Halleluyah - Lewandowski

MAY 2ND: RESPONSE

INTRODUCT

A GENERAL

- 1 THS TIME FR ME TO SAY: TOO MUCH...BT I LV IT! WLD
BE BEST FR ME TO SIT DOWN & ASK CB/WJ TO REPEAT BT
EVEN I AM AFRAID THAT THIS WLD BE OVERDOING IT
2 DIFFIC FR ME TO GRASP THE SUM OF 35 YRS AND DURING
THAT TIME SEEN SO MUCH, SEEN IT ALL
3 NT ALWAYS EASY DECADES: HATE MAIL RE CR, OUTRAGE
RE WATERGATE, FEAR BEC OF ATTACKS VS VNAM, HURT I
FELT WHEN MY WORK TO RESCUE BOAT PEOPLE WAS RESENTED
BY SOME
4 AS IT WAS EXHILIRATING EXPERIENCE TO LD GRPS, START
DIFF PROGRAMS, FIND A WAY IN WHICH TO MAKE LIVES OF
PEOPLE MORE FULL SO THAT THEY EXPER JUD IN JOY

B SPECIFIC

- 1 MUST SAY: I'VE ENJOYD IT ALL, ALWAYS ANTIC EACH NEW DAY & THANK CONG FOR GIVING ME THESE OPPORT & FR THR SUPPORT, IF SOMETIMES GRUDGINGLY; BT IT HAS BEEN A GD SHIDDUCH
 - 2 THE QUESTION LEFT TO BE ASKD: WAS IT ALL WORTHWHILE TO SPEND 35 YRS IN ONE SETTING, TO HAVE SEEN A GEN COME AND GO AND BE REBORN, TO SEE US MOVE FRM 161 TO THUIS BLDG, TO SEE THE PEWS FULL, THEN EMPTYING WTH .THE PASSAGE OF TIME
 - 3 AND POPULATED AGAIN WITH A NEW GENERATION WHICH KNEW LITTLE OF THE PAST AND CERTAINLY HAD NT EXPERIENCED IT FIRST-HAND AS DID MANY OF US.
 - 4 AND THAT BRINGS ME TO ANSWER, ON SEV LEVELS, OF ~~WHETHER~~ ^{whether} IT WAS ALL WORTHWHILE; WHICH FORCES BROUGHT ME HERE
- BODY *answer in response to each of the four*

A WHO AM I?

- 1 ALL BEGAN SO EASILY: 4 YRS COLL, 5 YRS TOORDIN & THN
TO CONG LIFE, IN DUE COURSE DOCT, BKS PUBL, WE KNEW
IT ALL, WE HAD IT ALL
2 BT NT THAT SIMPLE; GLIB ANSWERS AT BEG GAVE WAY TO
DOUBTS AND OUR OWN QUEST AS WE SAW & EXPER MORE OF
LIFE AND HAD TO FACE DOUBTS & QUEST OF OUR CONGREGNT
3 AND SO WE LKD EVERYWHERE FOR ANSWERS AND WERE SO
BUSY DOING IT, HAD NO TIME TO LK WITHIN OURSELVES
4 OVR YRS DEVELOPD HABIT OF LK AT THAT WINDOW TO LK
AT BOAT, SYMB OF THE ONE WHICH BROUGHT U & ME TO AMERO
AND I KNOW, EACH TIME, THAT I AM A DIFF PERSON FRM
WHAT MIGHT HAVE BEEN BEC CAME TO THESE SHORES, FND
FREEDOM IN THS GRT LAND, ESCAPED WTH LIFE FRM SHOAH
5 THESE WERE DEFINING FACTORS IN MY LIFE; MORE SO:

The ~~understanding~~ ^{realization} of what our parents' generation experienced, endured & survived.

6 WE MUST HAVE ENORM RESPECT THAT THEY PREVLD & THAT REALIZATION ALSO HELPD TO SHAPE MY CONVICTIONS AS I REMEMBR MY F & ACKNOW MY M, HOW THEY SAC & ENDURED SO AS TO GIVE ME EV OPPORT *and*

7 THEY ESCPD FRM THREAT OF D ~~BE~~ NEVR LOST HOPE; WHAT GREATR DEF OF JUD IS THERE? THESE ARE ANSWRS TO WHO AM I & WHY I FOUND LIFE'S TASK HERE WORTHWHILE

B WHO WANTS TO KNOW

1 (WHO I AM) = 2ND Q! WHETHR IN THS CONG, COMM,, LARGER G-J GROUPING ALL HAVE A RIGHT TO KNOW BT ALWAYS FELT ND TO ADDRESS MYSELF TO YUNGR ELEMENT, GROWING UP AS THE 2ND GEN

2 MY PRIV TO TOUCH 4 GEN OVER 35 YRS: OFFIC AT BURIAL OF MY GEN PARENTS; OUR GEN IS STILL HERE & LOYAL, ~~YET~~ THEN BAR/T M OUR CH & OFFIC AT THR MARRIAGES & NOW, THE 4TH GEN AM NAMING THR CH; IT IS AN UNUSUAL PRIV AND ONE WHICH I DO NT TAKE LIGHTLY

3 AND IT IS TO ALL THESE PEOPLE, TO MEMBRS OF ALL 4 GE THAT I, IN MY OWN SMALL WAY, WANT TO INDICATE THAT LIFE IS WORTHWHILE, THAT IN LIFE THERE IS SATISFACTI AND JOY TO BE FOUND, THAT THERE IS FULFILLMENT IN

can be BEING JEWISH: *these often found in the inner rather than outer voice*

4 I WANT MY CONG TO FEEL WITH ME AND TO SHARE ON A FAR DEEPER LEVEL THAN THE OBVIOUS BTH LIFE & DTH, GD & EVL, FORGIVENESS & HURT, LOVE & EGO, CARING & DECECY, DESPAIR & HOPE; // WHILE ALL OF LIFE MAY NT BE ALL FUN,

5 WHILE THERE IS MUCH HUYRT AND HEARTACHE FR BTH YNG & OLD I WLD LIKE TO BRING OUR MEMBERS & OUR FRIENDS

us : TO UNDERSTAND THAT THERE IS MORE TO LIFE THAN THE OBVIOUS

6 I WANT MY PEOPLE TO LK UP RATHER THAN BE ASSOC WTH REUBEN & SIMON, AS TOLD US IN THE MIDRASH: THAT AS THEY WALKD THRU SLUDGE ON BOTTM OF RED SEA, THEY LKD DOWN CONSTANTLY WTH SUCH DISTASTE & REVULSION THAT THEY NEVER EXPERIENCED THE TRIUMPH & JOY OF ~~CROSSING OVER TO~~ *reaching* THE OTHR SIDE

7 THEY WERE DESTINED TO RETAIN SLAVE MENTALITY BEC CLD NT LK UP TO SEE SUN, SMILE, OPTIM FR PATH TO SINAI! WE SHLD NT BE AS R/S BT AS THOSE WHO SAW HOPE FR THR OWN LIVES & FR LIVES OF ALL FUTURE GENERATIONS

8 SO WHEN U ASK, WHEN I ASK / AS I ASSES PAST 35 YRS / OF MY LIFE: WHO WANTS TO KNOW WHO I AM? WLD HOPE THAT ANSWER LIES IN LIVES OF ALL THOSE PEOPLE OF ~~all~~ *ages* I TOUCHD & WHO TOUCHD ME OVER COURSE OF TIME *8* THAT WE THE BETTR BEC LIVES INTERSECTD AT SOME PT.

CONCLUSION

A GENERAL

1 ~~WHO CARES?~~ WHICH BRINGS ME TO FINAL PT OF ALL THIS:
NT JUST WHO I AM AND WHO WANTS TO KNOW BT, ALSO,
WHO CARES?

2 NT JUST I BUT ALL OF US MUST ASK: IS MY LIFE OF
MEANING TO ANYONE? IF YES, GD; IF NT, CHANGE HOW?

3 NEVER BEEN MY ASPIRATION TO CHANGE THE WORLD AL-
THOUGH AS I MENTIONED AT OUTSET, IT SEEMD SO SIMPLE
AN IDEA WHEN WE WERE BEGINNERS; RATHER, MERELY TO
INFLUENCE ONE OTHER PERSON FR GD & FR BLESSING

4 IT MAY NEVER BE GIVEN TO ME TO KNOW WHETHER THIS
GOAL OF MINE IS ATAINED, BUT I KEEP TRYING, KEEP
STRIVING AND IN THAT PROCESS/CHALLENGE FIND CONTENT

5 ONE WOMAN HERE NEVER ADDRESSES ME BY MY NAME BT
ALWAYS AS "MY FRIEND" OR SIMPLY AS "FRIEND"; I
FIND THIS AN AWESOME RESPONSIBILITY TO A FELLOW
~~HUMAN BEING~~ ON ANY LEVEL & EVEN MORE SO AS A R *she cares*

B SPECIFIC

1 I HOPE THAT I WILL ALWAYS BE WORTHY OF HER TRUST
BT AT THE SAME TIME I KNOW MY LIMITATIONS AND HOPE
THAT YOU WILKL UNDERSTAND THEM & ACCEPT THEM

2 ALL THE MORE SO: BEC L & S LIVING WITH THEM IN EVEN
CLOSER PROXIMITY OVER PAST 3 DECADES PLUS AND THEY
IN THR OWN WAY HAVE SERVD CONG AS MUCH AS I, IN-
DEED, EVEN MORE SO. *Oh*

3 MY GRATITUDE TO ONE AND ALL AND TO ANSWER THE LAST
OF THESE 3 QUEST: WHO CARES? I HOPE YOU DO AND
THAT WE WILL CONT TO CARE FOR ONE ANOTHER FOR THE
FEW YRS LEFT TO US

4 MAY THESE BE YRS OF GD AND HONOR
AMEN.

RESPONSE: SAT A.M., MAY 2, 1992

HEB TAB., SAT. A.M., 35TYH ANNIV RESPONSE TO CH B/WJ

D'VAR TORAH:

INTRODUCT

A GENERAL

- 1 TOMORROW AM WE WILL BE READ FRM T PORTION KNOWN AS
- 2 ACHAREI MOS, A REF TO THE DEATHS OF SONS OF AARON
- 3 THAT SAD EPISODE, HOWEVER, IS NOT OF PRIMARY IMPORT
- 4 TO US; RATHER, THE FACT THAT THIS IS THE SAME CHAPT
- 5 16 OF LEVIT WHICH WE RD ON YOM KIPPUR
- 6 IT IS, IN THE MAIN, THE STORY OF THE SCAPE GOAT &
- 7 HOW AARON THE PRIEST WAS ABLE TO REMOVE THE STAIN OF
- 8 SIN FRM THE PEOPLE *transgressions*

B SPECIFIC

- 1 LET ME REVIEW THE ESSENTIALS OF THE ACTION FIRST, SO
- 2 WE ALL FAMILIAR WITH ~~THE PROPER PROCEDURES~~
- 3 TWO GOATS WERE SELECTED: LOTS WERE CAST IN ORDER TO
- 4 IDENTIFY EACH OF THE GOATS AND ITS PURPOSE
- 5 ONE WAS DESIGN "FR LRD" WHILE THE OTHER "FR AZAZEL";
- 6 THE ONE FR GD WAS SAC BY AARON IN A BLOODY RITUYAL
- 7 BUT THE ONE LABELLED FR AZAZEL, WAS USED AS THE RECI
- 8 PIENT ~~OF~~ ALL THE SINS OF THE PEOPLE,
- 9 ~~AND~~ WHEN SINS PLACED ON ITS HEAD, GOAT TAKEN INTO
- 10 DESERT BY A DESIGNATED INDIVIDUAL, THEN LEFT IN THE
- 11 WILDERNESS TO WANDER & OF C, TO DIE;
- 12 SINS TAKEN AWAY, ISRAEL WAS FREE & CLEAR; ~~ISR~~ = CLEAN
- 13 BODY *people*

A SIMPLICITY

- 1 SEEMS TO BE A WONDERFUL WAY TO SOLVE PROBLEMS OF
- 2 OUR OWN MAKING AND THOSE OF SOCIETY; JUST PLACE ALL
- 3 THOSE SINS ON THE HEAD OF NEAREST GOAT, OR SOME
- 4 OTHER ANIMAL, KILL IT AND *TRANSGRESSION* REMOVD FRM US
- 5 AM QUITE SURE, AS U HEAR EVERY NOW & THEN, ~~OF~~ SECTS
- 6 WHICH STILL PRACTICE THIS TYPE OF "REL", USUALLY IN
- 7 BASEMENTS OR IN RURAL BACKYRDS, UNTIL FOUND OUT BY
- 8 SHERRIF OR LOCAL ASPCA
- 9 CAN U IMAGINE WHAT A BOON THIS WOULD BE FOR OUR
- 10 TIME AND PLACE? CRIME, DRUGS, FRAUD, GOING THRU RED
- 11 LIGHT, PARKING AT HYDRANTS: ALL CAN BE RESOLVEXD AS
- 12 WE PLACE THESE SINS OF COMMISSION & OMISSION ON
- 13 HEAD OF THE GOAT, SEND IT OUT INTO DESERT & WE OK!
- 14 BT, OF COURSE, THAT IS NT THE WAY IT IS ~~IN OUR TIME~~;
- 15 AND SO WE MUST LK FR ALTERNATRE WAYS WTH WHICH ~~TKO~~
- 16 COPE WITH THE PROBLEMS OF OUR SOCIETY; ~~I GUESS, IT~~
- 17 ~~IS TO BE FOUND IN THE REALM WE MOST FAMILIAR WITH:~~
- 18 IN FINAL ANALYSIS, IT IS WE, U & I WHO MUST DO THE
- 19 TASK OR ELSE WE FACE ANARCHY/ & NT JUST IN OUR
- 20 STREETS BUT IN OUR HOMES & PERSONAL LIVES. → *LA*

LA

5 I SUPPOSE THAT IS WHY THE COMMENT BY OUR COLLEAGUE
 LAWRENCE KUSHNER STRUCK HOME SO FORCIBLY: HE WROTE
 THAT "READING THE AM NEWSPAPER BECOMES A REL ACT"
 FOR IT SETS THE AGENDA FOR WHAT MUST BE DONE THAT DA
 6 PERHAPS IN OUR FRAME OF REF, NT WHAT MUST BE "DONE"
 BT WHAT, AT THE VERY LEAST, MUST BE "THOUGHT ABT" THAT
 DAY/FR, AS TRAD TEACHES, WHILE IT IS NT INCUMBENT
 UPON US TO COMPLETE THE TASK, WE NT FREE TO DESIST
 FRM IT ~~ALTOGETHER~~ *as the*
 7 THUS, SAC NO LONGER IN VOGUE AND WE NT SKILLED TO
 OFFIC AT SAC ALTAR BT THE CONCERNS ARE NT ANY ~~THE~~
 LESS AND TO DEAL WITH THE SINS OF OUR TIME, OUR ~~OBIG~~ *require a commitment*
 B OFFICIANTS
 1 ON OTHR HAND, OF C, WE ARE THE OFFICIANTS AND PEOPLE
 LK TO US IF NT FOR ANSWERS, AT LEAST FR GUIDANCE
 2 BT WE R/C NT AS FORTUNATE. AS WERE M/A WHO HRD THE
 WORLD OF GD, ~~A~~ RECEIVD INSTRUCTION FRM M' KNEW JUST
 WHAT TO DO, WENT INTO THE VEILED AREA OF THE SANCT
 ALL BY HIMSELF, A RARE PRIVILEGE INDEED
 3 BT WE ARE DIFF, WE ARE MERE MORTALS AND WHILE WE
 PRIV TO OFFIC AT SACRED MOMENTS IN LIFE OF OUR
 PEOPLE WE DO NT HAVE THE TOOLS OR INSIGHTS WHICH
 SET APART THE OFFICIANT OF ANCIENT TIMES
 4 WE ARE TEACHERS, ABOVE ALL ELSE AND MORE EVERY
 DAY I APPREC FACT THAT IT IS AN AWESOME, EVEN
 FRIGHTENING, RESPONSIBILITY TO SPEAK ON BEHALF
 OF JEWS AS WE ADDRESS WORDS OF PRAYER TO GD, *as we heard*
 5 HOW FORTUNATE M/A TO HAVE PERSONALLY EXPERIENCED
 COMMUNION WTH HIM; IF ONLY I CLD COME TO KNOW HIM
 BETTER AND THUS SPK WTH GREATER INSIGHT, WISDOM,
 COMPASSION AND HUMILITY AS P¹/₂ PEOPLE HEAR ME SPK WTH
 AN AUTHORITY WHICH I'M NT SURE IS DESERVED
 6 IT IS A PARADOX ~~WITHOUT HOPE OF RESOLUTION~~ AND SO
 WE USE THE BKS WE STUDY TO LEARN WAYS OF PERSUASION
 TO USE THE TEXT AS TOOLS OF INSIGHT IN THE HOPE WE
 HAVE AN AFFECT ON OTHERS
 7 WE HOPE THAT OUR CHALLENGE FOR A LIFE SANCTIFIED,
 RATHER THAN LVD IN A VACUUM, BE MET WITH A RESPECT
 RESPONSE, THAT THE VOID OF SPIRITUAL EMPTINESS, BE
 FILLED WTH WARMTH, DECENCY AND HONOR, BEC OF US
 8 AND, IF, AS AN OFFIC, WE MUST SAC ANYTHING AT ALL
 IT WLD BE OUR OWN PC OF MIND, OUR OWN TRANQ AS WE
 STRIVE TO FIND ANSWERS TO THE NDS OF OUR PEOPLE,
 THAT AS WE STRUGGLE RE SINS OF OUR COMMUNITY WE
 FIND ANSWERS WHICH WILL SUSTAIN, ENCOURAGE, STRENTH
 9 HOW DIFDF OUR VIEW FRM THAT OF A IN LEV 16 BT WE
hold stand to life as a...

vertical

III

CONCLUSION

A GENERAL

- 1 WELL, THEN, WE RECOGNIZE OUR SHORTCOMINGS AND TRY TO ADJUST TO THEM; ~~THOSE SINS OF WHICH WE SPEAK: THAT BY OUR OWN MIGHT & POWER WE ASSERT OURSELVES USUALLY AT THE EXPENSE OF OTHERS, MUST BE ERASED~~
- 2 FORMERLY, AS WE RD IN T, SINS SENT INTO WILDERNESS AS WE SAC A SCAPEGOAT; TODAY I THINK WE RECOGNIZE THAT WILDERNESS IS SPIRITUAL AND IT IS WITHIN OURSELVES
- 3 KUSHNERS PHRASE THAT TO RD THE AM NEWSPAPER IS A REL ACT DOES NT MEAN THAT WE DWELL TO BEMOAN THE SINS OF OUR TIME/BT, RATHER, THAT WE TRY TO DL WTH THEM, AS INDIV, AS CONG, AS COMM, AS OFFICIANTS

B SPECIFIC

- 1 TRUE, WE DO NT HAVE ALL THE ANSWERS; I SUPPOSE THAT NO ONE DOES
- 2 BT WE ARE TEACHERS, WE TEACH FRM THE HEART, WE KNOW THAT WE HAVE A TASK BEFORE US/AND IT IS RENEWED EACH & EVERY DAY: TO BUILD, TO REBUILD, TO LEARN FRM OUR STUDENTS, TO SET THE GOALS BY P & EX
- 3 THS IS THE TABERNACLE, A'S TENT OF MEETING; WHEN WE DESIGNATE "FR THE LORD" IT MEANS WE GIVE OURSELVES AND WHEN WE SPK OF "AZAZEL" IT MEANS THAT THE SPIRITUAL WILDERNESS IS ALL ABOUT US-AND THE TASK OF TIKUM HO OLOM IS INCUMBENT UPON EACH ONE OF US
- 4 AS ON YK[®], MAY OUR SINS BE FORGIVEN AND MAY WE APPROACH NEXT WEEKS T PORTION: KEDOSHIM, HOLINESS, IN SPIRIT OF CLEANLINESS, FORGIVENESS AND HONOR

AMEN.

(*) Same portion

HEB. TAB., FRID EVE., MAY 1, 1992

D'VAR TORAH ON "ACHAREI MOS"



Tel: (212) 239-4230
Fax: (212) 279-2926

American Gathering/Federation of Jewish Holocaust Survivors

אמעריקאנער צוזאמענקום פֿעדעראציע פֿון דער שארית הפליטה
122 WEST 30TH STREET . SUITE 205 . NEW YORK, N.Y. 10001

BENJAMIN MEED
President

October 24, 1991

Dr. Robert L. Lehman
Rabbi, Hebrew Tabernacle
551 Ft. Washington Avenue
New York, NY 10033

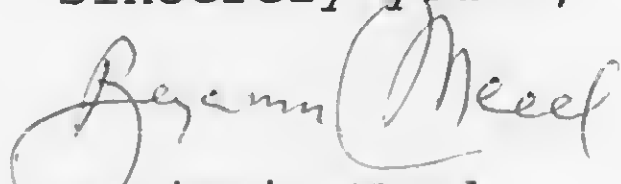
Dear Dr. Lehman:

Thank you for your letter of October 22. It is gratifying to receive such a response from a person such as you.

You most certainly have my permission to use my letter in its entirety at your Yom Hashoah Service in the Spring. I do not only approve, I shall feel honored if you do so.

With best personal regards, I remain

Sincerely yours,


Benjamin Meed



BENJAMIN MEED
President

American Gathering/Federation of Jewish Holocaust Survivors

אמריקאנער צוזאמענקום פערטראציע פון דער שארית הפליטה

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lead 4/24/92

50 YEARS AFTER THE MASSACRE AT BABI YAR,

THE TRUTH IS TOLD

by Benjamin Meed

For many weeks I agonized over the question of whether I really wanted to go to Babi Yar to participate in the ceremonies marking the 50th year of remembrance of those infamous days when our fellow Jews -- men, women and children -- were so brutally murdered. Why? I just could not forget what I saw there in 1979, when I was part of a presidential commission fact-finding mission, led by Elie Wiesel. I could not forget that when we were taken to the Babi Yar monument, a gigantic memorial whose inscription completely obliterated the memory of our people, we found that the site - the ravine - although located on the outskirts of the city of Kiev and some distance from the monument, was a place which was known to most Kievites.

Two questions have burdened me since then: Where were the neighbors who could have spoken up? Where were the voices of the world which permitted such a thing to happen? Although the eternal guilt for the killings at Babi Yar remains with the German Nazi murderers, those who collaborated and those who silently stood by, are as guilty.

For these reasons I hesitated going back.

However, on Monday, September 30, I received a call from the White House. President Bush had requested that I join his delegation at the memorial ceremonies. Certainly one does not take such an invitation lightly. So, I accepted.

Min
The White House announced in a press release on October 1, the members of the Presidential delegation: Miles Lerman, Abraham Foxman, Benjamin Meed and Dr. John Pawlikowski, members of the United States Holocaust Memorial Council; and Taras Szmagala, of Cleveland, Ohio. The Chairman of the delegation was Jonathan Bush, brother of the President, accompanied by his wife, Jody.

We gathered at Andrews Air Force Base in Washington DC on Thursday at 6:00 a.m., where we boarded a presidential plane. With one stop for refueling in Shannon, Ireland, we arrived in Kiev late that same night. We were greeted by high-ranking Ukrainian officials and, after a few words of welcome, we were taken by motorcade to the October Hotel in the center of Kiev. We were told to meet at 6:30 a.m. for breakfast.

On Friday, October 4, we met with Sergei Komissarenko, Deputy Prime Minister of Ukraine, and Leonid Kravchuk, Chairman of the Ukrainian Parliament. The meetings were most cordial. Each of the members of our delegation was given an opportunity to speak.

Jonathan Bush, in his words of greeting to this meeting of high level officials, said, among others: "I would like you to know what an important role our Jewish citizens play in the United States. They number only around 2% of our population, yet they represent 12% of those who contribute to Jewish and non-Jewish charities." He also spoke of the high regard in which he, personally, holds the Jewish People.

Jonathan and Jody Bush wove our delegation together with warmth and friendship, immediately making us feel like a close family. But we never forgot that we were representing the President of the United States and that we had an important mission to carry out. We sensed, however, from our discussions with the Ukrainian officials that our often repeated demand for recognition of the Jewish dimensions at the Babi Yar tragedy would be treated differently than in 1979. This time, the Ukrainians and Russians were ready to admit the sins they had committed against the Jewish People.

As we travelled from one meeting place to another, we noticed a multitude of banners in Ukrainian, English, Hebrew and Yiddish hanging above the streets and along avenues. They heralded the week of events to remember "The Tragedy of Babi Yar". Along the length and breadth of the main avenue in Kiev were many large exhibits of pictures and posters depicting the tragedy of the Jewish people, at Babi Yar.

Yes, we were aware that those posters and banners could not revive those who perished at the Babi Yar ravine, but at least neither government officials nor the people of Kiev were obliterating their memory or denying the truth of the tragedy. Perhaps the last screaming message to a deaf and blind world from those being murdered-- "You shall not forget what happened to us!"-- will not be in vain, and, hopefully, the memory of each of them will now be etched into history for all generations to come.

In deference to our Jewish tradition, no official meetings were slated for the U.S. delegates late Friday afternoon or during the day on Saturday. Jewish delegates were invited to Friday Evening services in the Danube Hotel and later, to a dinner arranged by Ambassador Ronald Lauder, and his wife, Jo-Carole. It was a unique experience being in the company of more than two hundred young Russians Jews, all of whom were, presumably, members of "Maccabi", the local culture and sports club. The atmosphere in that hall was very exciting: young people, sitting together like brothers and sisters, enjoying the Sabbath and listening to the remarks of their American friends. One felt deeply the true meaning of "Am Israel Chai". I must confess that my emotions overwhelmed me that evening.

The four days of commemorative events included the inauguration of a Jewish School in Kiev, the first to open in more than half a century, plus a series of roundtable discussions with Ukrainian, American and Israeli leaders. Yad Vashem, the official Israeli remembrance authority, held a special ceremony on October 4 honoring the Ukrainian righteous who helped to save Jewish lives during the Holocaust.

On Saturday, the 5th, Jonathan Bush and the Jewish delegates attended Shabbat morning services in a synagogue. Rabbi Arthur Schneier introduced Mr. Bush and members of the delegation. Mr. Bush addressed the Jewish congregants on our behalf, conveying greetings from President Bush and our Nation. This greatly impressed our Russian peers.

The ceremonies at the Babi Yar ravine began after sundown on Saturday evening. United States Ambassador to the Soviet Union, Robert S. Strauss and his wife, came from Moscow to join the presidential delegation

Night had already fallen when we arrived at the site. We lined up, preparing to walk the route to the ravine to lay wreaths on behalf of President Bush, the Holocaust Memorial Council and the American Gathering/Federation of Jewish Holocaust Survivors. The members of the delegation walked slowly, solemnly in a single line, our thoughts full of sadness and grief as we sensed the pain of our fellow Jews who had been murdered here for one reason only: They were born Jews. I recall that we did not speak, we only held each other's hands. I was tormented by the thought that I was walking upon the very same path where more than 100,000 people had been forced to walk to their death. I knew that for us the walk only symbolized that we were following the path they had taken. We were shivering from emotions and the cold.

From the memorial site, we were taken to the assembly area, where a huge stage was set up for speakers and performers (singers and musicians). Our delegation was seated in one of the front rows. I rose in place to observe the area. As far as my eyes could see, there were people, young and old, holding banners emblazoned with names of ghettos. But dominant over all were the blue and white flags of Israel.

The program was convened by Sergei Komissarenko, Deputy Prime Minister of Ukraine, who served as Chairman of the Babi Yar Commemoration. Jonathan Bush and Miles Lerman delivered two very emotional speeches, which were simultaneously translated into Ukrainian and frequently interrupted by applause. "Babi Yar demonstrates vividly where antisemitism, bigotry and hatred can lead," Mr. Lerman said. "It shows what can happen when hate-mongers get the upper hand, when people become divided, when they are turned one against the other."

Leonid Kravchuk, Chairman of the Ukrainian Parliament, asked the Jewish people for forgiveness for the appalling actions of some of his Ukrainian compatriots, who had collaborated with the German Nazi murdering machine.

The greetings from President Mikhail Gorbachev, openly and strongly condemning past and present antisemitism in his country, were read by his longtime political aide, Aleksandr N. Yakovlev. This was probably one of the most historic declarations ever made in the Soviet Union in recent times.

Yevgeny Yevtushenko recited his poem, "Babi Yar", as it was simultaneously translated into Hebrew and English.

Grigory Polyanker, a well known Russian Jewish author, delivered his speech in Yiddish. He spoke with great pain and emotion of the days when the Jews of Kiev were completely betrayed and abandoned.

In concluding the program of speeches and greetings, Mr. Komissarenko announced that "This is the week of the reading of the Torah chapter of Genesis, so let it be a new beginning of a new cycle". He invited the young Chief Rabbi of Kiev, Rabbi Yankl Bleich, to join him on the stage and presented the Rabbi with a new Sefer-Torah for his congregation. Rabbi Bleich accepted the Torah, and the Jewish speakers on the stage kissed it as he walked by. It was a great symbolic moment which touched us deeply.

The evening ended with a concert, and as we left, chilled by the cold night air, we were, nevertheless, grateful to have participated in this milestone in Jewish and Ukrainian history.

On Sunday morning, October 6th, we boarded our plane -- destination Washington DC, and home. It was a long trip back, but it afforded us an excellent opportunity to talk among ourselves, to analyze what we had seen and heard, and to reflect upon it all. We each had our own private thoughts, but in consensus we felt that we had completed a unique mission and had witnessed a historic promise which we hope will be realized in our days.

10/16/91

A Malformed Infant's Brief Life Forces an Issue of Medical Ethics

4/5/92
By GINA KOLATA

HOW much brain must a human being have to be considered alive? That issue — one that has divided doctors and ethicists for more than 25 years — was raised anew last week as a baby lay dying, born with only a brain stem. Could doctors take organs, even a heart, from a newborn who would never experience consciousness, pain, emotion or thought? Or must they wait until brain function had ceased altogether, when the organs had deteriorated and become unusable?

Theresa Ann Campo Pearson, born March 21 at Broward General Medical Center near Fort Lauderdale, Fla., had anencephaly, a developmental disorder that prevents the brain from forming. Only the brain stem, which enables breathing and primitive reflexes, is present. Almost all anencephalics die within days or weeks of birth.

Theresa Ann's parents, Laura Campo and Justin Pearson, who knew beforehand the condition of the fetus, wanted the infant's organs donated to save the lives of other babies and asked that she be declared brain dead. From there, they entered an ethical and legal thicket and became part of a long history of attempts to use anencephalic babies as organ donors.

"From day one, the most critical issue in organ donation is, when is a person dead?" said George Annas,

an ethicist and lawyer at Boston University. Many people still harbor fears that some doctors, like characters from "Nosferatu," will harvest their organs while they lie unconscious, he said. "That's still the main reason why they don't sign donor cards," Mr. Annas said.

The problem plagued Dr. Christiaan Barnard when he wanted to do the first human heart transplant 25 years ago in Capetown, South Africa, Mr. Annas said. He stood poised, waiting for an appropriate donor to die, ready to take the heart before its condition worsened. "The logistics of it was pretty horrible," Mr. Annas said.

In the United States, at the same time, Dr. Adrian Kantrowitz, now of Sinai Hospital in Detroit, had a different idea. Dr. Kantrowitz, who was working at Maimonides Medical Center in Brooklyn, decided to take the heart from an anencephalic baby.

First U.S. Transplant

Dr. Kantrowitz performed the first human heart transplant in this country three days after Dr. Barnard performed his in South Africa. Dr. Kantrowitz located a donor by sending telegrams to 500 hospitals looking for an anencephalic baby. On Dec. 6, 1967, he immersed one such baby in ice water to stop its heart so it was officially dead. He transplanted the heart to a baby with congenital heart disease. But the baby died six and a half hours later.

Dr. Kantrowitz later performed adult-to-adult heart

transplants. Around the same time, states began passing laws declaring people dead when their brains, including the brain stems, had irreversibly stopped functioning. Until then, a person was dead only when the heart and breathing stopped. The brain-death laws, said Dr. Arthur Caplan, an ethicist at the University of Minnesota, were "triggered partly by an attempt to get organs, but also by technologies that could keep the heart and lungs going so that even if the brain was not working, you could not die."

The next highly publicized attempt to use anencephalic babies as organ donors took place in 1987. Doctors at Loma Linda Medical Center in California successfully transplanted the heart of such an infant into a baby boy with a severe, life-threatening heart defect. The donor's brain stem had stopped functioning, so she was officially dead at the time of the transplant.

Feasible Donors

Encouraged, Loma Linda's doctors conducted an experiment to see how feasible it would be to use anencephalic babies routinely as donors. Dr. Joyce Peabody and her colleagues took 12 babies and put half on respirators as soon as they were born and the rest on respirators when they stopped breathing on their own. The organs in the babies not on respirators from birth worsened, so they could no longer be transplanted. But the babies on respirators lived on, making it impossible to take their organs either.

Mr. Annas regarded the Loma Linda experiment as a nightmare. The nurses caring for the babies on respirators were deeply disturbed, hating their job of keeping the infants alive in this way. And, even worse, Mr. Annas said, other doctors throughout the country who heard about the study "started calling and

saying things like: 'I don't have an anencephalic, but I have a hydrocephalic. Can I send him over?'" They also offered as donors "a number of kids who were severely mentally retarded," he said.

It is the slippery slope that plagues ethicists when they start asking who is dead. And the experts come down on different sides of the question.

Dr. Robert Veatch, an ethicist at Georgetown University's Kennedy Institute of Ethics, said that it is not a question for science but rather one for religion or philosophy. "When you really don't have any capacity for mental functioning, that's when you're dead," Dr. Veatch said. A baby with anencephaly is dead, he said, and so, by that criterion, is a person in a persistent vegetative state, brain damaged and incapable of thinking and responding.

Mr. Annas disagreed. "Anencephalics may be in a very bad state, but they still are living human beings," he said.

Although Dr. Caplan agrees with Dr. Veatch, he said it would be a bad idea to redefine death merely to use the organs of anencephalics. "It would offend some parents and so frighten the public that people will be afraid to carry donor cards," Dr. Caplan said. "They will think, 'If they bend rules for babies, they will not be so cautious about harvesting organs from me.'"

Baby Theresa, who started the debate again, died last Monday when her lungs failed. For all her parents' efforts, not one of her organs was donated.

U.S. Bishops Issue Third Draft of Contested Letter

By ARI L. GOLDMAN

Hewing to a line drawn by the Vatican over the last nine years, a committee of the nation's Roman Catholic bishops yesterday issued a draft of a bitterly contested pastoral letter that condemns sexism as "a moral and social evil."

The document, which will now be debated by the full body of the National Conference of Catholic Bishops, continues to deny women ordination to the priesthood, to condemn abortion and to ban the use of contraceptives, policies with which many American Catholics disagree.

The letter also retreats from a previously stated willingness by the committee to study the inclusion of women in several other ministerial roles, including service as deacons and altar girls.

The pastoral letter, which is now in its third draft, has been in the works longer than any other major statement before the bishops. It has engendered strong opinions from both conservatives and liberals and left many in both camps wishing that the bishops would simply drop the whole enterprise.

The latest draft was revised after a meeting a year ago with the Vatican, which summoned several members of

the drafting committee to Rome to discuss the issue together with bishops from around the world. The document will go to the full body of 300 American bishops when they meet in June in at the University of Notre Dame, where its prospects for approval are uncertain.

The changes between the previous draft and the one that will go before the bishops are subtle but important to those who have followed the process closely.

For example, both drafts are strident in their denunciation of sexism. The documents say that justice calls "for a change of heart that motivates people to defend and support women who are treated unjustly in any way."

"This conversion is a work and a witness which the Church is pledged to encourage and promote," the latest draft adds.

Both drafts also affirm Vatican teaching that women cannot serve as priests, calling such exclusion "a tradition which witnesses to the mind of Christ and is therefore 'normative.'"

But the second draft urged a study to determine whether women could serve in other roles such as deacons, preachers and altar girls.

Catholic prelates retreat on roles for women in the church.

The latest draft, however, deletes the word study and calls for "a continuing dialogue" on expanding the role for women, a term that offers less hope to women seeking to change church practice.

Ruth Fitzpatrick, the national coordinator of the Women's Ordination Conference, said: "The bishops capitulated to Rome and the result is a more compassionate yet more conservative document."

Ms. Fitzpatrick, whose organization works for full equality of women in the Catholic Church, said that she was "very impressed with the quality of writing and the theology."

"Except all of a sudden the good writing disappears and they start slipping piteously into a malformed theology that has been debunked and showed worthless."

But Dr. Susan Muto, a principal writer of the pastoral letter for the bishops, said that the critics were unkind and unreasonable. She said that, as loyal bishops of the church, the committee members had no choice but to uphold the "magisterium," the official teachings as articulated by the Vatican.

The Holy Spirit, Now

Dr. Muto, who teaches literature and spirituality at Duquesne University in Pittsburgh, said that the bishops should be commended for tackling the thorny issue of sexism and endorsing legislative change including equal pay for equal work and improved child care. "Who knows what the Holy Spirit will want from us 50 years from now, but this seems as far as we can go now," Dr. Muto said.

She went on to quote Teresa of Avila, the spiritual writer of the 16 century, who wrote, "The wheels of God grind slowly but they grind exceedingly fine."

Members of the American hierarchy acknowledged that there is deep division over the document. Bishop Matthew H. Clark of Rochester, a member of the committee that prepared the document, told The Associated Press he was pleased that the bishops were "finally at the moment when our conference, as a conference and in public, will take up these themes."

Another bishop, Archbishop Rembert G. Weakland of Milwaukee, said he would have been happier if the document had never seen the light of day but died a peaceful death in committee. "The Archbishop was very unhappy with the document," said his spokesman, Gregory Bell. "He did not find any high level of scholarship in it. What is written has been said elsewhere in papal documents and previous documents of the bishop's conference. It's not saying anything that we haven't already heard."

The draft, like the two before it, upholds the church's ban on artificial contraception and describes abortion as an "unspeakable crime." It calls on lesbians to practice chastity.

The document also acknowledges that the church has not been blameless and that sexist attitudes had colored church teachings.

In trying to right wrongs of the church and of society, the pastoral letter commits the bishops to "guarantee equal treatment for all persons under the law, with special attention to women, and to encourage new legislation that seeks to remedy conditions that cause women unnecessary hardship and suffering."

Ms. Fitzpatrick of the Women's Ordination Conference said of the bishops, "They have beautifully named sexism as a sin and acknowledge how women have been treated in church and society but they come down to the same tired conclusion."

"They continue to sin the sin of sexism by claiming that women cannot be ordained," she said.

Ms. Fitzpatrick added that she sympathized with the difficult task the bishops had in balancing the demands of Rome with the voices of millions of American Catholic women on both sides of the issue. But she said that all that all that feminists got were crumbs.

"Some women will say, let's take these crumbs," she said. "I say, we've got to stop licking up the floors and break the stained glass ceiling."

Lone Juror Apparently Stalls Noriega Verdict

LARRY ROHTER

Special to The New York Times

MIAMI, April 8 — The jury that will determine the fate of Gen. Manuel Antonio Noriega declared itself today to be deadlocked apparently because a single juror could not agree with the others. But Judge William M. Hoeverler ordered the jurors to continue their deliberations, saying he was not yet willing to let them give up on reaching a verdict.

"We have a serious problem," the jury's foreman, Lester C. Spencer, told Judge Hoeverler this morning in a written request for guidance. "Apparently there is a juror who testified that their mind was made up two days ago before we reached this room. We are deadlocked."

It was the jury's third query to the judge since deliberations began Saturday. Jurors previously asked to review testimony from several months ago and also asked a procedural question.

It was not clear from the note today and a discussion in court which of the nine women and three men on the jury was resisting the arguments of the other jurors. It was also impossible to determine the juror's position.

And nothing that took place in the courtroom indicated whether the lone holdout was arguing with the other jurors about one, several or all of the 10 counts of cocaine trafficking, money laundering and racketeering with which the general is charged.

But it was clear from this morning's exchange in court that the jurors were growing increasingly anxious and frustrated after only three days of deliberations.

"We feel we are wasting time," Mr. Spencer said in the note. "In fairness to everyone, everyone in this room is honest, bright and reasonable. What should we do? It is affecting all of us because of the seriousness of the case."

Judge Hoeverler has said that he re-



Associated Press

Judge William M. Hoeverler

gards a hung jury as the worst possible outcome for a politically explosive trial that has already lasted seven months and cost millions of dollars. While he avoided that language with jurors today, he made it clear that he would do everything he could to avoid declaring a mistrial that could require both sides to go through the process again.

"It is the essence of the jury system that you will listen to the views of one another," he told the jurors this morning in an effort to encourage them. "If everyone made up their minds before they went in, we could not have deliberations."

Judge Hoeverler told the jurors to

look again at the instructions that he read to them last week, including a section on how to proceed if there are divisions. "We have read that over and over again," Mr. Spencer told him wearily.

Judge Hoeverler told the panel members before sending them back into the jury room to continue their work: "Let me assure you, you are not going home today. You can be sure that I am not going to give up easily."

Jurors Return to Hotel

Some of the jurors laughed nervously at the judge's remarks, but most remained somber throughout the proceeding. Just before 5 P.M., the jury adjourned for the day and returned to the hotel where it has been sequestered since April 2, the evening before the prosecution's final summations and the judge's instructions to the jury.

Almost obscured by the exchange in the courtroom was a question about how the jurors were using the transcripts of testimony they requested Tuesday. The testimony consists of about 3,000 pages of sworn statements by 10 witnesses last fall. Judge Hoeverler granted their petition, saying it would be unreasonable to expect them to remember the precise testimony of witnesses who took the stand as early as last September.

The list included General Noriega's former personal pilot, Floyd Carlton, and one of his closest business associates, Ricardo Bilonick, the former Panamanian ambassador-at-large to the United States during the negotiations over the Panama Canal.

It was not clear whether jurors intended to read sections of the testimony to the holdout or whether other jurors wanted the transcripts to refresh their memories. The material supplied to the jury is estimated to be about a sixth of the 17,000 pages of transcripts of testimony.

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To Let Jean Harris Go Sends Wrong Message

To the Editor:

"Marking Time," Anna Quindlen's March 11 column, treats the deterrent role of criminal punishment cavalierly and dismisses the idea of deterrence by using faulty evidence and faulty reasoning. As a result, her recommendation of clemency for convicted murderer Jean Harris is deeply flawed and potentially dangerous.

Ms. Quindlen quickly dismisses the deterrent role of punishment by mentioning the high rates of recidivism, the return of released criminals to their lives of crime, and the swelling prison population. Recidivism is certainly a good argument against the rehabilitational role of punishment, but it in no way relates to deterrence.

If we follow Gary Becker's pioneering 1968 work on punishment and consider criminals as somewhat rational beings who weigh the benefits of crime against the costs of punishment, then an individual who opted for crime before imprisonment should, after imprisonment, face the same set of costs and benefits and continue in his or her chosen career. The purely deterrent view of punishment would predict a 100 percent recidivism rate.

The swelling prison populations might suggest that any deterrent effect of prison time isn't deterring enough. However, the leap from large prison populations to the claim that punishment is never a deterrent seems herculean. The rise in prison populations is surely related to rising income inequality in the United States and to the high costs of apprehension and to the overworking of our court system and even to too-short prison terms, but I see no reason why filled jails suggest that punishment does not serve as a deterrent.

There are mountains of evidence compiled by Isaac Ehrlich and others suggesting that punishment does have a substantial deterrent effect.

Furthermore, one likely reason that lengthy prison terms are failing to deter crime is that these terms are not being carried out. Crowded prisons and an overburdened justice system often make it impossible for criminals to serve their full terms.

Generous plea bargains and early paroles are commonplace and surely serve to make the long jail sentences on the books less of a deterrent.

Letting Jean Harris go free would be the most costly of early paroles. Because of her extreme visibility, her freedom would send an immediate message about society's willingness to punish. All the United States would see how unwilling the Government is to punish an upper-middle-class scholar, no matter how heinous her crime. Punishment cannot work as a deterrent if we are unwilling to carry it out.

EDWARD L. GLAESER
Chicago, March 18, 1992

Women in Prison

To the Editor:

Anna Quindlen, writing about Jean Harris in "Marking Time" (column, March 11), asks how many others are in prison "wasting our money while doing their time." The answer is very simple — Too many!

The United States incarcerates a higher percentage of its population



than any other country in the world. Women are the fastest-growing segment of that population. In the last decade, women in prison in New York have increased fivefold.

Eighty percent of incarcerated women are mothers; 25 percent were pregnant or postpartum when arrested.

ed. The costs of their incarceration are reflected not only in the burgeoning budgets of the correctional system, but are also borne by the foster-care system, by the children and ultimately by all of us.

Most of the women are locked up for offenses related to substance abuse or because they finally struck back at a batterer. We're learning that 80 percent of women in the system have been victims of child abuse, sexual abuse or domestic violence. They need drug treatment, counseling, education and job training.

To stem the increase in prisoners — and to improve the general quality of life for everyone — our resources should be invested in housing, health, employment, even parks and recreation. Instead, most of our money goes to warehousing people.

We must become more creative. Lawbreakers can be much more effectively punished and supervised in the community. A recent survey found that Americans support alternatives to prison for criminals who are not dangerous. Only one in five citizens opposes community corrections. It's time for our legislatures to catch up with the public. We need reform of mandatory sentencing laws. We need the leadership and vision that will make community corrections a reality.

ANN L. JACOBS
Executive Director, Women's Prison Association and Home
New York, March 19, 1992

Human Lives Wasting

To the Editor:

Re Anna Quindlen's March 11 column, "Marking Time":

I am a prisoner of New York State who would gladly give up my private parts for my freedom. Being a first offender and after having spent 7 years of a 15-years-to-life sentence for a drug sale, I've learned my lesson well: crime does not pay. However, I've also acknowledged that the prison system is drowning in a whirlpool of despair, with men dying of interminable sentences and AIDS, with human lives wasting away in the shadow of public apathy and cold politicians.

Why waste taxpayer money on men and women who have already paid dearly for the crimes they have committed; keeping them in the dark dungeons of New York State is surely not the answer.

ANTHONY PAPA
Ossining, N.Y., March 21, 1992

Family Therapy Option

To the Editor:

Anna Quindlen's March 11 column expresses the frustration of many when it states that society "has no coherent idea of the point of crime and punishment" and pays dearly for punishment that not only does not fit, but even escalates crime.

There is, however, a new option for addressing much of crime's root cause — interpersonal family conflicts — through the offender's own family. Connecticut Public Law '89: 383 encourages treatment (family therapy) in lieu of incarceration for low-risk-to-society offenders.

This new option is provided by Family ReEntry, a nonprofit volunteer service organization, of which I am the director. Programs of this type

For Haiti, an Invasion Is Wrong Answer

To the Editor:

"A Military Force for the Americas" (editorial, March 24), your endorsement of a military force for the Western Hemisphere, is misguided, particularly in view of the long history of failed military interventions in the hemisphere.

An inter-American military force would not advance democracy in the Americas. The United States, as the most powerful member state of such a force, would dominate, and Latin American countries would probably feel pressured to cooperate with interventionist strategies for fear of losing United States foreign aid.

The United States would undoubtedly also exert its influence on strategy and training of the inter-American force. United States involvement in training military forces in El Salvador and other Latin American

tionist strategies that did more to undermine than promote democracy.

The massive military effort to oust Gen. Manuel Antonio Noriega, for example, did nothing to end drug smuggling and drug-money laundering in Panama. That invasion continues to raise serious concerns about the loss of innocent civilian lives in military operations of this type.

Experience dictates that the use of external military force under the banner of promoting democracy is not the answer. Most Haitians know this. Their will and efforts to pursue other methods of redress should be respected.

JOSÉ LUIS MORIN
Staff Attorney
Center for Constitutional Rights
New York, March 30, 1992

Nixon's Russia Strategy

el and only 70 percent of those over

59 Patriots fired scored far fewer kills. Questioning by John Conyers, chairman of the subcommittee, the Army said it had succeeded in shooting down about 24 Scuds fired at Israel and Saudi Arabia. It further conceded that it had high confidence that it had destroyed about only 10 of those kills.

To protect a densely populated city, a Patriot missile is designed to cause the incoming Scud warhead to explode, shattering the rest of the Scud to smithereens. If the Scud were just deflected, or broken up into large fragments, the Patriot defense would have the perverse effect of increasing the damage to the city below. There are some claims that this happened in Israel.

Perfect performance was to be expected. The missile was designed to defend against fast-moving, not against harder-to-hit missiles. The test against the conventionally armed Scud shed much light on the feasibility of using Patriots against nuclear-armed missile attacks. Wars proponents once argued. But it is a warning: Patriot failures are a measure of the correction over time; that's not good for the war, which has to work the first time to the test.

They can probably fix some of the Patriot-like sluggish fusing that failed to explode the Scud's warhead. But that will take an enormous number of hits and misses, not playing more

ote

Connecticut, however, he won 30 percent of the vote. In New York he improved that somewhat, to 37 percent.

blacks voted in New York speaks against the myth of the monolith. Mr. Clinton won more than half the black vote in the state, more than any black political candidate. Mr. Brown failed to improve his standing in the polls despite the overt support of the black community, whom he even suggested would vote for him.

That gesture ended up costing Mr. Clinton many more Jewish votes than he gained among blacks. In Connecticut Mr. Clinton won the Jewish vote with 37 percent, compared with 33 percent for Mr. Clinton. In New York, Clinton won seven Jewish votes for every one for Mr. Brown.

Jackson been running on his own, he would have won across the board.

500 YRS AFTR EXPULSN: GOLDEN AGE

INTRODUCT

A GENERAL

- 1 THS SPECIAL YR FR US AMERICANS & FR US AS JEWS: 1492 TO 1992 MARKS 500TH ANNIV SINCE DISC OF Am & EXPULSN
- 2 TWICE IN PAST SEV MO. DISC SITUATION OF SPAIN, JEWS & A AND CONTEXT OF THR TIME; HOW THE ONE INFLUENCED OTHR, AS THERE IS STILL SOME INFLUENCE TODAY
- 3 THS FRID EVE WANT TO CONT DISC OF JEWRY IN SPAIN 500 YRS AGO, AS PART OF LECT-SERMN SERIES ON THS VITAL TOPIC ~~BEC, OBV, INFLUENCE STILL FELT IN OUR TIME~~

B SPECIFIC

- 1 TURNING PT FR JEWS CAME APPROX 13TH CEN, WTH NEW CODE WRITTEN BY ALFONSE X AND APPLIED WITHIN 14TH
- 2 IMPORT FACT BEC ALLOWD JEWS MORE FREEDM THAN EVER BEFORE; NT JUST KINDNESS BT POL EXPEDIENCY SINCE JEW WAS INTERMEDIARY BETWEEN TWO MAJR SOURCES OF POWER: ISLAM & X
- 3 ONLY 1 OTHR PERSON A MAJR FIGURE IN J/SP LIFE EARLIER IN 11TH CENT: CHASDAI IBN SHAPRUT WHO WAS HEAD OF SP-J COMMUNITY & A PHILO OF NOTE WHO FIRST OPENED UP QUERSTIONS RE J TGHEOL, ENC BY ISLAM & C
- 4 BT LET US LK MORE CLOSELY AT MANNER OF DEVELOPMENT

BODY

A RULES OF ALFONSE X

- 1 JEWS HAD COMPLETE REL LIBERTY BT CLD NT ATTACK X FTH
- 2 NO BLD LIBEL ALLOWED VS JEWS BT THEY CLD NT LV THR HOMES ON EASTER
- 3 JEWS CLD NT HOLD AUTHOR POSITIONS OVER X, NOR OWN SLAVES
- 4 THE # AND SIZE OF SYNAGOGUES WAS LIMITED BT X CLD NT DISTURB JEWS ON SABB EVEN FR LEGAL REASONS; NOR WAS FORCE ALLOWD TO MAKE THEM CONVERT, NOR CLD CONVERSOS BE TAUNTED
- 5 JEWS AND X CLD NT OCCUPY THE SAME HOUSE
- 6 ANY JEW ARRESTED HAD TO BE FREED BETW NOON FRID & MOND MORN
- 7 JEWS HAD THR OWN BET DIN, CLD LEVEL DTH PENALTY WITHOUT OK FRM KING
- 8 EVEN FRM OUR MODERN PT OF V, CAN SEE THS VERY LIB AND INDIC MORE THAN ALL ELSE HOW VALUABLE JEWS WERE FRM ECO, POL & POSIT AS INTERPRETERS BETW 2 FORCES
- 9 IN THS MORE LIB ERA, FOR OVER A CENT, GRT MEN AROSE & SCHOLARSHIP AT A PREMIUM; WANT TO TELL U OF 3 MEN

B SALOMON IBN GABIROL = G A X

- 1 THS MAN A POET, PHILO WHO WAS B IN MALAGA AND LVD FR MOST OF HIS LIFE IN SARAGOSSA, KNOWN FR GRT UNIV
which visited only 2 yrs ago

Gal

- 2 HE WAS ORPHANED EARLY AND DEPENDENT ON WEALTHY PAT-
RONS SO THAT HE CLD DEVOTE TIME TO LIT
- 3 HIS POEMS BOAST THAT HE WROTE ~~200~~ BKS BT ONLY ~~2~~ ACT
SURVIVE: YET AN INDEX OF MANY VOLS DISCOV IN GENIZA/
AND GRT POET BIALIK, OF 19TH CENT RUSSIA, COMPILED ~~IT~~
KNOWN WORKS AND FILLED 7 VOLS & NT COMPLETE Gal
- 4 HE WROTE ON PHILO, ETHICS, REL LIT, LITURGY AND WHIL
DATE OF D UNKNOWN, SEV VERSIONS OF HIS DTH, WHICH
OCCURD BETWEEN AGES 35 & 38; STATUE OF HIM IN MALAGA
AND SCULPTED BY AN AMERICAN, DONT KNOW HIS NAME.

C IBN EZRA

- 1 HE WAS A POET, GRAMMARIAN, BIBL COMMENTATOR, PHILO
ASTRON, MD WHOSE COMMENT ON TANACH STILL USED BY ALL
- 2 HE WAS B IN TUDELA (NT TOLEDO), TRAV EXTENSIVELY IN
AFRICA, ESPEC EGYPT
- 3 LEGEND THAT HE M HALEVIS D, HIS POEMS MENTION 5 SONS
BT NAME OF ONLY 1 REMAINS; LATER HE BECAME A WANDER-
ER, SAD BY CONVERS OF HIS SON TO ISLAM AND HE WAS
CHARACT BY CONTEM AS "A TROUBLD SPIRIT"
- 4 HE WENT TO SETTLE IN ROME, FINALLY LIVD IN PROVENCE
AND LIVD TO AGE OF 75; IN HIS YRS IN FR, SERVED AS
A TRANSLATOR FOR THE JEWS OF FR FOR ARABIC WRKS AND,
IN ADD TO POEMS & T COMMENT, WROTE WORKS ON MATH &
ASTRONOMY; WAS CONSIDERED ONE OF GRTEST OF SCHOLARS

D JUDAH HALEVI

- 1 THS LAST OF 3 MEN WANT TO COMMENT ON ESPEC BECA HIS M
TO D OF IBN EZRA ~~WHOM MENTIONED JUST~~ MOMENTS AGO;
HE ALSO WAS B IN TUDELA OF WEALTHY FAM mentioned
- 2 BEC OF EDUC, KNEW ARABIC & HEB FRM EARLIEST DAYS,
TRAV GD DEAL AND WROTE RE EXPER IN GRAN, SEV, SARAG
CORD; IN TOLEDO HE PRACTICD MD AND DEV HIS SPARE TIM
TO THE REDEMPTION OF CAPTIVES, ONE OF GRTST MITZVOS
- 3 HE F INALLY EMIG TO ISRAEL, D THERE; WENT VS WISHES
OF HIS D & S/L BEC DIFFIC JOURNEY, MUCH HARDSHIP &
DANGER; FRM SP TO ALEX TO CAIRO & THERE TK ILL & D
- 4 ALTHO H HEINE IN HIS POEM: HEB MELODIES TK POETIC LIC
AND BROUGHT HALEVI TO JERUS WHERE AN. ARAB KILLD HIM
BT, OF C, HAVE NO WAY OF KNOW WHICH MANNR OF D IS ~~TRUE~~
- 5 HIS GRT CONTRIB "KUZARI" = BK TO KING OF CHAZARS WHO
WANTD TO CONVERT & HALEVI CONFRONTD HIM WTH CHOICES
OF ISLAM, X & JUD; TRAD: KING TO JUD BT FR OUR NEEDS
- 6 NOW KNOW HOW J PRACTICD THEN, WHAT ESSENTIALS TO OTH
REL, HOW PEOPLE ADDRESSD EACH OTHR, MANNER OF LIFE..
AND ~~ASPECTS~~ OF THS BK STILL USED IN MODERN ~~TIMES~~ scholarship, ON
OF GRT PHILOS TO USE IN IN 20TH = ROSENZWEIG Frans
- 7 THESE 3 MEN JUST SYMPTOMATIC OF TYPE OF INDIV LIVD IN

Those early cent, prior to expulsion = Golden Age of Sp.

CONCLUSION

A GENERAL

- 1 NT ALL "PERFECT", MULT OF SCHOLARS & OPINIONS ~~WAS~~ CAUSED MUCH CONTROV & RIFT WITHIN J COMMUNITY; ONE OF MAJR ONES RE MAIMON IN 13TH & LATER & RANGED ACROSS SP, PROVENCE, ITALY, POL/LITH & TIME OF HASKALA
- 2 ISSUES RE INTERP OF JUDAISM AS NEW IDEAS & PERSONS: REASON/PHILO VS FAITH/TRAD; SEC OR TRAD EDUC RESURRECT OF BODY? HIERARCHY VS INTELLECT/PERSONAL LEADERSHI BVEC FORMER? SET. FEES & COURSE OF STUDY
- 3 ALL OF WHICH LED TO LATER CONTROV RE CONCEPT OF ORDINATION: WITHIN/OUT OF LAND & WHICH IS AVLID/LEGIT
- 4 TO US THESE MAY SEEM MINOR ISSUES BUT IN THAT ~~TIME~~ ^{Place} AND IN THOSE ~~CENTURIES~~ THESE WERE MATTRS OF GREATEST IMPORTANCE BEC AT CORE: WAS POWER, CONTROL, AUTHORITY

B SPECIFICS

- 1 SEE THEN THAT FROM 12TH CENT ON THERE WAS GRT INTELECTUAL ACTIV IN SPAIN; SPURRED ON BY MOSLEM WISDOM AND EVERY GD SCHOLAR KNEW, AT VERY LEAST, 3 LANG IN ADD TO HIS OWN: LATIN, HEBREW & ARABIC
- 2 THS WAS THE WORLD OF THE JEWS AS WELL UNTIL INQUIS BECAME A FACTOR IN 13TH & ~~CENT~~ IN 14TH CENT, AS POL WINDS SHIFTED, AS ISLAM DECLINED & X IN ASCENDCY
- 3 CHANGES AFFECTD WORLD HIST: SP A GRT ~~POWER~~, ARAB ^{Ques} WORLD INTO DECLINE FR SEV CEN, JEWS JOURNEYD ACROSS OCEAN AND FOLLOW PATH OF COL, SETTLED IN AMERICA
- 4 MANY REMNANTS OF CONFLICT: ~~M/J~~ TODAY IN MIDDLE EAST, PERSEC OF J IN EVERY CONTINENT, LESSONS LEARNED FRM COL & HIS INTEREST IN INDIANS AS HE COLONIZD AM, ~~AND~~ RAMIFIC OF THOSE CENT STILL WITH US!
- 5 WHICH MAKES STUDY OF THESE CENT ALL THE MORE WORTHIL AMEN.

HEB TAB., FRID EVE., ~~XXXXX~~ ~~XXXXXX~~ APRIL 3, 1992

500 YRS AFTR EXPULSION; ~~PART~~ 3
GOLDEN AGE OF SPAIN.

Tracing the Power And the Influence Of a Viennese Cantor

By EDWARD ROTHSTEIN

When Robert Schumann was in Vienna, he made it a point to attend the main synagogue to hear the cantor, Salomon Sulzer. Sulzer (1804-1890) was also admired by Schubert, who wrote a Hebrew setting of Psalm 92 for him. And Sulzer gave one concert accompanied by Franz Liszt. The pianist wrote that Sulzer sounded as if he had personally heard David's harp or had participated in the building of the pyramids. So influential was his cantorial singing that at the turn of this century, one writer complained of the creeping "Sulzerism" of bad imitators, of the "wild roaring" that converts the "altar into a stage."

But were Sulzer just an exceptional cantor with a taste for the great Romantics, he would not have been the focus of a concert given on Sunday

How a Jewish tradition was transformed by Salomon Sulzer.

night at the Stephen Wise Free Synagogue, 30 West 68th Street, as part of a three-day conference in honor of the centennial of his death. The conference, ending today at the Jewish Theological Seminary, was sponsored by the seminary, Hebrew Union College, the Leo Baeck Institute and the Austrian Cultural Institute. Related events have taken place in London and Boston and are to be held in Israel and Los Angeles.

While these tributes primarily draw specialized audiences, the case of Sulzer is remarkable. As the first cantor of the Wiener Stadttempel, he seems an archetypal example of the modernization of musical style. He transformed the Jewish musical tradition in a typically 19th-century fashion, codifying it, irrevocably adopting the perspectives of concert music.

Before Sulzer, there was no long tradition of Jewish repertory music. The traditions were oral, involving improvisation on melodies that were long familiar. Sulzer, though, deliberately combined older styles with German Romanticism. His settings (sometimes resembling Mendelssohn, sometimes echoing Schubert, sometimes sounding like variations

on ancient themes) were primarily for four-part choir, cantor and organ.

On Sunday, the choir of the Cantors Institute of Jewish Theological Seminary, directed by JoAnn Rice, and the choir of the Jewish Institute of Religion at Hebrew Union College, directed by Don Gurney, offered Sulzer's pungent settings of "Yigdal," "Tekiatot" and "Ovinu Malkeinu." In these works, Sulzer radically split performance from the congregation. The lines were often too intricate for untrained singing and the effect occasionally too esthetic.

But Sulzer went even further: he transformed Jewish sacred music the same way other oral cultures have been transformed by contact with the powerful techniques of Western music. Sulzer described his goal as a form of what we call today "authenticity": to "cleanse" traditional tunes of "later accretions," to restore them to "original purity" and then reconstruct them according to the "rules of harmony."

He also commissioned works from composers who were not Jewish. The concert included renditions of "Etz Hayim" and "Kaper Chatoeinu," written by Joseph Drechsler, who knew Beethoven and was Kapellmeister of St. Stephen's Cathedral. The mystical prayer welcoming the Sabbath, "L'cho Dodi" was performed in a setting by Ignaz Ritter von Seyfried, who conducted the premiere of "Fidelio" in 1805. The "Adon Olam" setting was composed by Wilhelm Wenzel Würfel, a friend of the Chopin family.

The concert could have been better prepared though the composer Hugo Weisgall (himself the son of a distinguished cantor) was an accomplished guest conductor. The soloists, who acquitted themselves well, included Nathan Lam and Richard Botton, baritones; Alberto Mizrahi, tenor, and Martha Novick, mezzo.

But this was a fascinating glimpse at a moment in which the major figures in the most musical of European cities had extensive contact with synagogue liturgy and an older culture was being transformed by forces we are still confronting.

In a talk yesterday, Mr. Weisgall implied that Jewish synagogue music is now suffering the same fate as ordinary concert music. It is still set firmly in the era in which Sulzer began to codify it. There is a mystery here, deserving better understanding. This was liturgical music, performed as repertory music; the rest of concert life sometimes seems like repertory music performed with the devotion and regularity of the liturgical.

Two Groups for Bohemians Who Tap Feet, Not Dance

By PETER WATROUS

The opening concert of the Not Just Jazz season at Town Hall on Friday night brought together two groups — the Lounge Lizards and Bobby Previte's Empty Suits — that offered post-jazz music, but from radically different positions. Two groups were hired, presumably, because they saw a similar, bohemian audience formed in the late 1970's and early '80's, an audience that wants music that has a pop sense of ecstasy and movement, but doesn't encourage actually dancing, art music for tapping your feet. Though the series is subtitled "The New Tradition," both Mr. Lurie and Mr. Previte have been working in New York for roughly a decade; the amount of gray hair in the audience suggested that their era of bohemianism hasn't enlisted too many new converts.

The Lounge Lizards closed the show with long evolutionary pieces

Going beyond jazz, but from very different directions.

that mixed rhythm-and-blues power with big band riffing. Led by the saxophonist and actor John Lurie, the band, which included Steven Bernstein on trumpet and Michael Blake on saxophones, moved through digressions that wrung as much meaning as possible out of dynamic change. The horns might state loud blues phrases, backed by the rhythm section, after which the horn players would walk offstage while a guitarist and a drummer performed a quiet duet, to be joined later by the group's bassist, Oren Bloedow. Mr. Lurie would return, for a solo, only to be joined by the rest of the horns for a shouting, wild polyphonic section that dissipated into a guitar solo.

Mr. Lurie is an expert at constructing a narrative out of limited musical tools, the riff, instrumental pairings and dance rhythms. At one time, the music picked up the name "fake jazz," a way of distinguishing it from jazz's richer language. Mr. Lurie doesn't really need more tools, as the music, changing quickly, and unafraid of rhythmic power, kept a listener engrossed wondering what would happen next.

The composer and drummer Bobby Previte opened the set, and his music showed less of a grip on the ramifications of his musical borrowings. At his best, Mr. Previte has constructed a distinct musical world where textures and musical colors blend and shift slowly, with repeated figures appearing slowly only to disintegrate into the background. But Mr. Previte's pieces at the show came perilously close to reproducing the sound of jazz-rock fusion of the 1970's, and all the awful connotations the style implies. And at times, when Mr. Previte and members of the band sang, the music veered in the direction of cynical new-age spiritualism, which Mr. Previte probably didn't intend.

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The New York Times

LOEWS

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ORPHEUM THEATRE VII - 86th St. & 3rd Ave. 878-2400

• My Girl 12:10, 2:20, 4:30, 6:40, 8:50
• My Girl 1:10, 3:30, 5:30, 7:40, 9:50
• The Addams Family 12:15, 2:35, 4:55, 7:15, 9:45
• The Addams Family 12:30, 2:45, 5:00, 7:15, 9:40
• Little Men Tale 1:00, 3:15, 5:15, 7:30, 9:45
• Hook (70mm) 9:00 PM

VILLAGE THEATRE VII - 3rd Ave. at 11th St. 982-0400

• Star Trek VI (70mm) 11:00, 1:10, 3:20, 5:30, 7:40, 10:00
• Star Trek VI (Dolby SR) 12:00, 2:10, 4:20, 6:30, 8:40
• Meeting Venue 12:10, 2:30, 5:00, 7:30, 10:00
• All I Want For Xmas 12:00, 1:50, 3:40, 5:30
• Highlander 2 7:15, 9:15
• Strictly Business 2:15, 4:15, 6:15, 8:15, 10:15
• Other People's Money 1:15, 3:25, 5:35, 7:45, 9:55

TOWER EAST - 71st St. & 3rd Ave. 879-1313

• Other People's Money 1:15, 3:30, 5:45, 8:00, 10:10

NEW YORK TWIN - 2nd Ave. & 66th St. 744-7339

• The Addams Family 12:30, 3:00, 5:30, 7:45, 10:15

FINE ARTS - 58th St. West of 5th Ave. 980-6658

• Meeting Venue 12:00, 2:25, 4:50, 7:20, 9:55

FESTIVAL - 57th St. Bet. 5th & 6th Ave. 307-7858

• Man In The Moon 12:00, 2:00, 4:00, 6:00, 8:00, 10:00

LOEWS 84TH STREET - B'way & 84th St. 877-3600

• Star Trek VI (70mm) 11:00, 1:20, 3:40, 6:00, 8:10, 10:20
• Star Trek VI (Dolby SR) 12:00, 2:20, 4:45, 7:15, 9:45
• My Girl 1:00, 3:10, 5:20, 7:30, 9:45
• The Addams Family 12:15, 2:30, 4:45, 7:00, 9:20
• Hook 10:00 PM
• The Addams Family 1:00, 3:15, 5:30, 7:45, 10:00

COLUMBUS CIRCLE - B'way & 61st St. 247-5070

• All I Want for Xmas 12:00, 1:50, 3:40, 5:30
• Billy Bathgate 7:15, 9:45

ASTOR PLAZA - B'way & 44th St. 869-8340

• The Addams Family 12:30, 2:45, 5:00, 7:30, 9:45

34TH STREET SHOWPLACE - at 2nd Ave. 532-5544

• Star Trek VI (70mm) 11:00, 1:10, 3:20, 5:30, 7:40, 10:00
• The Addams Family 12:00, 2:00, 4:00, 6:30, 9:15
• The Addams Family 1:00, 3:15, 5:30, 8:00, 10:15

LOEWS 19TH STREET - B'way & 19th St. 260-8000

• My Girl 12:10, 2:10, 4:20
• My Girl 1:00, 3:10, 5:20, 7:30, 9:45
• The Addams Family 12:15, 2:30, 4:45, 7:00, 9:15
• The Addams Family 1:15, 3:30, 5:45, 8:00, 10:15
• Little Men Tale 1:15, 3:25
• Hook (70mm) 9:00 PM
• The Fisher King 1:10, 3:45
• Hook 10:00 PM

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DIVINE

"Bette Midler is not only divine, she could walk home with the Oscar."

1-800-4-A GOOD MORNING AMERICA

"TALKING TO GD":NEWSWEEK

INTRODUCT

A GENERAL

- 1 SOME TIME AGO, AT BEG OF THS YR, "NEWSWK" MAG PUB-
LISHED AN ARTICLE ENTITLED "TALK TO GD"
- 2 MANY PEOPLE SPOKE ABT IT, A FEW EVEN READ IT AND WE
JEWISH PREOFSSIONALS WERE APPALED BY IT
- 3 TALKING TO GD HERE MEANT PRAYER, IN DIFF FORMS AND
WHILE ALL MAJR REL WERE REP IN THE ARTICLE, AND R
WERE QUOTD, SAW VERY LITTLE IN IT THAT WAS JEWISH
- 4 IT IS THS DIFF CONCEPT OF PRAYER I WLD LIKE TO
ADDRESS THIS EVE

B SPECIFIC

- 1 OF C, WE JEWS HAVE FUNNY ATITUDE TOWARD PRAYER; WE
ALMOST EMB BY IT; U RARELY HEAR THE CONGREGANT AZSK
THE R THAT HE SIT BY THE BEDSIDE OF AN ILL INDIV AN
RECITE A PRAYER, WHETHR IN HEB OR IN ENGLISH
- 2 ONE REASON FR THIS MAY BE THAT WE DO NT BELIEVE IN
THE EFFICACY OF PRAYER, ANOTHR THAT WE INTELLECTUALI
TO SUCH AN EXTENT THAT WE OMIT THE EMOTIONL NEEDS, &
→ALSO, THAT IT IS SO INTIMATE AN ACTION, AN AFFIRMATI
WTH A GD WTH WHOM WE ARE NT REALLY FAMILIAR
- 3 BT BEFORE EXAZMINING THESE ASPECTS, LETS LK AT ARTO
BODSY

A NEWSWK

- 1 THE ARTICLE MADE SOME INTERESTING POINTS, ALTHOUGH,
OF C, NOT ALL ON SAME LEVEL OR CONCERN
- 2 ON LESSER LEVEL: SERIOUS P BEGINS ONLY AFTR AGE 30,
P TODAY SO ALL-EMBRACING A PHENOM THAT CENTRS AND
PRG SESSIONS FOR P BKED MORE THAN A YR IN ADVANCE;
THAT EVEN AT UNIV, STANFORD MENT IN PARTIC, PRAYER
SESSIONS DRAW BETWEEN 3-500 STUDZENTS EACH TIME
(CONTRADICTING EARLIER IDEA THAT SERIOUS P AT 30!)
- 3 OR, ARTICLE BE LABQ RS NT SO NOVEL IDEA THAT ~~WE FIND~~
P DIFFIC BEC OF CONFLICT BETW BENIGN CHILDHD DEITY &
OUR ADUYLT EXPERIENCES; HOW RESOLVE INCONSISTENCIES?
- 4 BT MORE SERIOUS, DEEPR PH_ILO PTS AS WELL: PRAYER
HELPS THE SICK, WHEN WE PRAY FR THEM & THE ARTICLE
MAINTAINS, EVEN IF THEY DONT KNOW THEY BEING PRAYED
FOR: PART OF AN EXPERIMENT AT SFGEN HOS AS REPORTD
IN THE SOUTH MED JOURNAL
- 5 P = MAKING TIME FR GD, LISTEN TO/FOR HIM & NOT ONLY
IN A TIME OF CRISIS; THE FAILURE OF P OFTEN LIES IN
FACT THAT WE ARE TRYING TO CONTROL GD INSTEAD OF
PERMITTING HIM TO LEAD US!
- 6 FINALY: AS SOME PEOPLE FIND COMFORT BY WAY OF TM =
TRANSCENDENTAL MEDITATION, & THAT THEY SAY THS METH-

② Methods of communication
II

OD REDUCES STRESS, DOES THS APPLY TO PRAYER ALSO?
IS IT VALID TO SAY THAT THE MORE WE PRAY WE EMPTY
OUR MINDS TO LET P IN/AND THAT THS TYPE OF SPIRIT-
UAL LIFE LEADS TO HOLINESS?

B JUDAISM

- 1 QUESTIONS ALL, AND GD QUESTIONS AT THAT EXCEPT ~~FR~~
~~ISSUE~~ THAT IN THS NEWSWK ARTICLE THESE NT QUESTIONS
BUT STATEMENTS, ANSXWERS, AFFIRMATIONS. JEWS DO
NT LK AT P IN THESE TERMS & UNDERSTAND P DIFFERENTL
- 2 WE HAVE ALL TYPES OF P, OF C, AS U KNOW: SILENT,
PUBLIC, RESPONSV, UNISON, HEB, ARAM, CONTEMP LANGUA
BT THESE ~~ISSUES~~ NEVER SPOKEN OF IN THE ARTICLE &
MAY NT BE THE MOST VITAL ISSUES ~~FR OUR NEEDS~~
- 3 BT WHAT IS NEVER MENTIONED IS THE MINYAN! NEITHR
BY THE GENTILE MINISTERS NOR BY THE R, ~~WHICH IS NT~~
~~AT ALL~~ ^{but this} WHAT OUR ORIENTATION IS BASED ON: THE MINYAN
- 4 ONLY IN MOST EXTRAORDINARY CIRCUMSTCS DOES THE JEW
PRAY ALONE; EVEN WTH BENSHEIN NEEDS A RESPONSE FRM
A FELLOW JEW
- 5 MORE: ONE OF THE R SPEAKS TO THE CONG AND IN THE
BEST REVIVALIST SPIRIT ANNOUNCES THAT "GD LVS YOU"
BT IN J TRAD, "LOVE" HAS VERY LITTLE TO DO WITH OUR
RELATIONZSHIP TO GD, CERTAINLY IN TERMS OF PRAYER
- 6 WE EXPECT THAT P LEADS TO THE DEED; THE ESSENTIAL
IS NT GDS LOVE BT TORAH AND IT LEADS TO LEARNING &
NT ONCE IN THE LENGTHY ART~~I~~CLE WERE THESE WORDS US
FR EX: PRIOR TO STUDY, LISTEN TO. WORDS O_F THS
SHORT PRAYER, SAME AS A BROCHAH: יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
- 7 & IF YOU WANT TO CONCENTRATE ON LOVE, BEC IT IS A
WORD WHICH OCCURS AT BEG OF SHEMA, GDS LOVE EVIDENT
BEC HE GAVE US THE T/AND WE SHOW OUR LV FR HIM BEC
DO THE MITZVOT.
- 8 AND AS FAR AS THE AGE IS CONCERNED, LITTLE BOYS PRA
MUCH BEFORE THEY ARE 30 & ONE HOPES THEY TAKE IT SE
RI⁹OUSLY; IT IS THAT WE BECOME SOMEWHAT MORE MATURE
AS WE TURN PAST 30 THAT A DIFF IN PERSPECTIVE ARISE
BT IT HAS NOTH TO DO WTH THE SERIOUSNESS OF PURPOSE
OR OF PRAYER BY ITSEFL.

C PRAYER?

- 1 BT WHAT DOES THE WORD P IMPLY? HOW DO WE INTERPRET
IT AND HOW DO OTHERS INTERPRET IT?
- 2 SURELY U ALL HAVE SEEN XIANS ~~ESPEC~~ WHO WHEN ASKD TO
P, IMMED BEND OVER, LOWER THR HEADS INTO THR HAND
AND WHETHR IN SILENCE OR IN UNISON OR BEING SPOKEN
FR, ^{② accept this picture as} THS IS THEIR FORM OF P
- 3 INTERESTINGLY ENOUGH, I HAVE SEEN SOME R DO IT THS
WAY ALSO BT IT SEEMS TO BE TO BE A FORM OF IMITATI

in P

III

PROTESTANTISM, A REFINED WASPISH GESTURE/BT QUITE
UNLIKE THE J ACT OF P WHERE, INCIDENTALLY, WE USE
A QUITE DIFF WORD: DAVVENING WHICH, IF U PICTURE IT
CARRIES WTH IT A VERY ACTIVE IMAGE

- 4 WE JEWS CHALLENGE GD, WE ARGUE, WE PROTEST AND WE ARE
ANYTHING BUT PASSIVE; WE DONT LET SPIRIT COME TO
US BT WE CONFRONT THE SPIRIT./THEY P, WE DAVVEN

CONCLUSION

A GENERAL

- 1 DOES P REDUCE STRESS? DONT KNOW; IS IT SUPPOSED TO?
DONT KNOW THAT EITHER. P AMONG JEWS IS A CONVERSATN
WTH GD WHERE WE EXCHSANGE VIEWS ON STATE OF WORLD
2 IS SIMPLY A MATTER OF GD LVS US? ~~DOUBT IT BEC NO~~
~~LV WITHIN OUR TRAD UNLESS~~ MAN ENGAGES, IN TASKS
WHETHR IT BE THE SIMPLE MITZVOT OR TIKUYN HO-LOM!
3 DOES P HELP AT ALL? THE SICK, LONELY, DYING, CXON-
FUSED OF BODY AND SPIRIT? PROBABLY, BT NT IF WE ASK
THE IMPOSSIBLE ~~NOR FOCUS ON THE ATTAINABLE~~
4 WHY DONT JEWS ASK R TO PRAY FR/WTH THEM? BEC WE NT
IN SAME CATAGORY AS PRIESTS OR AS SOME MINISTERS SEE
THEMSELVES: AS INTERMEDIARIES FR GD. R IS A TEACHER
5 MY PRAYER IS TO HOLD YR HAND NT TO INVOKE GDS NAME
IN THE CAUSE OF A TERMINALLY ILL PERSON BEC ASIDE
FRM BEING USELESS IT MAY ALSO BE ~~HYPOCRITICAL~~ *yes*

B SPECIFIC

- 1 NEWSWK ARTICLE THEN OPENED A SERIES OF QUESTIONS WE
OUGHT TO TXHINK ABT; GD QUESTIONS BT NT FR US JEWS
2 ASND YET, IF THE NON-J BELIEVES SO MUCH THE BETRE
BEC HE FINDS A MEASURE OF SPIRITUALITY WHICH WILL
HELP HIM COPE AND IT MAY BE VALID FOR MANY PEOPLE
OF ALL PERSUASIONS
3 BUT WHEREAS THEY CONCENTRATE ON A PERSON WE CONCENT
ON TORAH, OUR WAYS TO GD ARE DIFFERENT; ACCUS & AGR
MENT LD US TO GD; TEFILA IS THE 18; WAY TO P = DO!
OK

AMEN

HEB TAB., FRID EVE., MARCH 13, 1992
RESPONSE TO NEWSWK ARTICLE, JAN 6, 1992
"TALKING TO GD"

Tracing the Power And the Influence Of a Viennese Cantor

By EDWARD ROTHSTEIN

When Robert Schumann was in Vienna, he made it a point to attend the main synagogue to hear the cantor, Salomon Sulzer. Sulzer (1804-1890) was also admired by Schubert, who wrote a Hebrew setting of Psalm 92 for him. And Sulzer gave one concert accompanied by Franz Liszt. The pianist wrote that Sulzer sounded as if he had personally heard David's harp or had participated in the building of the pyramids. So influential was his cantorial singing that at the turn of this century, one writer complained of the creeping "Sulzerism" of bad imitators, of the "wild roaring" that converts the "altar into a stage."

But were Sulzer just an exceptional cantor with a taste for the great Romantics, he would not have been the focus of a concert given on Sunday

How a Jewish tradition was transformed by Salomon Sulzer.

night at the Stephen Wise Free Synagogue, 30 West 68th Street, as part of a three-day conference in honor of the centennial of his death. The conference, ending today at the Jewish Theological Seminary, was sponsored by the seminary, Hebrew Union College, the Leo Baeck Institute and the Austrian Cultural Institute. Related events have taken place in London and Boston and are to be held in Israel and Los Angeles.

While these tributes primarily draw specialized audiences, the case of Sulzer is remarkable. As the first cantor of the Wiener Stadttempel, he seems an archetypal example of the modernization of musical style. He transformed the Jewish musical tradition in a typically 19th-century fashion, codifying it, irrevocably adopting the perspectives of concert music.

Before Sulzer, there was no long tradition of Jewish repertory music. The traditions were oral, involving improvisation on melodies that were long familiar. Sulzer, though, deliberately combined older styles with German Romanticism. His settings (sometimes resembling Mendelssohn, sometimes echoing Schubert,

on ancient themes) were primarily for four-part choir, cantor and organ.

On Sunday, the choir of the Cantors Institute of Jewish Theological Seminary, directed by JoAnn Rice, and the choir of the Jewish Institute of Religion at Hebrew Union College, directed by Don Gurney, offered Sulzer's pungent settings of "Yigdal," "Tekia-tot" and "Ovinu Malkeinu." In these works, Sulzer radically split performance from the congregation. The lines were often too intricate for untrained singing and the effect occasionally too esthetic.

But Sulzer went even further: he transformed Jewish sacred music the same way other oral cultures have been transformed by contact with the powerful techniques of Western music. Sulzer described his goal as a form of what we call today "authenticity": to "cleanse" traditional tunes of "later accretions," to restore them to "original purity" and then reconstruct them according to the "rules of harmony."

He also commissioned works from composers who were not Jewish. The concert included renditions of "Etz Hayim" and "Kaper Chatoeinu," written by Joseph Drechsler, who knew Beethoven and was Kapellmeister of St. Stephen's Cathedral. The mystical prayer welcoming the Sabbath, "L'cho Dodl" was performed in a setting by Ignaz Ritter von Seyfried, who conducted the premiere of "Fidelio" in 1805. The "Adon Olam" setting was composed by Wilhelm Wenzel Würfel, a friend of the Chopin family.

The concert could have been better prepared though the composer Hugo Weisgall (himself the son of a distinguished cantor) was an accomplished guest conductor. The soloists, who acquitted themselves well, included Nathan Lam and Richard Botton, baritones; Alberto Mizrahi, tenor, and Martha Novick, mezzo.

But this was a fascinating glimpse at a moment in which the major figures in the most musical of European cities had extensive contact with synagogue liturgy and an older culture was being transformed by forces we are still confronting.

In a talk yesterday, Mr. Weisgall implied that Jewish synagogue music is now suffering the same fate as ordinary concert music. It is still set firmly in the era in which Sulzer began to codify it. There is a mystery here, deserving better understanding. This was liturgical music, performed as repertory music; the rest of concert life sometimes seems like repertory music performed with the devo-

March 20 UPB pg 8 = Sulzer Memorial

Prelude & segue into Halleluyah

Rabbi reads "How lovely are your sanctuaries O Lord of hosts, my soul yearns & longs for the presence of the Lord. My heart & my flesh sing for joy to the living God."

Choir segue into Ma Tovu - (p. 10) P. 10f

cue "The Lord our God is Holy" - Barcha (p. 28)

Rabbi reads in Hebrew - "asher bidvaro - Adonay Tzvoos Sh'mo"

Cantor segue - "Eyl Chai V'kayom" (p. 30)

Rabbi reads - Ahavas Olam - Cantor segue "Va'avascho" (p. 31)

segue into Shema - Rabbi reads V'chavto - Cantor picks up at Lama-an Tizkeru (p. 33)

Rabbi reads resp w. Cong. To "our fathers in ancient days"

segue Mee Chomoch (p. 35) segue "Malchuscho" segue "Adonay yimloch"

segue V'neiman (p. 36)

Rabbi reads on (pg 18) "The Children of Israel - forever" cue V'shomer (p. 40) V'shomer to "18" to

Rabbi reads on pg 22 "Our God a God of our Fathers" cue "Praised be thou - who sanctified the Sabbath"

Eloheynu V'eylohey Avoseynu R'tze Vimuchoseynu (p. 44)

Rabbi reads - Grant us Peace - Organ plays in back ground
Silent Meditation - segue Hiney Ma Tovu (p. 49)

Kiddush

Words by Rabbi - followed by Hiney Barcha (p. 51) Psalm 13
~~Psalm to be read in English first~~

Oleynu - (p. 55) segue - Va-anachnu

Adon Olam -

reprise of Hiney Ma Tovu - Choir hums while Rabbi does
Benediction

reprise of Halleluyah - Good Shabbos!

SOLOMON SULZER: CENTENNIEL

INTRODUCTION: LIFE

BEGIN WTH A CORRECTION: SS D IN 1890, THUS THIS CENT
OBSERV/COMMEMORATION SLIGHTLY OVERDUE

WE NT ONLY ONES: DIFF PLACES IN NY, LOND, LA, BOST, JER
& GRT ATTENTION PAID; ON 1ST CENT OF HIS B, 1904,
CANT CONCERT POSTPOND BEC OF CROWD WHICH CLD NT
FIT INTO AREA ORIGINALLY DESIGNATED FR CONCERT!

SS B IN TYROL IN 1804, CALLED TO V AT AGE 22 & STAYED
SLIGHTLY MORE THAN 55 YRS!

TALENT OBV EARLY ON & OFFIC AT SERVICES AT AGE 9!

AFTER BM NEEDED TO BE APPOINTED & FRANZ JOSEPH HIM
SELF ACTD UPON IT IF FURTHER STUDY FOR 3 YRS WITH

A RECOGNIZD TEACHER = TRAVEL: SW, G, ALSC

SS CALLED TO V 9 YREAS AFTER BM, 6 AFTER TRAVEL/STUDY;

AS SS TO V SO LEWAND LATER TO BERLIN & BOTH TO

HAVE A PROFOUND INFLUENCE ON CANTORIAL MUSIC

ALSO: 14 CH; 1 SON = OPERA COMP, 1 S A CELLIST; 2 DS
OPERA SINGERS IN DIFF PARTS OF WORLD.

SS HAD NEW APPROACH TO CANTORIAL MUSIC, MUCH OF WHICH

WE TAKE FR GRANTED IN OUR DAY. BT IN EARLY 19TH

MUSIC NT WRITTEN OUT, RATHR TRAD MELODIES PASSED

ON FRM GEN TO GEN; HE CODIFIED & ORGANIZED MUSIC

AS WELL AS COMPOSED: 4 PART CHOIR, ORGAN & CANTR

HE ~~USED~~ ALTAR AS A STAGE: THESE NOW "CONCERT" PIECES

AND CRITICS INDICATED THAT ~~SOME~~ MUSIC ^{reflects} MENDELS

AND SCHUMANN; IN BRIEF, HE TRANSFORMED SACRED MUSIC

INTO AN EVENT!

ONLY 1 EARLIER SUCH ATTEMPT: SOL ROSSI IN 17TH CENT

MANTUA, ITALY ONE OF MOST FAMOUS OF THAT GENERAT.

HIS OWN WORKS QUITE EXTENSIVE IN HIS LONG STAY IN V:

2 VOLS OF HIS MUSIC PUBL 1839 & 1865 WTH OVER 100 COMPOSITIONS; WTHOUT COPYRIGHT ALL OVER WEST WORLD; 5TH EDITION AS LATE AS 1954; HE ENDURES!!

IN ADD WAS PROF AT CONSERVATORY OF MUSIC IN V, NO SMALL ACCOMPLISHMENT FR A JEW IN THAT ERA. — —

IN ADD TO HIS OWN WORK, COMMISSIONED FR NON-J ALSO: JOSEPH DRECHSLER, KAPPELMEISTER AT ST. ST CATH/V =ETZCHAYIM & KAPER CHATOEUINU; //A "LCHO DODI" WAS COM BY IGNAZ RITTER VON SEYFRIED, WHO CONDUCTD PREMIER OF FIDELIO! → 4212 3>5

IN ADD: ROBERT SCHUMANN ATTEND SERVICES AT SYN TO HEAR SS SING; SHUM COMPOSED MELODY TO PS. 92 *אֲרִיָּה בִּיבִי*
SS GAVE A CONCERT ^{at which} ~~WHERE~~ FRANZ LIST WAS ^{his} ACCOMPANIST, AND THS RITTER VON SEYFRIED NT ONLY FR OF BEETH BT WAS A PUPIL OF MOZ & HAYDN. SEE INFLUENCE MUSICALLY AS WELL AS CULTURALLY; INTERACT BUT SEPERATE; IN ALL PROBAB, SS SEEN MORE AS A CONCERT ^{artist} THAN JEW/CAN SS SAW THS DISTINCTION & THEREFORE VS LABEL OF "KANTOR" BEC ALSO THAT JOHANN SEBAST BACH/LEIPZIG; SS PREFERRED CHAZZAN OR SHELIACH TSIBUR AND ALTHO LIST ACCOMP HIM & ATTENDED SYN & PRAISED HIM THESE WORDS OF RECOGNITION COME FRM A BOOK BY LIST SIGNIFICANTLY ENTITLED "DIE ZIGUNER & IHRE MUSIC IN ^{Vogel} ~~1861~~" PUBL 1861 ("THE GYPSIES & THEIR MUSIC IN HUNGARY) P. 11 IN JOURNAL OF SYN MUSIC, VOL 1, NUMB 4, SEPT 1968; PUBL CANTRS ASSEMBLY OF AMERICA SS D ON JAN 17, 1890, HONORED THEN AS NOW
Thanks to Cantor Bloch.

HEB TAB., FRID EVE., MARCH 20, 1992

CENTENNIAL OBSERV OF DEATH OF SUILZER



RELIGION

TALKING To GOD

For more and more Americans, worship services are no longer enough. They want the intimate contact of personal prayer.

This is the week to pack up the artifacts of Christmas. The crèche will be returned to its box, heirloom ornaments swaddled in wrapping paper, tinsel tossed out with the shedding tree. For serious Christians, though, the spiritual message lingers: the distant Lord is as close and approachable as the infant Jesus in his manger; reach out, with word and deed, and touch the Holy One. It is not, of course, just Christians who seek Emmanuel, *literally*, God With Us; nor is it only at Christmas that the yearning arises. Jews and Muslims, too, evoke the intimate side of God every time they pray. "To pray," observed the late Rabbi Abraham Joshua Heschel, perhaps the greatest modern theologian of the spiritual life, is "to bring God back into the world . . . to expand His presence." For Heschel, talking *about* God, which is what theologians do, was idle chatter unless one first learned to talk *to* God.

Talking to God: in America, as the prophet Amos put it, those conversations flow like a mighty river. This week, if you believe at all in opinion surveys, more of us will pray than will go to work, or exercise, or have sexual relations. According to recent studies at NORC, a research center, by Andrew M. Greeley, the sociologist-novelist-priest, more than three quarters (78 percent) of all Americans pray at least once a week; more than half (57 percent) report praying at least once a day. Indeed, Greeley finds that even among the 13 percent of Americans who are atheists or agnostics, nearly one in five still prays daily, siding, it seems, with Pascal, and wagering that there is a God who hears them.

Some of these prayers are born *in extremis*: there are few atheists in cancer wards or on unemployment lines. But in allegedly rootless, materialistic, self-centered America, there is also a hunger for a personal experience of God that prayer seeks to satisfy. Greeley's studies show that serious prayer usually begins after the age of 30, when the illusion that we are masters of our own fate fades and adults develop a deeper need to call on the Master of the Universe. In an age of relativism, God remains for many the one true absolute. In an era of transience and divorce, God can be the only place left to turn to for unconditional love. "We're all making the search, whether we know it or not," says

Father Charles Gonzalez, rector of the Jesuit community at Georgetown University in Washington, D.C. Some of the searchers are motivated by joy—they find pleasure in communing regularly with their God. Gonzalez is one of them: "I pray," he says, "and pray regularly because

**Expanding the
Lord's presence:
Steindl-Rast
praying at Big Sur**

JAMES D. WILSON—NEWSWEEK



Calling on the Almighty
Mr. Fix-It: Steve and Niki
Gallagher asking for help

LESTER SLOAN—NEWSWEEK

I must do it to live."

Worship is one way Americans talk to God. Indeed, 40 percent attend services at least once a week. But, Greeley argues, frequency of personal prayer is a better barometer of religious commitment because it is utterly voluntary and independent of any social sanction or purpose. Rabbi Shira Stern of Monroe Township, N.J., agrees. "When people come to my temple or a church or a mosque they expect a spiritual experience," she says. "But I say that if they haven't done it [prayed] on their own before they step into a sacred place, that place is going to be no more sacred than a library or a movie theater."

Prayer is turning up in the most unexpected places. At New England Deaconess Hospital in Boston, Harvard Medical School cardiologist Herbert Benson prescribes the healing "relaxation effects" that come from regular prayer and meditation. Other doctors have tried to show that prayer works even if the patient isn't the one doing the praying. In an experiment at San Francisco General Hospital, reported in the Southern Medical Journal, a researcher asked outsiders to pray for a group of cardiac patients. Even though the patients weren't told that prayers were being said for them, the study found that they recovered faster than those in an otherwise identical control group.

Americans who turned for solace to the

excesses of alcohol or drugs have now filled the halls of "12-step" programs, most of which rely on a regular communion with fellow addicts and with a "higher power." Psychiatry no longer dogmatically labels religion the infantile longing for the all-powerful parent. Now, some practitioners recognize stages of psychological development in prayer, moving from God as Santa Claus to God as Close Companion. Along with conventional therapy, psychiatrist Arthur Kornhaber adds prayer to his work with troubled adolescents at the St. Francis Academy in Lake Placid, N.Y. "To exclude God from psychiatric consultation," says Kornhaber, "is a form of malpractice. Spiritual-

Power of Prayer

- 91% of women pray, as do 85% of men.
- 94% of blacks, and 87% of whites.
- 32% regularly feel a deep sense of peace; 12% never experience this.
- 26% regularly sense the strong presence of God; 21% never do.
- 15% regularly receive a definite answer to a specific prayer; 27% never have, 25% have once or twice.

SOURCES: POLOMA AND GALLUP, "VARIETIES OF PRAYER"; GREELEY, NORC

ity is wonder, joy, and shouldn't be left in the clinical closet."

Even in the university, the temple of all that the Enlightenment has distilled, prayer has found a home. "It was very rare 20 years ago to find vital, vibrant religion on the college campus," says David Rosenhan, a professor of law and psychology at Stanford University. "Now there are prayer meetings here that are attended by 300 to 500 students regularly."

For book publishers, the intense interest in prayer has been a godsend. Astonishingly, the current edition of Books in Print lists nearly 2,000 titles on prayer, meditation and techniques for spiritual growth—more than three times the number devoted to sexual intimacy and how to achieve it. "After the Bible," says Werner Mark Linz, president of Crossroad, a major publisher of serious religious books, "books on prayer are our biggest sellers."

Books, even the Bible, are only starting points. "Prayer is the fundamental way we relate to God," says Trappist Father Thomas Keating, a monk of St. Benedict's Monastery in Snowmass, Colo., who spends six months of every year teaching laymen and laywomen the techniques of silent, contemplative prayer. "Like any relationship it goes through stages, from acquaintance to friendliness, then on to friendship, love and finally union." The nation's 1,000 religious-retreat centers are comfort stations on that journey. Month after month, pilgrims come for guidance; the most popular centers are booked more than a year in advance. Most of the programs are ecumenical, with courses ranging from weekend prayer sessions to 30-day silent retreats directed by Jesuits, Trappists and other religious orders. For Jules Ruggles Sr., 73, of Arcadia, Calif., his yearly silent retreat is time "away from the telephone to relax and think about God."

But the search for God has proven too pressing to be left to the clergy alone. In the past decade more than 100 centers have been opened to train laymen and -women as "spiritual directors." At the Shalem Institute for Spiritual Formation in Washington, D.C., for example, laity are learning how to turn hunger for God into a lifelong spiritual quest. Because churches and synagogues rely on rote prayer, says Father Tilden Edwards, an Episcopal priest and Shalem's executive director, their liturgies "can be a way of evading God in the name of God." By gathering people in small groups for silent contemplation, Edwards has found that

centers like Shalem "help people be directly, immediately in touch with our own reality in God."

Prayer requires making time for God. In Atlanta, Traci Sims Kimbro, 31, a Baptist, often drops briefly to her knees at the front door before she rushes off to her job as a bakery representative. At 7 a.m. in Chicago, Faustin Pipal, 70, prays for 20 minutes while exercising on his stationary bicycle. "I close my door and nobody hears me but God—I hope," says Pipal, a Roman Catholic and vice chairman of a savings bank. "If you're not as close to God as you used to be, it's because you moved, not God." Like other devout Muslims, Naji Igram, 53, prays to Allah five times a day—often retiring to a clean and quiet place in his carpet store in Cedar Rapids, Iowa. "I don't look for anything miraculous to happen," says Igram. "The miracle is being able to speak directly to your Maker."

There are, of course, many ways of talking to God. Prayers learned in childhood or read from a book are often used to break the conversational ice. For Ron Nahser, 51, chief executive officer of a Chicago advertising agency, the most important thing in prayer "is to shut up and listen." Nahser, a Roman Catholic, usually spends 15 minutes a day doing yoga and stretching exercises plus an additional quarter hour on spiritual reading before sitting "in a quasi-lotus position for silent prayer." He and his wife and four children also keep spiritual journals. "What we put down there is written prayer," he says. "It's a way of following the unfolding of your life."



DAVE BLACK

**God's language is silence:
Trappist Father Keating
practicing 'centering'**

Most people pray at moments of crisis—when a child is ill, when death approaches. But those who pray *only* at such moments usually experience great difficulty figuring out what they are supposed to say or whom they are addressing. Dan Shenk, a Baptist pastor who works for the AIDS Resource Center, an organiza-

tion that provides services for homeless people with AIDS in New York City, routinely encounters dying men and women who try to bargain with God. "They say, 'I'll live my life in a righteous way if God will have mercy,'" says Shenk. "They struggle with their preconceived notions of God. Sometimes they're afraid to lay themselves out to God."

Prayer is no prophylactic against adversity. Julie Robinson, 49, a receptionist in Louisville, Ky., often wonders "what good prayer does"—and for understandable reasons. Despite showering God with prayers, she has been abandoned by two husbands, one of whom left her deeply in debt. After her grandchild died not long ago, Robinson confesses that she found it very difficult to pray. But pray she did—and does—finding a renewed intimacy with God that goes beyond anything she has experienced with family or friends. Usually, she says, "I just thank him for what I have and ask him for strength."

Curiously, personal prayer is probably the last taboo subject for mainstream television talk shows. Has Oprah or Phil ever focused on People Who Pray Too Much? Many Americans are embarrassed to speak about

Belatedly, the Boomers Get Religion

Following World War I, Gertrude Stein dubbed the American writers in Paris "a lost generation." In terms of religion, that epithet might also apply to those baby boomers who came of age during the Vietnam War era (1964-1975). Their indifference to prayer, like their absence from church, has been interpreted as a permanent turn away from God in American society. But according to ongoing studies by sociologist Father Andrew M. Greeley, the boomers are merely a generation that is out of step with those Americans who came before them—

and those who troop behind.

Using survey data from NORC, a social-science research center, Greeley has been able to compare the prayer habits of the "Vietnam cohort"—Americans born between 1939 and 1954—and those who preceded and followed. He finds that when the Vietnam group was between the ages of 18 and 33, 37 percent said they prayed at least once a day. By contrast, half of the first "post-Vietnam cohort" he examined—those born between 1954 and 1956—prayed daily when they were young.

As the Vietnam-era cohort aged and assumed family re-

sponsibilities, the percentage of them between the ages of 34 and 49 who prayed every day increased to one in two. True, this was still less than the daily-prayer average of the pre-Vietnam group when *that* generation reached early middle age. Even so, the numbers show that Vietnam was only a detour on the road to Damascus. The fact that the thirty-something generation is just as devout as the oldsters—and that the baby boomers are finally catching up—is proof positive to Father Greeley that the United States is becoming more rather than less religious.

② including yourself?

Just shouting "Jesus" + rel!
just as hard define "ortho" in Ind!

all - we → more rel but usually X

their personal prayer life, even with their spouses. In counseling couples, the Rev. Wade Rowatt, professor of pastoral care at Southern Baptist Theological Seminary in Louisville, finds that most spouses readily discuss their sex lives while "they struggle to talk about prayer."

But as some young couples have found, praying together is the tie that really binds. Rachelle McDuffie, 20, a junior at Wayne State University in Detroit, prays every night over the phone with her fiancé, Kenneth Reese, 21, before she goes to bed at night. "We pray for our families, the world situation and about things that are happening in our lives," says McDuffie. In fact, Greeley's surveys show that spouses who pray together report greater marital satisfaction than those who don't, and that frequent sex coupled with frequent prayer make for the most satisfying marriages.

2. Analogies between spiritual and sexual intimacy may be news to sociologists—and arouse suspicions among armchair psychologists—but they have long been apparent to students of the Bible. The longest prayer of the Hebrew Scriptures is the Song of Songs, a passionate sequence of love poems, often erotic, which the mystical tradition has interpreted as the ecstasies of the soul enraptured by divine embrace. The great mystics—Jewish, Christian and Muslim—were great lovers of God, and those like John of the Cross and Theresa of Avila wrote luminously of the cycles of longing and union they experienced as acknowledged masters of deep prayer. Are such experiences reserved only for monks and nuns?

Apparently not. According to Greeley, the United States is "a nation of mystics." In a 1986 survey, Greeley reported that 32 percent of his respondents had experienced at least one transforming "mystical" experience through prayer. In "Varieties of Prayer," a study published last year with pollster George H. Gallup Jr., University of Akron sociologist Margaret M. Poloma found that what mattered most to respondents was not frequency of prayer but whether those who prayed experienced inner peace, a feeling of being led by God or other forms of "divine intimacy." Those who did were also more likely to be forgiving, politically active and satisfied with their lives.

The reports of intimacy are quite striking. Sylvia Maddox, a director of Christian education at the Reconciliation Church in San Antonio, Texas, has been developing her prayer life for 15 years. Recently as she drove to a retreat center she found herself thinking of some of her old boyfriends. "I thought that's a funny way to prepare for a spiritual retreat," she says. "But that got me in touch with the best part of roman-



STEVE LEONARD—BLACK STAR



PHOTOS BY ANDREW SACKS

**Forging a tie that binds:
McDuffie (left) praying by
phone with fiancé Reese**

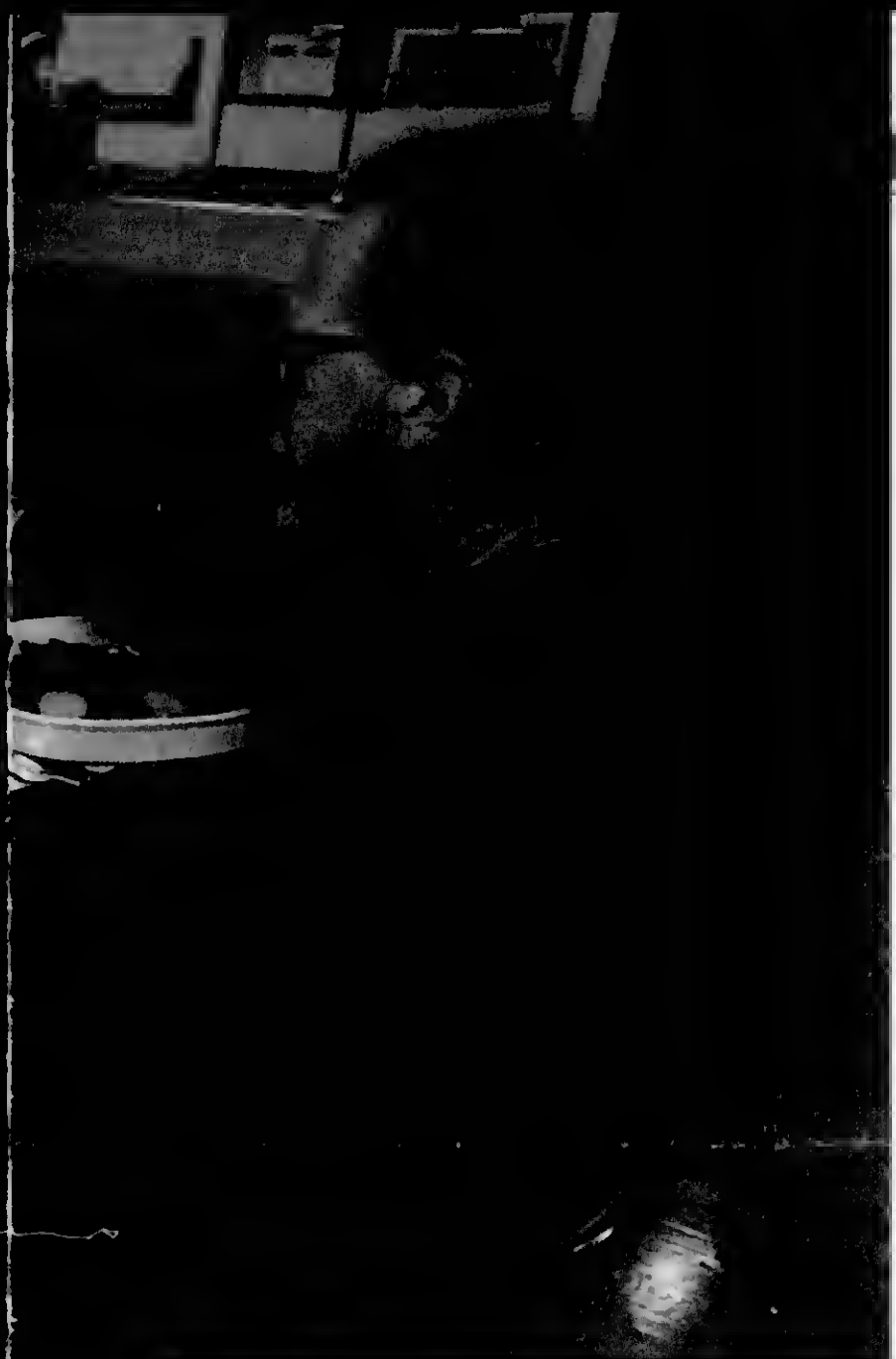
tic love—being sought and desired by the other." Then during the retreat, Maddox recalls, "I had this experience of feeling that God really desired my company. It was a powerful sense of union. I wrote about it in my journal as it was happening, and I found myself blushing. I remember thinking, 'I'm embarrassed!' The feeling was so intimate."

Many Americans are raised without any habits of personal prayer, and cannot conceive of a God who would listen if they did address him in prayer. Apart from the Hasidim, most American Jews seem particularly ill at ease with the idea of talking directly to God. "The Jewish community is the most agnostic in the world," says Steven Katz, professor of Jewish Studies at Cornell University. "Over the last 200 years, it has pulled away from its own tradition-

al moorings, substituting a suspicious agnosticism that is manifest in a failure to pray." That negative view is echoed by other rabbis. "My father is a rabbi, and a good one, but growing up I never once heard him talk about God," says Rabbi David Wolpe, 33, a lecturer in Jewish Thought at the University of Judaism in Los Angeles. In 1990, Wolpe published "The Healer of Shattered Hearts: A Jewish View of God," which has made him something of an evangelist in Jewish circles. "I stand up in front of Jewish groups and say, 'God loves you,' and watch them wince and squirm," he says. "We've so intellectualized the idea of prayer that we have bleached it of any emotional significance."

It wasn't always thus. One Jewish tradition, Katz observes, is "talking back to God, as befits a member of his covenanted peo-

fantasies!



Making time for God: Advertising executive Nahser and family ask the Lord's blessing before meal



Rabbi Wolpe praying privately: 'I stand up in front of Jewish groups and tell them, "God loves you"'

ple." From the Book of Job to the dark stories of Elie Wiesel, "there is a long tradition of accusatory prayer, of holding God responsible for acts against the Jewish people and against humanity in general," he says. But Rabbi Harold Kushner, the author of the best-selling "When Bad Things Happen to Good People," is tired of prayer that sounds like a list of grievances. "We've confused God with Santa Claus,"

Kushner charges. "Every time you have to do something hard and you're not sure you're up to it, but truly hope you'll make it, that's a prayer."

Nonetheless, petitioning God for favors is one of the oldest—and most human—forms of prayer. Linguistically, the root word is from the Latin, *precarius*, "obtained by begging." In the Gospel of John, Jesus himself promised his disciples that "Whatsoever you ask the Father in my name will be given to you." Most Americans who pray believe that at least

some of their prayers have been answered, though not always in the ways in which petitioners have sought. Dennis King, 32, a Baptist layman from Arlington, Texas, has a rule: when he prays for something, he asks only once. "God knows whether I'm sincere about what I ask for," says King. "I feel I don't have to beg because he knows what I need." Steve Gallagher, 36, a ballroom dance instructor in Los Angeles, credits God with saving him from an 11-year cocaine habit that nearly killed him. Now a born-again Christian who sometimes speaks in tongues, Gallagher feels free to

call on God for even the most trivial assistance, like getting his car started and fixing household appliances. When his television stopped working, Gallagher "just asked God to repair it because I didn't have the money for a new TV."

Clearly, there is a difference between turning to God for help and expecting him to meet our every want. Jesus' own prayer to the Father was "thy will be done"—meaning, says Jesuit John H. Wright, author of "A Theology of Christian Prayer," that God wants us to have "whatever promotes our participation in His life, our union now and in eternity." Yet it is precisely this distinction that is lost when television evange-

lists regularly claim miraculous healings through the power of on-air prayer. Indeed, there is every reason to believe that prayers sent their way, checks enclosed, are posted to the wrong address. For example, Dallas-based Robert Tilton, a self-styled "Prophet of God" who collects an estimated \$80 million a year from viewers with prayers they want answered, is under investigation by the U.S. Postal Service and the Texas attorney general for deceptive trade practices and violation of the mails. In a report on televangelists, ABC's "PrimeTime Live" found stacks of apparently unread letters and prayer requests, with their donations

Types of Prayer

■ 42% ask for material things when they pray; of this group, 59% are evangelicals; 66% are black.

■ Meditative prayer increases with age: 45% of 18- to 24-year-olds pray meditatively; 70% of 65-year-olds do so.

■ Of those who say God exists, 70% pray daily, as do 10% of those who don't believe in God.

SOURCE: POLOMA AND GALLUP, "VARIETIES OF PRAYER"

removed, in a Dumpster outside Tilton's Tulsa bank.

Unlike Buddhist and other meditative practices, prayer presupposes a God who can be addressed. Since no one has seen God, people who pray inevitably draw on their own imagination and experience. Thus, Sigmund Freud dismissed the idea of God as a figment of the unconscious mind confected out of a child's early relations with powerful parents. Today, however, some psychoanalysts believe the issue is much more subtle than Freud imagined.

According to Dr. Ana-Maria Rizzuto, a training and supervisory analyst at the Psychoanalytic Institute of New England East, Freud was only partly right. "Like everything else in life," says Rizzuto, "our internal representation of God is unconsciously organized by the mind" based on personal relations with other people. For example, a child who feels neglected by one or both parents may pray to God to prove she has a powerful ally and to numb the pain of not being understood. In some cases, people never get beyond the image of God they developed in the infantile state. Hence Freud's dismissal of God.

But from her own ongoing study of 120 cases, Rizzuto has found that in psychologically healthy people, this internal representation of God changes throughout the life cycle in response to other significant people and events. At the onset of puberty, Rizzuto reports, many children experience terrible doubts about God's existence as they try to reconcile inconsistencies between a benign childhood deity and human suffering. Again, at the close of adolescence, which she notes may extend well past 30, internal images of God change. Finding a loving spouse or holding a newborn child, Rizzuto says, "may alter an earlier, more negative representation of God." (In other words, there is reason to be grateful.) In short, says Rizzuto, "the God we pray to is the complex outcome of our personal relations with other people." But this does not mean that there is no God outside of this



Getting closer than liturgies allow: Contemplative circle at the Shalem Institute

ROBERT TRIPPETT—SIPA

unconscious internal process. Rather, says Rizzuto, it means that this mental process is the psychological medium everyone uses "for searching out that mysterious being we call God."

Harvard cardiologist Benson has concluded that talking to God may also save your life. In the '60s, Benson found that practitioners of Transcendental Meditation could dramatically reduce stress by sitting quietly and repeating a mantra. Benson labeled this "the relaxation response" and discovered that by substituting almost any soothing sound, like the word "one," he could produce the same positive physiological response.

Further experiments, however, have turned up what Benson has come to call "the faith factor." Patients who prayed were more successful at lowering metabolic rates, slowing the heart rate and other symptoms of stress than those who used religiously insignificant words to calm their minds. Typically, Catholics prayed the Jesus prayer ("Lord Jesus Christ have mercy on me..."), Protestants chose the Twenty-third Psalm ("The Lord is my Shepherd...") and Jews, the Shema ("Hear O Israel, the Lord is God..."). In sum, Benson claims that the more "spiritual" people are—that is, the more they are able to get in touch with a "presence that is beyond them yet close to them"—the more likely they are to experience physiological rejuvenation during meditation.

The techniques Benson teaches—silence, appropriate body posture and, above all, emptying the mind through repetition of prayer—have been the practices

of mystics in all the great world religions. And they form the basis on which most modern spiritual directors

guide those who want to draw closer to God. The difference is that the religious purpose of prayer—communing with God—can be lost when people use it only for therapeutic side effects. "The big watershed," says Jesuit Father Dick Rice, founder of Loyola, a spiritual direction center in St. Paul, Minn., "is moving from trying to control God to letting God direct me."

LESTER SLOAN—NEWSWEEK



Moving from talking to listening: Ruggles doing spiritual reading during his silent retreat

The first big step, says Rice, is to cease talking to God and start listening for God. And that requires silence, a nearly forgotten dimension of modern American life.

"Silence is the language God speaks, and everything else is a bad translation," says the Trappists' Father Thomas Keating, who taught "centering prayer" to more than 31,000 people in workshops last year. Centering prayer presupposes that God makes his presence known from within and thus requires an interior quieting of the mind as well as outward silence. To do that, Keating suggests that those who pray repeat some "sacred word," like God or Jesus, to center the mind. All other thoughts, even the most religious, are to be pushed aside until eventually—with practice—nothing remains but the presence of God.

At Washington's Shalem Institute, psychiatrist Gerald May teaches a similar method. But for May, a Methodist, the focus is on the deepest "need of the heart," the desire for what he calls "unconditioned love." Whatever the phrase, the goal, says May, "is to increase comfort with the mystery of God... Any image you have is not God. It's idolatry."

What is it like to be in the presence of God? We can rely only on the tales of witnesses. Rabbi Arthur Green of Reconstructionist Rabbinical College in Wyncote, Pa., describes it as coming into a space "where the borders between what is human and what is God are no longer a given. As we become more vulnerable, and more human, we discover God." For others, God is experienced as an ebb and flow. "At times I'm overwhelmed with energy and an overflowing love," says James Nash, a professor of theology at the Catholic University of America who participates in a biweekly centering-prayer group. "At other times it [prayer] seems like a big failure since the spiritual life is a continuous conversion."

The life of prayer, then, is a journey with God as well as toward God, a journey in which prayer becomes for those who pursue it as natural as breathing. "As long as you know you are praying, you are not praying properly," says Benedictine monk David Steindl-Rast, who spends half a year as a hermit in Big Sur, Calif., and the rest teaching others how to respond through prayer to "the presence of God." When everything we do is prayer, the fruit is an increase in love, patience and compassion for others, leaving behind the unmistakable taste of holiness.

KENNETH L. WOODWARD with KAREN SPRINGEN in Chicago, JEANNE GORDON in Los Angeles, DANIEL GLICK in Washington, MARY TALBOT in New York, BINNIE K. FISHER in Dallas, CALVIN MILLER in Louisville and SHAWN D. LEWIS in Detroit

Rabbi Leonard S. Kravitz
280 Prospect Avenue
Hackensack, New Jersey 07601

22 Jan 92

Dear Bob,

I must tell you that the article annoyed me and scared me. Annoyed me — particularly the statement by Wolpe — "God loves you" — How gayish, how stupid! What does this mean? Did God love the Six Million? It scares me that religion — even Judaism has become a matter of feeling — not learning, not doing. Now you know that I daven with tefillin every day (not as a gesture!) — and therefore I speak as a litvak — Jews don't "pray"; Jews daven!

A further scare + annoyance — The article describes in a very many of our students — Gayim! — Or to be fair — lacking Jewish learning + Jewish experience, their models for religiosity are non-Jewish — indeed Protestant!

"A fruitful aside" as Atlas used to say — Hassid Aseas in his "Sikheh" held that the linkage between God + Man was rom — which for him meant that God loved Jews by giving the Torah and Jews loved God

by doing nothing - It follows in his system
That God, by definition, can't love Goyim -
which we already knew!


I have the feeling that in a time of recession
when people feel that they have lost control
of their lives, the notion that God loves you
will be a way that passivity will be inculcated.
Marx will be proven correct! Creaser wrote
after 1391 the end of the Golden Age of
Spain - I fear that "God loves us" may
indicate or better anticipate a trend
about the status of the American Jewish
scene.

We enjoyed Florida, even though it
was cold.

My best to Bonnie + Sharon!

As ever,

Howard





JNF RABBINIC
DINNER

MENU

-*-

Cold poached salmon darne
with lemon dill sauce

* * *

Creamy onion soup

* * *

Manicotti stuffed with spinach
and kosher shrimp
on tomato basil sauce
topped with parmesan cream sauce

* * *

Salad

* * *

Cheese cake with strawberry coulis

* * *

Coffee or tea

SUNDAY MARCH 1 1992

הי"אט רגנסי ירושלים



TM

A CONFERENCE RESORT
ON MT. SCOPUS

JNF - Concl

A/

Purshu

trees → today also water, housing, etc
from sand to land - motto

jobs - don't need 3 add symph or test
non-political.

B/

If you don't believe in miracles,
you not a realist!

remarkable people, country

" devotion

" state of afire - Amos 5 - day might
people

day = aggressive

night = anxiety, turmoil re future, security

to visit a reporter course on idealism!

General observations

- 1) water damage & snow
 frt ecolos, ecological disaster
 hot houses destroyed
 12/31 - 1/1 100,000 without elect for 72 hrs
 rains moved mines - 1 girl lost leg
- 2) Jordan R - turbulent, overflows
 people standing & looking
 school children brought to see it
- 3) Luban
- 4) Kibbutz changes: child slp at home
 "take out" ← people eat at home
 private goods
 outside labor
- 5) Yeda - Child Movement
- 6) Chf R of Haifa - seat in Jerus
 Rev Shear Yeshur Cohen
 may be next Chf R (unless too liberal)
- 7) Effect on ch - 50s, 60s - sleep in bunkers
- 8) Effect on men - not defend Mr & bull
 a - wife
 b - child } beating & violence at home

Golan & H2O

- 1 - early warning today is 2 min
idea is to intercept over Jordan
if West B (Jordan & Samaria) given up -
early warning is 20 sec
- 2 - water has source in N - if re-routed, P.O.B.
(as Syrians almost did in 66/67 -> disaster)
could be cause for next war
- 3 - Beit Shean
enormous dip
amphitheater -> coliseum = gladiators
earthquake destroyed city in 749 CE
- 4 - air - cond = small pools
kibb - lvs on windows
Jipin - water along stone lattice
- 5 - Settlements are a buffer
Jordanians talking all the time
Syrian face-saving device
- 6 - learned hard way in Lebanon

0 L 101

tied to jobs & housing

a - diff R / E - used to better
came from huts

b - children playing together → Hebrew

Beer St - 22,000 homes

cactus & flowers

c - Eth: diff culture - illiterate

1 soc worker for 6 fam

accidents: gas, hot water faucets

supermarket - to look not to buy

d - Falls

e - Soil preservation - seen in TX, Ca, Nev, AZ

univ special courses for visitors from all over

= repr of over 60 countries attend

f - Brit. & Mefer uninhabitable

over sold 1 billion flow - 2nd only to Holl

g - Ben 6: if state not end desert

desert will end state

erosion more devastating than War

HYATT REGENCY JERUSALEM

Intro - where to begin

- a) Chinese Rest, Ever Sh Rest, Kosher Shrimp
- x) Jerus a hip city now
- c) 30 parties - all shades of religiosity
1 woman of Reconstructive Movement
- d) very gd analysts, resource persons

500 YRS AFTR 1492: II:14TH CENT SPAIN

INTRODUCT

A GENERAL

1 LAST TIME WE SPOKE ON SUBJECT OF 500TH ANNIV OF EXP OF OUR ANCESTORS FRM SPAIN 500 YRS AGO, EMPH WORLD PICTURE OF THAT ERA,

2 WORLD WAS UNIQUE PLACE WTH SOME SCIENCES FAR MORE ADVANCD THAN WE HAD THOUGHT POSSIBLE; MAPS ALREADY EXISTD AT END OF 15TH WHICH LABELLD VAGUE AREA ON THS SIDE OF ATLANTIC AS "AMERIGOS" ALTHO COL NT YET FR US, AS AM & AS JWS, A DOUBLE OBSERVANCE: COL & DISCOV OF THS HEMISPHERE, AND EXPULS OF ANCESTORS

B SPECIFIC

1 BT BEFORE LINKING THE 2 SPECIFIC, SOME GEN OBSERVAN CES WHICH HELP SET THE STAGE FR WHAT IS TO COME

2 WE HAVE NO DEF PICTURE OF COL; WHATEVER IMAGE WE HAV COMES FRM AFTR HIS DTH & NO LESS THAN 4 MAJR VERSIONS EXIST; NO UNANIMITY OF & BY SHOLARS

3 ALSO, CH COLBUS NT HIS REAL NAME; BELIEF THAT HE WAS B IN OR NR GENOA BT THERE IS NO RECORD OF HIS KNOW= ING OR SPEAKING ITALIAN. THERE ARE SP & PORT VERSIONS OF HIS NAME SUCH AS COLON (CRISTOBAL)

5 ALL HIS LIFE COL WAS VAGUE RE BRTH PLACE, BACKGRND EXCEPT THAT COLON NAME OF SEV RABBIS, AND THAT HIS SON FERNANDO SAID THAT HIS FATHERS ANTECEDENTS WERE OF "THE ROYAL BLD OF JERUSALEM"

4 IN LECT SERMN SERIES OF LAST MO: ALREADY PNTD OUT A NUMBR OF LINKS TO J; WE KNOW THAT THERE WERE APPROX 1/2 MILL JEWS IN SPAIN AT END OF 15TH & MANY NOBLES, EVEN INDIV HIGH ON ECCLES LEVEL HAD J BLD, & THS CERT TRUE OF HIS NAVIG & ASTRON

6 IN ANY CASE, F/I GAVE PERMISSION TO SET SAIL BEC LKD FOR NEW TRADE ROUTS TO EAST. MOTIV = MONEY, & WHILE ISABV PLEDGED HER JEWELS TO FINANCE, TK J MON-
EY INSTEAD. COL AS HE PREPARED TO SET SAIL, SAW JEWS BOARDING SHIPS IN HARBOR *confiscated*

BODY

A 14TH CENT HIST

1 BT AS WE LEARNED OF WORLD PICT IN 1ST LECT-SERMN IN ORDER TO APPREC TRENDS, SO NOW MUST UNDERSTAND J WORLD PRIOR TO EXPULS TO SEE ISSUES & WAYS OF LIFE

2 AS MOORS POWERFUL IN CENT BEFORE STRUGGLE TO EXPEL THEM MANY INTERNAL BATTLES, EAVEN CIVIL WAR, ESPEC UNDER PEDRO THE CRUEL IN EARLY 14TH CENT

3 JEWS SUFRD MOST AT THS TIME BEC THEY MIDDLE-MEN BETW X & MUSLMS AND, CONSEQ IN 1360S MAJR POGROMS, ESPEC IN SEVILLE WHERE CHURCH WAS VERY STRONG; LATER 1391

II

4 MANY J LOST THR LIVES BT CLD OPT FR LIFE BY CONVRSN
AND MANY DID/ BT ALTHO THESE CONVERSIONS ACCEPTD, MANY
QUEST RE THR LOYALTY BEC SUSPECTD OF PRACTICING J
IN SECRET: MORRANOS

5 IT WAS AT THS TIME, IN 1449 THAT 1ST INQUIS WAS APPT
AND HE & HIS KIND WERE FORERUNNRS OF TORQUEMADA IN 1492

B SEPH/ASH

1 WHO WERE THESE JEWS, WHAT KIND OF LIFE? INFLUENC'D BY
ONE OF LEADING FRANCO/G INDIV: R. ASHERWHO CAME TO
SP IN 1304 AS A RECOGN SCHLR & HE EXERTD GRT INFLUNC

2 HE MET 3 DIFFIC AT ONCE: SEPH HAD DTH PENALTY, ASHK
WERE MORE STRICT IN INTERP & APPLIC OF LAW, LANGUAGE
BARRIER ALTHO, DESPITE THS DIFFIC, R OF TOLEDO

3 WHERE, INCIDENT, SP AS WELL AS ARABIC = MAJR LANG &
HE MANAGED TO LEARN THEM; HIS SON, SUCCESSR, ALSO

4 BT THESE INDIV DIFF, THERE WERE MANY OTHERS AND
WE HAVE THEM ALL ON RECORD BEC OF RESPONSA LIT BET-

5 FR EX: DIFF RE LITUKRGY, HEBREW PRONUNCIATION, MIN-
HAGIM, ACDEPT OF MYSTICISM, COURSES OF STUDY

6 IN SP LITURGICAL MINHAGIM STRANGE TO NEWCOMER: EVE
PRAYERS 3 - 4 HRS BEFORE SUSET, BEC OF CLIME BT, OF
COURSE NT SO IN ASHEKNAZ AREAS; OR, IN SP CERTAIN

7 AREAS DID NT RECITE KN WHILE DID IN CENTRAL EUROPE
NO AREA WAS SAFE FRM THR DISPUTES AS TO WHO HAD THE
ONE & ONLY "CORRECT" INTRERP OF A PARTRIC MNINHAG, TO

~~SILLY ARGUMENT WHETHER R. ISAAC LURIA (MYSTIC) WAS
SEPH OR ASHK; THUS, DEBATD ORIGINS OF 1 OF THR OWN~~

8 OR, MORE PERONAL: SP BOUGHT GRAVES DUR THR LIFETIME
WHICH NT CASE AMONG ASHK; OR, BLEW SHOFAR DURING FU-
NERALS & EMPLOYED PROFF WAILING WOMEN; & LAST: MAD
COFFIN FRM WOOD OF TABLE UPON WHICH DECEASED ATE,
& DISTRIB ALMS TO THE POOR

~~9 NOTE CUSTM RE FASTING OF BRIDGRM: ZIMMELS, P. 176~~

0 IN BRIEF: MUCH INTERCHANGE OF IDEAS, CUSTMS, CEREM
BETWEEN ASHK & SEPH AS BORDERS WERE CROSSD DUE TO
EMIGR, PERSECUTION, CHANGFE OF LEADERS DUE TO EXEC
OF THE MOST PROMINENT IN EACH GENERATION; GRT MEN
OF THE PAST NO LONGR WERE FACTRS IN 1492; THERE WAS
NO LEO B OR JOACHM PRINZ TO LD THE P¹/₂ PEOPLE IN 1492.

CONCLUSION

A GENERAL

1 COLON MADE 4 TRIPS TO NEW WORLD, OF WHICH 3 SUCCESS-
FUL BUT ON 3RD, BROUGHT BACK IN CHAOINS BEC OF HIS
OWN ARROGANCE & BEC HOW BADLY TREATED NATIVE AMERIC
2 BT ISAB LIKD HIM AND PERPETUATED HIS CAUSE; HE LVD

III

TO OLD AGE & D WTYH GRT HONORS

3 JEWS EMIG TO ITALY, TURKEY, HOLLAND, & BY WAY OF
PORT TO BRAZIL, FOLLWD HIS FTSTEPS TO AMERICA SO TH
IN 1892, ON 400TH ANNIV, DVORAK + 9TRH SYMPH

4 BT IN MEANTIME, PUBLISHING HOUSES IN ITALY, BEC ALL
THIS AFTR PRINTING PRESS, DICT, ENCYC, PBKS IN HEB
AND SPANISH, ESPEC OUT OF FERRARO, VENUICE, PADUA

B SPECIFIC

1 WORLD OF COL ALSO OUR WORLD & BTH INTETRWINED; WE
WILL COME BACK TO COL BT NEXT MO WILL CONCENTRATE ON
AT LEAST 3 MAJR FIGURES OF SP/J LIFE

2 BT, INTERESTINGLY, NT POLTICIANS, ~~AS ALREADY NOTED~~ ^{rather:} BT
1/2PHILOS, POETS, THEOL WHOSE SCOPE OF CONCERN ALTO-
GETHR DIFFERENT BT BY WHOSE KNOWLEDGE & ERUDITION
MADE 14 H & 15TH CENT, DESPITE PERSEC, "GOLD AGE"

3 THAT IS ASPECT OF 500 ANNIV OF EXPULSION TO BE DISC
NEXT MONTH.

HEB. TAB., FRID EVE., FEB. 14, 1992

500 YRS AFTR EXPULSION: JEWS OF 13-15 CENT. =
PART 2

±

WASH/LINCOLN BIRTHDAY MONTH

INTRODUCT

A GENERAL

- 1 HOW TIMES HAVE CHANGED! M\$ANY YRS AGO, ~~AT TIME~~ WHEN I WAS STILL A BOY SCT, THS MOST IMPORT WK OF YEAR
- 2 IN THOSE EARLY YRS, NO ONE HAD HRD OF MARTIN L KING AND, CONSEQ, BIRTHDAYS OF WASH & LINCOLN VITAL TO OUR H~~ER~~ITAGE AS AMERICANS & WE TK IT SERIOUSLY
- 3 THS BECAME THE GENESIS OF WHAT WAS CALLED "BRTHHD WK" WTH SPECIAL MEETINGS, JOINT SERVICES, CLERGY ON LECTURE CIRCUIT, SPEC DINNERS AND AWARDS

B SPECIFIC

- 1 IN OUR TIME, EMPHASIS QUITE DIFF; OUR CONTEMP HERO IS MLK, AND FR GD REASON; BT WASH/LINCLN BIRTHDAY OBSERVANCES HAVE SLIPPED INTO THE MODE OF GIVING US AN EXTRA DAY-OFF, AN OPPORT FR A LONG WEEKEND
- 2 IN OTHR WORDS, THE ORIGINAL INTENT HAS LARGELY BEEN LOST ON US, MUCH AS IS CASE WITH ARMISTICE/LABOR OR EVEN MEMORIAL DAYS; OCCAS WHICH ARE DESIGNATED BT NO LONGER OBSERVED WTH ANY DEGREE OF AWE OR REVERENCE
- 3 THE HOLIDAY HAS CHANGED AS AMERICA HAS CHANGED BT EVEN THEN ALL NT AS IDEALISTIC AS OUGHT TO BE; FR EX: AT "BRTHD" OBSERV, 3 CLERGY, CATH ALWAYS SPOKE LAST SO THAT HE CLD ANSWER "NEG" VIEWS VS CATH BY US
- 4 IN THAT SENSE, THEN AS NOW, "IMAGE" WAS EVERYTHING!

BODY

A HISTORY

- 1 BT LETS LK AT WASH/LINCLN BIRTHDAYS WTH MORE POSITIVE PT OF VIEW; WHAT OUGHT WE TO SEE, WHAT IMPORT TO US
- 2 THERE ARE SEV SIMILARITIES AS WELL AS = NUMB OF DIFF ~~VISIBLE~~ AND WE CAN LEARN FR EACH ~~INSTANCE~~
- 3 THE 2 MEN ACTIVE C. 100 YRS APART & OUR COUNTRY CERT DIFF IN 18TH FRM THE 19TH CENT, AS FR US IN TH 20TH ~~POS & NEG ASPECTS OF~~ US ALSO DIFFERENT
- 4 ONE OF MAJR DIFF NT ONLY FACT THAT CONTRY VASTLY LARGER IN LINCOLNS TIME FRM THAT OF WASH/BT THE CONTRADICTION, ALMOST THE IRONY OF IT, THAT WASH, THE GENERAL, DIED PEACEFULLY IN HIS BED WHEREAS THE SEDENTARY LAWYER, LINC, D OF AN ASSASSINS BULLET
- 5 INCIDENTALLY, ~~4 IF~~ WE ARE STILL INVOLVD WTH ASPECTS OF JFK ASSASSIN OVER 25 YRS AGO, ~~1~~ THE PERSONALITIES OF L. ASSAS STILL IN THE NEWS WTH EXONERATION SOUGHT FR THE MD WHO TREATED THE ASSASIN.
- 6 FINALLY, LKING AT SIM & DIFF: WASH KIND OF MAN ALWAYS SUCCESSFUL WHEREAS L FAILED IN EVERY ENDEAVOR UNTIL ELECTD TO PRESIDENCY & THAT EVENT CAUSED RIOTS BEC OF L KNOWN ANTI-SLAVERY POSITION.
- 7 *time of turmoil for both men, in both centuries.*

B PRINCIPLES

- 1 WE AMERICANS TEND TO BE A FORWARD-LKING PEOPLE WTH HISTORIANS ONLY LKING BACKWARD BT THAT NT GD IDEA BECAUSE WE WLD LOSE SOME VITAL LESSONS FR VALUES
- 2 THE 2 MEN ON WHOM WE CONCENTRATE WERE INDIV WHO LVD BY PRINCIPLES & WHILE THERE WERE OVBIOUS POL VESTD INTERESTS, IT WAS NT A MATTER OF THE "HANDLERS" WHO RECOMMENDED ACTION BASD ON OPINION POLLS
- 3 FR EX: WASH ESTABL THE UNION AND IN DOING SO BECAME THE "FATHR" OF OUR COUNTRY WHO ENCOURAGED AND LVD BY THE CONSTITUTION WHICH, AFTR BREAK FRM ENGL., BECXAME OUR "MAGNA CARTA"
- 4 BT L NO LESS A MAN OF PRINCIPLE, ALTHO COUNTRY ~~OF~~ 1 CENTURY OLDER, NEEDED DIFF CONCERNS: HE PRESERVD THE UNION, HE PROTECTED UNITY OF COUNTRY AND WHILE HE HAD NO CREATIVE LINK TO CONSTIT, WROTE EMANC PROO WHICH, WTH GETTYSB ADDRESS, PROBABLY ~~ONE~~ OF MOST SIG NIFICANT STATEMENTS IN OUR COUNTRY'S HISTORY
- 5 FINALLY, THERE WERE ISSUES OF PRINCIPLE LINKED TO ONES ATTITUDE TOWARD ONES FELLOW MAN: IN THE CASE OF WASH, RELIGIOUS LIB WAS CENTRAL AND WE HAVE GENEROUS STATEMENTS GUARANTEEING REL LIB IN HIS ADDRESSES TO CONG AT NEWPORT
- 6 ON OTHER HAND, A CENT LATER, WITH SOME ASPECTS OF ANTI-SEM ALREADY IN FOCUS, ESPEC BY ONE OF THE GEN DURING THE CIVIL WAR, L CONCERN WAS HUMAN LIBERTY IN THE SETTING OF SLAVERY.
- 7 WASH ACCEPTED SLAVERY AS DID THOSE WHO FOLLWD HIM AS A NATURAL CAUSE OF HUMAN EXISTESNCE/ BT BY THE TIME OF L MATTERS HAD CHANGED AND THE STATUS QUO NO LONGER ACCEPABLE
- 8 AND IF YOU WANT TO CARRY ISSUES OF PRINCIPLES FURTHER MUST NOTE THAT IN WASH ERA PEOPLE UNIFIED IN THEIR DESIRE TO BE SEP FRM ENGLAND; WHILE THERE WAS SURELY NO UNANIMITY FOR L RE SLAVERY ISSUE, WTH RIOTS IN THE STREETS, & SALE OF DRAFT STATUS PROMINENT
- 9 TO BE PRES OF US NO EASY TASK NO MATTER WHAT CENT!

C JEWISH PT OF VIEW

- 1 LK AT THR ERA FRM MORE PAROCHIAL PT OF VIEW, NOTE BASIC DIFFERENCES ALTHO BASIC SIM: JEWS NT IMPORT
- 2 IN WASH TIME, GD RELATIONSHIP AS SEEN AT NEWPORT BT TYPE OF JEW QUITE DIFF FRM L TIME; IN L8TH HAD SEPH WHO IN COUNTRY FOR OVER 100 YRS AND SOME PLAYED VERY PROMINENT PART HELP REVOL. AS LEADERS & AS FINANCIERS
- 3 IN L TIME, WHOLE NEW WAVE OF IMMIG IN MID-CENT, 1840s/50 ESPEC AND JEWS, PER SE, NO MORE OR LESS A *problem than any other immigr group: Irish, Ital, etc*

III

4 AND THE NUMBER OF IMMIG NOWHERE NEAR AS LARGE AS WAS TO BE THE CASE AT END OF L9TH WTH IMMIGR FROM EASTERNM EUROPE

5 IN L TIME, ASHK BEGAN TO SUPPLANT THE SEPH BT NO MENTION OF THEIR DIFF IN OFFICIAL DOCUMENTATION; IT APPEARS THAT TO THEM, CONCERNED WTH OTHER ISSUES, ALL JEWS WERE ONE ANMD THE SAME.

CONCLUSION

A GENERAL

1 WHAT THEN THE REAL ACHIEVEMENT OF THESE TWO PRESIDE AND ARE THEY REALY WORTH MORE THAN AN EXTRA DAY OFF FRM WORK?

2 INDEED, YES!! THEY ASSURED THE BILL OF RIGHTS, ²THEY EXPANDED AND ~~AND~~ CENTRALIZED THE GVT AND ³ANCHORED OUR INSTITUTIONS

~~3~~ ~~AND~~ THEY HAD CERTAIN PTS OF VIEW, IDEALS, PRINCIPLES WHICH WERE MORE IMPORTANT THAN POPULARITY AND WHICH DID NOT CATER ~~TO~~ ^{TO} LOWEST COMMON DENOMINATOR

~~3~~ ~~4~~ OF C, THEY WERE POL, AND HAD VEST INT, AND WANTED TO BE REMEMBRD IN HIST AND BE RE-ELECTD BT STILL, TO GOVERN A HIGHER CALLING

B SPECIFIC

1 WE HAVE COME A LONG ~~W~~ WAY FRM DAYS OF BRTH WK; THAT IDEA ALMOST OBSOLETE WITH ALL OUR PROBLEMS

2 ON OTHR HAND, TO HEARKEN BACK TO TIME AND VOICES OF WASH & L, ~~NT~~ A BAD LESSON FR OUR TIME: TO KNOW WHERE YOU STAND, TO EMBRACE YR FELLOW MAN WTH REL & HUMAN

ASPECTS OF LIBERTY, TO RETAIN THE INTEGRITY OF OUR CONT

3 THESE ARE VALID ISSUES FOR REMEMBRANCE ~~AND OBSERV~~ AND WE SHO⁹ULD NEVER TREAT THEM LIGHTLY, ~~ESPEC BEC~~ ~~ISSUES NT HONORED BY ALL TOO MANY IN OUR TIME, PER-~~ ~~HAPS EVEN. UNKNOWN IN OUR TIME~~

4 INCUMBENT UPON US TO REMEMBER & PAY TRIBUTE TO W & L AND TO BE GRATEFUL THAT THEY LED US IN WAR & PC AND GAVE US THE BASIS FOR A COUNTRY WORTHY OF ~~REV~~

AMEN.

*contributed
& respect*

HEB TAB., FRID EVE., FEB. 7, 1992

"WAH/LINCOLN BIRTHDAY MONTH"

WIESEL: "SAGES & DREAMERS": REVIEW

INTRODUCT

A GENERAL

- 1 WHENEVER A NEW BK BY ELI WIESEL IS PUBL IT IS A MAJR EVENT; THS TIME NO EXCEPT EXCEPT THAT BK A COMPILATN OF HIS STORIES AND LECTURES GIVEN AT "Y" OVER YRS
- 2 FOR THOSE OF US WHO HAVE HRD HIM, MORE OF SAME GD FARE; FOR THOSE OF^VWHO MISSED HIM, THS OPPORT TO LEARN AND TO THINK ABT HIS PT OF VIEW
- 3 THE BK "SAGES & DREAMER" ABT BIBLICAL HEROES, RABB OF TALMUDIC TIMES AND THE LATER REBBES OF CHASSID ER AND AS WIESEL TELLS OF THESE GRT MEN, & 1 WOMAN, WE GAIN INSIGHT INTO HIS PROCESSES OF THINKING

B SPECIFIC

- 1 WIESEL TEACHES IN THE BEST PEDAGOGIC MANNER: BY ASKING QUESTIONS AND WITH THESE QUEST HE EXAMINES ANY GIVEN STORY IN MANY WAYS; NOTH IS SIMPLE OR OBVIOUS
- 2 IN THE STORIES THERE ARE HEBREW PHRASES, AT THE END OF THE BK THERE IS EVEN A GLOSSARY OF HEB TERMS, HE CITES SATRE & CAMUS TO NAME THE 2 MOST OBV OUTSIDERS
- 3 BEC HE FEEL, HE KNOWS, THAT J TRAD NT AN ISOLATED ISSUE; FR EXAMPLE, WHEN HE SPKS OF R OF APT, WHO D IN 1825, HE TLLS US ALSO THAT THS THE YR ~~OF~~ BEETHVS 9TH WAS GIVEN PREMIER IN ENGLAND, PUSHKIN WROTE BORIS GUDONOV AND JOHN QUNICY ADAMS BEGAN HIS PRESIDENCY

BODY

BIBLE

- 1 THS THE LARGEST OF 3 SECTIONS & MOST FAMILIAR TO US. THERE ARE SELECTIONS FRM THE PATRIARCHS, THE PROPHETS AS WELL AS THE LATER FIGURES
- 2 E & N, WHOM WE ARE STUDYING IN OPEN MIND, ALSO REP BUT WHAT HE DOES, AND WE DO NOT DO, IS COMBINE HIS INSIGHTS WITH THOSE OF THE MIDRASH; NOTH EVER SIM¹PLE
- 3 BUT WHAT IS EVEN MORE VITAL, WIESEL SEEKS EVERY OPPORTUNITY TO LINK THE EXPERIENCE OF THE PAST WITH THE EXPERIENCES OF HIS OWN PERSON, OR THOSE WHO LIVED IN HIS VILLAGE UNTIL FORCIBLY DEPORTED BY THE NAZIS
- 4 SO, FOR EX, HE SPEAKS OF NOAH & THE ARK: THEY DID NT TAKE GDS CONCERNS SERIOUSLY, NO^R HIS WARNINGS & AS A CONSEQ. ; COMPLACENCY, DID NT WANT TO GET READY, WERE NT WILLING TO GIVE UP EARTHLY COMFORTS
- 5 AND, OF C, AS A RESULT, PERISHED/. IS THE PARALLEL TO WHAT HAPENED TO SO MANY IN THE 1930S NT OBVIOUS
- 6 NT EVERYTHING IS AS SERIOUS BT THERE IS ALWAYS A MEANING, A MORAL, AN APT PT OF VIEW. ASHMEDAI, KING OF DEMONS ACC TO MIDRASH, IS BATTLING WTH SALOMON, THE GRT KING. THEY BATTLED CONSTANTLY TILL IN OLD AGE

BY A RUSE, ASHMEDA RELEASED HIM FROM HIS CHAINS & ASKED TO SEE SOL RING OF AUTHORITY. SOL GAVE IT UP, ASHMD THREW IT AWAY & ALL SOL LEFT WITH WAS HIS CANE; HE SAYS: ONCE I RULED OVER ALL ISRAEL, NOW RULE OVER CANE SENTIMENTS ECHOED IN KOHEL, JOB, EVEN DANIEL

B TALMUDIC

- 1 TALMD A SERIES OF DEBATES ON ISSUES OF LIFE; MUCH IS LINKD TO THE SAINTLY R OF EARLY MIDDLE AGES; TALMD COMPLETED BY 500 CE
- 2 WIESEL CITES CAMUS: "WORDS ARE LINKS NT ONLY BETWEEN WORDS BT BETWN HUMN BEINGS;" THUS, USE THEM CAREFULLY
- 3 ELISHA B ABUYA, A GRT SCEPTIC, HOLDS HIS PLACE IN RABB WORLD BEC HE SO DIFF, KNOWN AS "ACHER" THE "OTHER" BEC UNLIKE THE TRAD INDIV; WHAT MADE HIM DIFF? BEC AT ONE PT, FR ONE FLEET MOMENT, HE FORGT GD & HE BELIEVD THAT HE KNEW EVERYTHING
- 4 THERE MUST ALWAYS BE AN ELEMENT OF MYSTERY IN TRAD: SOME QUEST ARE DOOMD TO BE UNANSWERED & HE LINKS IT TO THE MYSTERY OF SURVIVAL IN 1940s: P. 174
- 5 WHICH LEADS HIM, IN TELLING ANOHR STORY TO 2 RELATD ISSUES: WHAT IT MEANS TO BE A JEW IN THE TERROR OF THE CAMPS AND HOW HE RESOLVD HIS TRAGEDY WHEN IN 1979 HE VISITED BIRKENAU: P. 223 & 240
- 6 AND HAVING SOPKEN OF THE PAST, HE LINKS IT TO US (BOTT P. 240F)

C CHASSIDIM

- 1 LAST SECT ON CHASSIDIM NT MY FAVORITE BT IT IS OBV THAT WIESEL FEELS AT HOME WITH THESE MEN, WHO REMIND HIM OF HIS CHILDHOOD IN SIGHET
- 2 BT WITH ALL OF THE SEV MASTERS OF WHOM HE TELLS STORIES AND INCIDENTS AND HOW THEIR DYNASTIES CAME INTO BEING, EVERY ONE IN A WHILE, A SPECIAL NOTE;
- 3 TWO OF THESE MEN LIVE IN CLOSE PROX AND THEY INSPIRE COMPETITION AMONG THE STUDENTS & FOLLOWERS NT AS TO WHOM IS BETTER, SMARTER, ETC BT WHO MORE SAINTLY & WIESEL GIVES EXAMPLES
- 4 BT ONE DAY ONE OF THESE 2 MASTERS WHEN CONFRONTED WITH A DIFF INTERP OF A LAW BY OTHR MASTER, ANSWERS: "HOW CAN I, A MERE FLY WITHOUT WINGS, MAKE PRONOUNCEMENTS ON AN EAGLE WHO RISES TO THE SKY?"
- 5 THS IS GENUINE, POETIC HUMILITY & THS SAME CONCEPT OF HUMILITY, AS TOLD BY W, AS PRISONERS OF BUCHENWALD REACTD TO THR FREEDOM ON APRIL 11, 1945. P. 29
- 6 NOTH EVER SIMPLE OR OBVIOUS; THE TEACHER ALWAYS FINDS AN UNDERLYING THEME FR U, ME, ALL OF US JEWS

~~CONCLUSION~~

CONCLUSION

A GENERAL

- 1 THS NT THE KIND OF BK U OPEN & RD THROUGH TO END;
EACH CHAPT, EACH DISC OF AN INDIVIDUAL, NEEDS TO BE
EXAMINED BY US ALSO; WE ND TO FIND THE HIDDEN MEAN/
- 2 WIESEL IS SUPERB TEACHER, A STORY TELLER AT HRT WHO
MAKES HIMSELF A PART OF THE STORY: HE TURNS INWARD
TO TELL US HOW HE STUDIED IN HIS YTH, SUFFRD IN HS
YTH, SURVIVED THROUGH FAITH
- 3 THERE IS NT EXPLICIT REF TO SHOAH BT IMPLIC ALWYAS

B SPECIFIC

- 1 WIESEL LVS THE MASTERS AND SPKS TO THE HRT AND MIND
BEC THE SPIRIT OF HIS TRADITION SHINES THROUGH HIM
- 2 HE HAS CHANGD OVER DECADES FRM MAN WHO TORE AT HIS
HAIR BEC NO ONE LISTENED/TO MAN W6TH FAM, WINNER OF
NOBEL ~~PRIZE~~, WHO HAS EARNED HIS PLACE TO SPK TO
PRES OF US ON NATL TV & SPK FR US ALL
- 3 IN A SENSE, CYCLE IS COMPLETED; HE WRITES OF SAGES
DREAMERS BT, IN ESSENCE, HE IS THE SAGE & HE IS THE
DREAMER AND WE THE BENEFICIARIES OF HIS WIDM & DRMS
- 4 LONG MAY HE LIVE AND TEACH AND WRITE; HE IS A TREAS
AND AMAN OF CIVILIZATION IN A TIME WHEN WE ND HIM
MOST. *to remind us and to live by example.*

AMEN.

HEB. TAB., FRID EVE., JAN. 31, 1992

REVIEW OF ELI WIESEL'S "SAGES & DREAMERS"

Intentional Second Exposure

III

CONCLUSION

A GENERAL

- 1 THS NT THE KIND OF BK U OPEN & RD THROUGH TO END;
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MOST. *to remind us and to live by example.*
- AMEN.

HEB. TAB., FRID EVE., JAN. 31, 1992

REVIEW OF ELI WIESEL'S "SAGES & DREAMERS"

Through January 12, 1992

East National Gallery of Art, Washington

Inf# 9-28695 Sunday: noon

14 Computer 842 6690

Great works of art created throughout the world at the dawn of the modern era by masters such as Leonardo da Vinci, Albrecht Dürer, Michelangelo, Sesshū Tōyō, Shen Zhou, Inka goldsmiths, Aztec stonecarvers, Benin bronzecasters.

Admission Free

Hours: Monday–Thursday, 10:00 a.m.–5:00 p.m.;

Friday and Saturday, 10:00 a.m.–8:00 p.m.;

Sunday, 11:00 a.m.–6:00 p.m.

Due to popular demand, expanded hours Friday and Saturday evenings for *Circa 1492*. Dinner by candlelight and music in the Terrace Café until 7:30 p.m. every Friday and Saturday through January 11.

National Gallery of Art, East Building
4th Street and Constitution Avenue, NW
Washington, DC

Metro Subway stops: Judiciary Square and Archives
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Passes required: Same-day and advance passes available free of charge in the East Building.

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The exhibition is made possible by Ameritech; The Nomura Securities Co., Ltd./The Mitsui Taiyo Kobe Bank, Ltd.; and the Republic National Bank of New York. The Gallery is also grateful for the additional support provided by The Rockefeller Foundation, Banco Exterior de España (Grupo CBE), and Fiat S.p.A. An indemnity has been granted by the Federal Council on the Arts and the Humanities.

Masters of Illusion was made possible by Canon U.S.A., Inc. and Canon, Inc. Presentation of the film in High Definition video is made possible by Sony Corporation. Additional support for air travel is provided by All Nippon Airways.

GERMN EXPRESS: 1090 - 1936; JEWISH MUSEUM

INTRODUYCT

A GENERAL

- 1 THE EXHIBIT AT J MUS "EXPRESS TO RESISTANCE, ART IN G 1909 -1936" IS SOMETHING OUT OF ORDINARY ALTHOUGH OPEN ONLY TILL JAN. 25TH
- 2 PART OF A PRIVATE COLLECTION LENT TO JMUS; PICTURES, SKETCHES IN COLOR & B/W, SCULPTURES WHICH REFLECT A PERIOD OF GRT SOCIAL UPHEAVAL IN G
- 3 MORE THAN 170 ITEMS, MANY PAINTERS, INCL 6 WOMEN, J & NON J ALIKE WHO HAD ONE PT OF VIEW IN COMMON: DESPR, FRAGILITY OF THE HUMAN SPIRIT, DEPRESSING LIVES AND BEC THEIR ART SO GD, SO EVOCATIVE, MAKE US FEEL THR AWFUL TIME; IN BRIEF, NT A "JOYOUS" EXHIBT!

B THE BRIDGE

- 1 TWO KINDS OF EXPRESSIONISTS AT ISSUE HERE, ON VIEW: THE 1ST = THE BRIDGE, A GRP WHICH FUNCTIONED AND LED A NEW MOVEMENT FRM 1905 TO 1913
- 2 THEY SAW ART AS A WAY OF INSTRUCTING THE PRESENT TO REFORM OR BUILD FR THE FUTURE; THEY USED ART TO PROTEST VS BOURGEOIS TASTES &, ABOVE ALL, VS INDUSTRIALIZATION OF THE COUNTRYSIDE
- 3 AND THEY DID THEIR TASK GENTLY; FR EX, CONTRARY TO THOSE WHO WLD FOLLOW, PROTEST VS INDUST = TREES OR MEADOWS, FLOWERS AND THAT WAS THE GIST OF IT

C 2ND GENERATION

- 1 BT AS THEY STOPPD 1913, NEXT GRP BEGAN AFTR WWI AND THR PT OV VIEW SWEEPED ALONG WTH DEFEAT, ABDIC OF KAISER, INFLATION, WIEFAR, THIEVERY, AND ALL THE HORROR OF THE POST -WAR GENERATION
- 2 WHAT WAS DRAWN . OR PAINTED BY THEM, REFLECTED ALSO: IN MUSIC AND LIT; SCENES NO LONGER REFLECT THE TRANQUIL SCENES OF LIFE BUT FIGURES CHANGE, FRACTURED PLANES AND GEOMETRIC SHAPES
- 3 A FACE NO LONGER A FACE BUT A DISTORTED MASS EMITTING A SHRIEK; THERE IS VIOLENCE AND MOVEMENT ALL THE TIME PICTURES HAVE TITLES SUCH AS "APOC" OR "BATTLE" & THAT IS THE NORM RATHR THAN THE EXCEPTION AS EARLIER
- 4 THESE NEW ARTISTS UNDERSTD THAT THEIR WORLD HAD CHANGED FOREVER, THAT THEY HAD NO CONTROL BT THAT THEY HAD TO SPK AS ONLY THEY CLD

BODY

A DIX & GROSZ

- 1 THESE 2 ARTISTS SERVD IN THE WAR & THUS REALIZED THE DISSILUSIONMENT OF THR GEN PERSONALLY & THR WORK REFLECTS IT
- 2 IN HIS PAINT "SUNDAY OUTING" DIX SHOWS HOW CONTROLLED

II

THE BOURG REALLY IS, HOW THEY WALK INFORMATION, HOW THEY ARE A WORLD UNTO THEMSELVES, A PATH PREPARED FR THEM & THR CHILDREN & THEY FOLLOW IT "BLINDLY"
 2 THESE ARE PAINTERS THAT OPEN UP ~~IMAGE~~ OF AMPUTEE AS SYMBOL : OF THE TIME; SEV VISIONS OF "WIDOWS" ON DISPLAY FRM THE MOURNER TO THE PROSTIT WHO MUST EARN WHAT SHE CAN BEC SHE IS ALONE; AFTR ALL, 2,700,000 DEATHS

3 AND THS BOURG BECOMES HARDENED AND WTH THEM THE SRV WHO SEE A BEGGAR, A VET, IN DOORWAY & IGNORE HIM; IN SHORT, THEY REFLECT CULTURE OF THR MASTERS = CALLOUS
 4 A GRP OF PAINTER WHO ARE LABELLED 'NEW OBJECTIVITY' INDICATE DESPAIR, DEPRESSION, INDIV PESSIMISM LEADING TO A NATL PESSIMISM

B COMMUNISTS

1 OF C, MANY OF THEM WERE STRONGLY LEFT, ALMST COMMUN & THAT IS WHY MUCH INDIC RE BO7RGEISIE
 2 BT SEE IT IN OTHR WAYS ALSO: VOIGT: CAPIT HUNG BY TH THR OWN MACHINERY, FAT CAP & CIGAR WHILE OUTSIDE HS WINDOW: WORKERS PROTESTING FR BREAD & WORK AS HE SITS IN OPULENCE

3 AND IN THS WHOLE SERIES OF SOCIAL COMMENTARIES: SEE WAITRESS, CHILDREN (EVEN WTH TOYS) DEFEATD, BENT, HOLLOW EYES, BROKEN SPIRIT; AS SAD AS THR ELDERS
 4 AND SECTN "LANDSCAPES" FULL OF CONCRETE STRUCTURES WTH PERHAPS A SINGLE HUMAN BEING = LACK OF HUMANITY AMID THE GRT INDUSTRIAL ~~NESS~~ *alization* WHICH COMES TO NOUGHT
 C BERLIN

1 AND ALL THS HIGHLIGHTED BY LIFE IN BERLIN; JADED, DEPRAVED, CITY OF CABARETS, BROTHELS, INHUMANITY TO MEN & WOMEN

2 TIME & AGAIN, "STRT SCENES" FULL OF EROTIC MATERIAL & 1 OF ARTISTS (DIX) EVEN PROSEC FR PORNO BT ACQUIT ~~STILL~~ THS IS WHAT HITLER DECLARED "DEGENERATE" ART

3 BT IT ALL ENDS WTH IRONIC COMMENTARY OF A PAINTING ENTITLED "WOMAN OF 1934" = AFTR NZ = BLUE EYES, ALL IS PERFECTLY CLEAN, DELICACIES IN STORES, SWASTIKA ATTACHD TO BABY CARRIAGE. THAT'S WHAT H WANTED TO SEE BT., AS WE KNOW, NT TO BE AND DEGEN ART WAS ~~TO~~ ~~RE~~ REPLACD EITHER BY SOPHOMORIC PROPAGANDA OR BY POSTERS FOR THE WAR EFFORT WHICH WAS TO TAKE H TXO DEFEAT

4 A WELL DISPLAYED EXHIBIT WTH MUCH MEANING, DESERVING OF A GREAT DEAL OF THOUGHT & REFLECTION NT JUST BEC SO MANY OF YOU ~~WERE~~ THERE BT BEC OF WHAT WE SEE IN OUR TIME & YOU CAN NT HELP BT DRAW A PARALLEL

lived

CONCLUSION

A GENERAL

- 1 ND TO REFLECT, 1ST ON JEWISHNESS OF EXHIBIT: NT A MAJR ISSUE EXCEPT FR THE TIME INVOLVED WHICH GAVE RISE TO THE NZ MOVEMENT WHICH HAD ITS IMPACT ON US
- 2 SOME OF ARTISTS WERE JEWS, OF C; SOME ESCAPED, SOME TO CC, OTHERS WERE SUICIDES, MANY WORKS WERE DESTROY BUT IT MUST BE NOTED THAT ALL PARTICP IN THESE MOVEMENTS SUFFRD GREATLY AT HANDS OF THE OPPRESORS
- 3 THERE WAS SEVERE REPRESSION AS OF 1935/6 WHICH IS WHY TIME OF EXHIB ENDS AT THS TIME SLOT; EXPRESS. IN ITS MOST CRITICAL FORM, WAS DOOMED

B SPECIFIC

- 1 BT ANOTHR SIDE: PARALLELS GENERALLY & JEWISHLY
- 2 THE FAT CAPITALISTS WERE CHARICATURES OF THE DRAWING WE SAW IN THE STURMER ~~AND NO NOT GO FURTHER RE ILLUSTRATIONS; SAME IMPACT LATER~~ & NO WONDER THE MASSES SAW THEMSELVES AS THE VICTIMS WITH THAT FAT MAN SMOKING THE CIGAR AS THR ENEMY: *The Cap, Jew, Boss*
- 3 BT LK AT IT FRM PT OF VIEW OF GENERAL SCENE OF BERL AND U' CAN SUB NY, DC, CHI, ETC ANYTIME: HOMELESS, DEPRIVITY, HUNGER, BEGGARS, STREET SCENES WHICH MAKE THOSE OF THE EXPRESS. LK AS CHILDREN'S TALES
- 4 WHO IS TO SAY OUR TIMES DIFFERENT, OR BETTER OR ~~WORSE~~ *Worse* ~~NT ON SAME LEVEL OF CONCERN?~~ PERHAPS THE FAT MAN IN HIS EASY CHAIR IS NT THE CAP OR THE JEW OR THE APPARATCHNIK BT, PERHAPS, BUSH OR REAGAN AND THE PEOPLE IN THE STREETS ARE NT THOSE OF COLOR BT U AND ME?
- 5 THERE IS A SOCIAL COMMENTARY TO BE MADE HERE: AND LET IT NOT BE OVERLKED THAT THS COMMENTARY TOUCHES ALL OF US, OR ~~CAN~~ *might* TOUCH US ALL ~~OR HAS ALREADY DONE SO~~
- 6 THS EXHIBIT HAD MORE TO OFFER THAN THE SCENES FROM THE EARLY YEARS OF EXPRESS IN G; WITHOUT TOO MUCH OF AN EFFORT & WITHOUT STRETCHING THE IMAGINATION TOO FAR, WE SEE OURSELVES, 70 YRS LATER
- 7 WHERE THEN THE HOPE, TRUST, BELIEF, FAITH IN A MORE SECURE LIFE, IN A BETTER LIFE FR OURSELVES & OUR CH THE EXHIBIT GIVES AN ANSWER ^{*}WE CAN NT ACCEPT; WHAT ANSWER CAN COME FRM WITHIN OURSELVES WHICH WILL PERMIT US TO FACE THE FUTURE WITH CONFIDENCE?

AMEN

HEB TAB., FRID EVE., JAN. 17, 1992

" FRM EXPRESS TO RESISTANCE, ART IN G
1909 - 1936"

Music: "Happy the Day"
PS!
comp: Lazar Weiner

'Circa 1492': An Enormous, Magnificent Muddle

10/20/91
By MICHAEL KIMMELMAN

WASHINGTON
IT WOULD REQUIRE A BETTER NAVIGATOR than Columbus to make ultimate sense of the course charted by "Circa 1492: Art in the Age of Exploration," the gigantic and multifarious exhibition at the National Gallery of Art, through Jan. 12. If not for the sheer quality of the nearly 600 objects from Europe, Africa, the Americas and Asia that have been assembled

for the occasion, one might feel an irresistible urge in sections marked I.C.2 or III.E to pull out a map and seek more direct passage to the exit. But sprawling though it is in conception and size, the show leaves no doubt about at least one of its key points: around the time Columbus undertook his voyages, the level of artistic production elsewhere in the world was comparable to what was being produced at one of the high points of European culture.

In the midst of a widespread re-examination of the meaning of those voyages and of the impact of European

colonization of the Americas, this point is not a banal one for the nation's art gallery to make. By putting, as it does, Benin sculptures and Leonardo drawings, Japanese lacquerware and Aztec stone carvings, Diquis jewelry and frescoes by Botticelli on roughly equal footing, "Circa 1492" argues for an ecumenism that is both timely and welcome.

Whether the point could have been made just as well without borrowing some of the more precious and fragile objects is another matter. One of the paradoxes of the show is that while it explicitly tries to treat different

cultures as equals, it is also an implicit demonstration of power. How many other nations' galleries could have the same clout in persuading countries to risk lending so many great works of art?

Magnificent though it is to see a work like Leonardo's "Portrait of a Lady With an Ermine," from Cracow, the sort of delicate painting on panel that enlightened museums are loath to lend, the exhibition never makes clear why this image must be here, why, for instance, the National Gallery's own Leonardo would not have suf-

Continued on Page 37

ormous, Magnificent Muddle

Continued From Page 1

ficed. When important works of art are sent flying around the world for less than compelling reasons, questions about responsibility arise. Already the National Gallery has begun to pay back the countless favors required to put together such a lavish event. El Greco's "Laocoön" is going to Cracow for three months in return for the loan of the Leonardo.

Stellar pieces transform "Circa 1492" into the kind of trophy-filled extravaganza that has not been seen here since the gallery's "Treasure Houses of Britain" six years ago, which is when plans for this show were first formulated. The exhibition was organized by Jay Levenson, an independent art historian and lawyer, in collaboration with a team of scholars, two dozen of whom contributed essays to the nearly 700-page, eight-pound tome that serves as the catalogue. The works, elegantly installed, have come from more than 200 collections in 33 countries.

Another paradox of the show is that the diversity of material is so great as to raise a question about why some cultures have been excluded. Why substantial sections devoted to art in Portugal, Spain, Italy, Germany, China, Japan and Korea but not France? Why Indians from what is now the southeastern and central United States but not from the northeast or the west?

The answer lies in the muddle of the show's genesis. The display is divided into three parts, the first and largest devoted to Europe, the second to Asia, the last to the Americas, and within each part are numerous sections. While sidestepping opinions about Columbus — the mere mention of whose name nowadays causes disagreements of the sort that the gallery clearly has gone to lengths to avoid — the show is obviously inspired by the explorer's voyages.

"Europe and the Mediterranean World," the first part, begins with sections on Portugal, to which Columbus first turned for support in financing a voyage, and Spain, which eventually paid the bill. It continues with a section on western Africa, in which Portugal had grabbed a foothold and to which Columbus sailed on Portuguese ships. Sections follow on the Islamic world, which blocked Columbus from eastward access to his goal of the Far East, and on the maps and instruments in use around the time of Columbus, which make clear how his voyages fitted into the context of an era of exploration and colonization.

One of the aims of "Circa 1492" is to address the theme of exploration at the dawn of the era when the peoples of Europe, Asia, Africa and the Americas were all coming

into contact with one another. The maps, globes and instruments are some of the most extraordinary objects in the show. From France has come the great Catalán atlas of 1375, with its detailed explication of Europe and its fantastical descriptions of the East, still terra incognita to the Europeans. From Germany has come Martin Waldseemüller's map of 1507, one of the first to take account of Europe's realization of a new continent, about which information remained so sketchy that Waldseemüller thought it had been Amerigo Vespucci and not Columbus who had first set foot there. Hence his historic mistake in naming the continent America.

And from Japan has come a Korean map of 1402, the oldest and most complete surviving East Asian map of the world, with a depiction of Europe far more plausible than any European depiction of Asia at that time. It is nonetheless a representation of Korea's world order, as Waldseemüller's map is of

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Europe's: China, Japan and Korea dominate, with Korea occupying a land mass as large as Africa; Japan, Korea's rival, is exiled far into the South China Sea.

"Circa 1492" frequently disregards its own title to include objects of special beauty or significance from other periods. Some of the most exquisite geographical devices were produced in the early 13th century, and they are here — a brass astrolabe from Egypt or Syria with inlaid silver and copper designs of the zodiac, for example, and a magnificent brass celestial globe that may have been made for the Il-Khanid observatory in Iran. The show seems most focused when the objects on view relate in some way to the issues of exploration, contact and colonization, as in the tapestry of Portuguese soldiers conquering Morocco, the Afro-Portuguese ivory horns and saltcellar, the painting of Damascus attributed to the circle of the Italian artist Gentile Bellini, the drawings by Dürer of black slaves from Africa, and the Islamic and Korean porcelains that betray the influence of China.

But "Circa 1492" is really several exhibitions at once, conceived by scholars of different inclinations, and Mr. Levenson has shouldered the difficult task of bringing them into harmony without altogether succeeding. He has shunned objects of only historical interest. Instead of a mundane model ship that would more closely approximate the one Columbus sailed across the Atlantic, for instance, he has included the gleaming silver, gilt and enamel Schlüsselfelder ship of 1503.

Still, the intent of the section on Europe is precisely to tell a historical tale about exploration, religion and intellectual life, whereas the sections on Asia and the Americas are more art-historical in their emphasis. They make clear that China and Japan were civilizations of supreme accomplishment, and that Aztec art rivaled European art in complexity. Yet they seem to belong to a different show from the one that unfolds at the start of "Circa 1492."

The exhibition becomes a conceptual hodgepodge, which in its later stages promotes an appraisal along purely esthetic lines. There are tributes to the paintings of the Japanese artist Sesshu Toyo and the Chinese master Shen Zhou, whose pulsating image of Mount Lu is as convincing a paean to natural wonder as exists. Account is taken of the exquisitely rugged jars of Japan and the elaborate gilt bronze and cloisonné enamel bowls and basins of China and the boldly decorated earthenware pots of the Quapaw. An expressive range is conveyed through the touching naturalism of a Benin ivory mask, the macabre humor of an Aztec human skull with flint knives in place of its nose and tongue, the divine sensuality of an Indian bronze sculpture of the goddess Parvati.

They are all here. So is the wood sculpture of the Japanese demon Datsueba, and the Chinese bronze figure of a Buddhist monk, and the painting by Antonio Pollaiuolo of Hercules — which in this context become an unexpected comparison in bold figuration. Here too are the Aztec stone standing figures that seem eerily frozen in mid-motion, and the angular, abstracted Taino figure of a weeping male, and the magnificent feather cloak of the Tupinamba, all poignant reminders of the Indian cultures obliterated by the age of European expansion.

Whether Western formalism is the most revealing way to examine non-Western cultures is one more question that "Circa 1492" leaves open. In the end, it is the kind of blockbuster that seems a throwback to the celebratory excesses of a 1960's world's fair. It makes clear the pitfalls of organization by committee, even as it fitfully illuminates a moment of worldwide artistic diversity and achievement.

1492-1992: EXPULSION ANNIV; I; INTRO

GENERAL

A GENERAL

7 J. from SPAIN & discov of US

- 1 THE 500 ANNIV OF EXPULSION IS MAJR EVENT OF J WORLD AND MANY EXHIBITS & BKS RE THE OCCASION
- 2 ONE OF MAJR & BEST, IN DC, ALTHO ENDS THS SUNDAY, IS ENTITLED "CIRCA 1492" ART IN AGE OF EXPLORATION.
- 3 SAW THS EXHIBT IN SOME DETAIL & WAS ENORM IMPRESSD WTH PARTIC REF TO WHAT IT SHOWS & TEACHES RE TIME OF EXPULSION = A WORLD OF GRT POSSIB & GRTER OPPORTUNITY

B SPECIFIC

- 1 OF C, OUR CONCERN IS EXPULS ^{But} FR WORLD IN GENERAL IT IS COL & HIS DISCOV OF THE AMERICAS. ~~AND~~ THESE 2 MAJR WORLD EVENTS ARE ~~SURELY~~ INTERRELATED
- 2 BT, THE EXHIB CARRIES US FURTHER: ART & EXPLORATION IN EUROPE, THE FAR EAST & THE AMERICAS WHERE COL FND LAND AND WHERE HE PLANTD FLAG OF THE ~~NO~~ ^{Repts} OF SPAIN FERD & ISAB, WHO WERE SUCH INFLUENCE ON J LIVES ALSO
- 3 AND YET, WITH ALL THESE ASPECTS OF THE 15TH CENT, IT IS AMAZING TO NOTE THAT IN THS VAST EXHIB VERY LITTLE IS MADE OF EITHER COL OR THE JEW ISSUE, AS A MATTR OF FACT, ONLY 2 J OBJECTS OF ART: A LISBN BIBLE & A SEPH. SEDER PLATE OF THE 15TH CENT
- 4 WHAT EXHIB TRULY ACCOMPLISHES & WHAT I WLD LIKE TO EMPHASIZE IN THS 1ST LECT-SERMN IS WORLD OF THAT CENTURY, IN ITS MANY RAMIFICATIONS & HOW WE FIT IN FOR THE WORLD OF THE 15TH SURELY ONE OF SEMINAL IMPORTANCE

BODY

A VOIYAGES

- 1 15TH GAVE US A "GLOBAL PERSPECTIVE" WITH THE BROADENING NT ONLY OF THE PHYS BT ALSO OF INTELLECT HORIZNS
- 2 MAPS WERE ALREADY WELL KNOWN, OF C, WTH ALL THR MANY ERRORS BT SEV HAVE SPECIAL INTERESTS FOR US: AN ATLAS OF WORLD, PUBL IN NURNB IN 1493 DOES NT MENTION COL ALTHO HIS VOYAGE ALREADY COMPLETED
- 3 ANOTHR WORLD MAP, ALSO PUBL AT END OF 15TH, BY MARTIN WALDSEEMULLER (1470-1518) USES "AMERICA" 1ST; AFTR FLORENTINE AMERIGO VASPUCCI WHO HE BELIEVD REACHED NEW CONTINENT ~~ISRT~~ / ~~AGAIN~~, NO WORK OF COLUMBUS!
- 4 EVEN THEN IT WAS PORTUGAL WHICH WAS IN FOREFRONT OF DISCOV BY SEA: THEIR SHIPS HAD SAILED AR AFRICAN CP OF GD HOPE BY 1488 & FURTHER OPENED ~~WAY~~ TO INDIA, CHINA & JAPN; 1498 VASCO DE GAMA LANDED IN CALICUT
- 5 BT SPEAK OF ^{FAR} ~~NT~~ ^{EST} MUST NEVER FORGET THAT ALTHO WE ARE EUROP CENTRD & ORIENTED; IT WAS CHINA WHICH WAS OLDEST, RICHEST, LARGEST CIV IN THEN-KNOWN WORLD; HER ADMIRALS, BETW 1404-1433, LED 7 VOYAGES TO AFRICA,

Arabia, India & Indonesia. Unusual accomplishments!
DeCochin

- 6 BT WTH ALL THR SUPERIOR KNOWLEDGE, ~~STILL~~ IN EUROPE
IT WAS AGE OF RENESC; MICHELANG, LEONARDO IN ITALY,
AS WELL AS DURER & HOLBEIN ~~WERE THE KEY~~ *in North*
- 7 AND ALL THIS WTH FOLLOWRS OF MOH ALREADY IN EUROPE
SINCE 8TH CENT. AT THS VERY TIME OF WHICH WE SPK
THE OTTOMAN EMPIRE CONQ CONSTANTI IN 1453 & THEN EAST
- 8 TO SUMMARIZE: IT WAS A VASTLY. CHANGING WORLD AND
COL, AS WELL AS WE AS JEWS & MORE SO AS SP JEWS,
WERE A PART OF IT & THS IS HOW OUR EXP MUST BE SEEN
- B MAJR MOVEMENTS
- 1 MIGHT WELL ASK: WHAT WAS WORLD LIKE THEN SPECIFICALLY
AND WHILE BECOME MORE FOCUSD RE J WORLD LATER IN
THS SERIES OF LECTURES, LET ME BE MORE GENERAL NOW
- 2 FR EX, THREE FORCES AT WORK: XIANS, MOH & JEWS. AND
THE KEY WORD AS IS USUALLY THE CASE = TRADE. BUSINESS
WAS CONDUCTD BY ALL BT THE JEWS WERE VERY INVOLVD
BEC THEY ACTED & WERE SEEN AS MIDDLE MEN
- 3 MOH NT SPK TO X, X NT TO MOH & SO JEWS WERE CHOSEN
ALTHOUGH THEY THEMSELVES WERE NOT SEAMEN; STILL,
BEC NT MANY PEOPLE WERE EDUCATED OR SIMPLY CLD RD,
IT WAS LEFT TO THE JEW TO ACT AS INTERMEDIARIES.
- 4 CONTRARY TO POP BELIEF, IT WAS KNOWN, OF C, THAT TH
WORLD WAS NT FLAT BT THE FACT THAT THE EARTH REVOLV
AR SUN WAS NT YET AN ACCEPTABLE FACT & GALILEO WAS
200 YRS INTO THE FUTURE. *a nec factor for navig purposes*
- 5 BT WHAT WAS MOVING INTO THE FOREGROUND WAS THE IMME
DIATE CONFLICT BETW MOSL & X WTH PARTIC REF TO SPAIN
WHERE, FR EX, IN GRANDA THE NASTRID DYNASTY HAD RLD
FR ALMOST 260 YRS; IN BRIEF: A STABLE, SECURE REALM
- 6 BT HERE ~~ALSO~~ THE BATTLE WAS JOINED TO DRIVE OUT THE
INFIDEL MOSLEMS, PARTIC AFTR 1479 AS FERD OF ARAGN
& ISAB OF CAST LD A HOLY WAR TO DRIVE OUT MOSLMS &
SUCCEED FINALY IN 1492, ON JAN. 2ND. IT WAS THE LAST
GASP OF MOSLM POL INFLUENCE IN AN EMP¹IRE LED BY F
UNTIL HIS D IN 1504; HE RULED SP FR 42 YRS AND HIS
- 7 STATE LED TO EM¹PIRE OF CHARLES V, WHO SUCCEED HIM.
BUT IN UNIFYING THR COUNTRY, F & I MADE IT A POINT
TO WEED OUT ALL EXTRANEOUS INFLUENCES, THEY WERE
NATLISTS OF THE EXTREME RIGHT AND REL FANATICS &
IN THAT SETTING APPT TORQUEMADA TO ACT AS HEAD IONG
TO ASSURE THE PURITY OF FAITH. IN DC EXHIBT A CHALC
GIVEN TO TORQ BY ISAB ON DISPLAY
- 8 A FRIGHTENING REMINDER OF THE RELIG STANDING OF AN
ANTECEDENT OF HITLER & HOW IN BOTH INSTANCES, SEP
BY ALMOST 500 YRS, OUR PEOPLE SUFRD DREADFULLY.
- 9 THE MOSLEMS HAD BEEN DEFEATED; THE JEWS REMAINED TO
BE ROOTD OUT; CHOICES WERE PLACED BEFORE THEM; DTH

III

AT THE STAKE, CONVERSION TO X OR EXPULSION AND ALL
HAD THE MEASURE OF ~~DANGER~~ *Tragedy*

CONCLUSION

A. GENERAL

- 1 IT IS INTO THIS REL/POL/ECO MINEFIELD THAT COL STPD
HARDLY REALIZING THAT HE WAS ON STAGE OF HISTORY
- 2 HE, OF C, ALSO HAD AN AGENDA: EGO, FOR SURE; RICHES
AS THE REWARD FOR DISCOVERIES; BUT, THERE IS THE
THEORY, THAT HE WANTED IT BEC ~~FOR VARIETY OF REASONS~~
HE WAS A DEVOUT X & WANTED TO FIND THE RTE TO CENTR
OF WORLD, IF NT UNIVERSE = JERUSALEM
- 3 THE RELIGIOUS ASPECTS OF COL JOURNEY NT YET FULLY
EXPLORED AND ARE SURELY NT KNOWN POPULARLY BT ~~EST~~
IN MORE RECENT WRITINGS RELATED TO 1492 MORE & MORE
BEING MADE OF HIS EVANGELICAL FEELINGS
- 4 HE ONCE COMPARED HIMSELF TO MOSES, HE SKS JERUSALEM
AND THERE IS, OF C, THE ALWAYS DISQUIETING FEELING
THAT HE WAS OF JEWISH ANCESTRY
- 5 FR EX, HIS SHIPS WERE READY TO SAIL, ALL WAS PREPAR
FOR AUG 2ND BT HE WAITED FR ANOTHR 24 HRS TO AUG 3
BEC, AS WE KNOW, AUG 2 WAS 9TH AV AND, 2ND EX: A MOST
UNUSUAL ASPECT: NO PRIEST ON HIS SHIP AS HE SET SAI
AND IT IS ALMOST IMPOSSIBLE LOGICALLY TO EXPLAIN TH

B. SPECIFIC

- 1 WTH ALL THESE FACTS AND FACTORS IN MIND, MUCH TO BE
DISCUSSED IN MONTHS AHEAD
- 2 WILL SPK ON THE SUBJECT OF 500 ANNIV 1X A MO, NOW
THRU MAY; NEXT MO, ON FEB. 14TH, ON LIFE OF JEWS IN
SPAIN UP TO THE EXPULSION AND WHAT HAPPND TO THS
WAY OF LIFE
- 3 AND WHILE WE ARE SPEAK OF SEPHARD, WHAT WAS GOING
ON WTH ASHK, WHAT WAS INTERCHANGE THEN, HOW DID
THEY OR DID THEY INFLUENCE EACH OTHER
- 4 IN SHORT, MUCH NEEDS TO BE EXPLORED, WHICH IS HIST
& FR US, 1492 AS WELL AS 1992 ARE DATES OF MAJR CON
CERN. LET US EXAMINE THEM MORE FULLY IN DAYS TO BE
THANK YOU

HEB TAB., FRID., JAN. 10, 1992

1492-1992 : 500 YRS SINCE EXPULSION
PART I: GENERAL INTRODUCTION

Check books - administrator help

Music - Choir

Focus Grp

Get Deekhow

THE NEW YR: 1992: BETTER OR WORSE?

INTRODUCT

A GENERAL

- 1 WE JEWS LUCKY: GET TO CELEBR OR OBSERVE NYR TWICE &, AS IVE SAID TIME & AGAIN: I PREFER OUR WAY
- 2 ONE REASON FR MY ~~PREF~~ ^{=NYR=} TIME OF REFLECTION AS OPPOSD TO DRINKING & FESTIVITIES USUALLY ASSOC WTH ~~OCAS OF DEC 31ST~~
- 3 BT THS YR, PERHAPS U NOTICED AS WELL: NT SO MUCH CELEBRATION BEC CONDITIONS IN OUR OWN COUNTRY, AS IN THE WORLD, NT SO PLEASANT THAT ~~THEY REQUIRE~~ ^{calls for excessive} JOY

B SPECIFIC

- 1 IF NOTH ELSE, THEN, NYR 1992 GIVES US ALL CHANCE TO REFLECT ON WHAT WE SEE AR US AND PROBLEMS ARE MORE THAN THE OBVIOUS
- 2 THE GD PART OF LIFE DOES NT GET TOO MUCH PUBLICITY IN OUR NEWS BROADCASTS; WE SEEM TO EMPHASIZE THE BAD BUT THAT IS THE WAY IT HAS ALWAYS BEEN
- 3 WHAT WE OUGHT TO DO, AS WE POSE QUESTION: "1992: BETTER OR WORSE?" IS TO KNOW THAT A- WE HAVE NO WAY OF REACHING A SATISFACTORY ANSWER, ~~AND~~ B- OUR PTS OF VIEW JUST AS LEGIT AS THOSE OF OTHERS AND C- THE OBVIOUS ISSUES ARE NOT NEC THOSE WHICH AFFECT US MOST

BODY

A AMERICA

- 1 LET'S FORGET, FR THE MOMENT, RE: RUSSIA, YUGO~~SL~~, AFRICA, MIDDLE EAST, ETC BEC WHATEVER WE SAY HERE WOULD BE NO MORE THAN EDUCATED GUESS ~~WORK~~ AND WE ALL READ THE SAME NEWSPAPERS
- 2 LK AT EUROPE OVER LAST 2 YEARS: NO ONE WLD HAVE BEEN ABLE TO FORESEE THE CHANGES HAPPENING ~~BEFORE~~ OUR EYES/AND THS FR THOSE OF US ~~TO~~ WHOM EUROP HISTORY IS SECOND NATURE
- 3 BT AS WE LK AT ISSUES CLOSER TO HOME WHAT BOTHERS ME MOST IS THE FACT THAT WE ARE NOT BEING TOLD THE TRTH INsofar AS REALITY DIFFERS FRM TV IMAGES
- 4 WHAT I RESENT MOST IS THAT PEOPLE TAKE ME TO BE MORE OF A FOOL THAN I ALREADY AM! NO MATTER HOW OFTEN THE LIE THAT ALL IS WELL WITH THIS COUNTRY IS VOICED ~~FR~~ [↑] ~~PUBLIC CONSUMPTION~~, I KNOW THAT IT IS NOT SO
- 5 IT HAS NOTHING TO DO WITH THE ~~PRESIDENTS~~ ELECTION OR THE SENATORIAL CAMPAIGNS SOON TO BE BEGIN ~~IN~~ ~~EARNEST~~ BUT REALITY SHOWS ME THAT WHEN SOME TWO YRS AGO WE HAVE REP ~~TRED~~ WEISS HERE TO SPEAK OF HEALTH-CARE & NO ONE CAME, [↑] THE VOTERS IN PA WERE FAR MORE ASTUTE AND VOCAL THAN WE. THEY SPOKE & RECOGN TRUTH
- 6 1992 IS NT THE YEAR [↑] TO MEASURE A PRES. POPULARITY

B

Now

BUT TO TAKE CARE OF THE PEOPLE IN NEED AND SO TO ORDER THE PRIORITIES OF THE GVT THAT THE PEOPLE HLPD.

7 A. QUINLAN WROTE JUST FEW WKS AGO IN HER WKLY COMUN: AS SHE REFRD TO THE 7 DEADLY SINS OF YOUNGSTERS IN OUR TIME: "DRUGS, ALCOHOL, VANDALISM, ASSAULT, TEEN-AGE PREGNANCY, ~~suicide~~, GANG WARFARE, RPE & ARSON"

8 THE REALITY ~~BETWEEN~~ THAT AND ~~IT'S~~ IMAGE ON TV CALLS FR A REASSESSMENT OF WHAT WE ND IN NYR 1992 *as vs Bush*

9 AND THAT DOES NT TAKE INTO CONSIDERATION AN ADDITION ISSUE: CENSORSHIP RE: WHICH NEWS TO RELEASE, HOW OPEN TO BE, HOW TO SHADE THE ISSUE AT HAND. ALL THIS AS IF WE AMERICANS HAD NO SUCH DOCUMENT AS BILL OF RIGHTS!

0 TIME & AGAIN, ISSUE INTO FOCUS THAT TRUTH IS HIDDEN FRM US BEC SOME GVT OFFIC THOUGHT IT BEST/OR ~~THAT~~ HE KNEW BETTER & WE NT SPEAK OF NATL. SECURITY; IF ANYTHING IS TO BE A DANGER TO US AS A PEOPLE, THIS BLATANT INFRINGEMENT ON OUR INALIENABLE RIGHTS IS IT

B JUDAISM

1 BT, OF C, WE NT HERE. AS POLITICAL ANALYSTS BT AS J

2 U KNOW, AS WELL AS I, & U NOT PROFF JEWS, THAT JUDAI

± IS NO LONGER TOP PRIORITY FR AMERICAN JEWRY; THE EVIDENCE IS AVAILABLE AS WE SEE & HEAR & STATISTICALLY

3 FEWER JEWS GO TO SYN, CONDUCT SEDORIM, KNOW THE DIFF BETWEEN SUCCOT & SHEVUOT, CELEBR BTH CH & XMAS, ETC

4 BT, U KNOW, IT HAS ALWAYS BEEN THIS WAY; RABBIS HAVE SPOKEN AGAINST THE LAX ~~PROBLEMS~~ OF THR PEOPLE TIME & AGAIN OVER THE CENTURIES *attitude periodically*

5 AND ALL THIS ~~HAS~~ ESCALATED INTO A PROBLEM OF J SURVIVAL BT, I SHARE WITH U THE SECRET: IT WILL ALWAYS BE WTH US AS IT HAS OVER THE YEARS! (J SURVIVAL)

6 BT WHILE WE AWARE OF ~~STATISTICS~~ WE ARE ALSO AWARE OF THE FACTS: WE ARE HERE (AND, AS OVER THE CENT, THERE ARE ENOUGH OF US WHO CARE & WHO WILL MAKE A DIFFERENCE; WE WHO KEEP PLODDING ALONG, WHILE OTHERS DROP BY THE WAYSIDE, DECLARE EVERY DAY OF OUR LIVES *by our lives*

7 WE WILL SURVIVE, WE WILL GO ON, WE WILL PASS ON OUR HERITAGE AND WHILE IT MAY NT ALL BE JUST AS WE WLD LIKE, WHEN WE SAY *in time* IT IS MORE THAN A MERE SLOGAN BUT A BELIEF WHICH STANDS ROOTD IN OUR OWN LF

8 WE CAN ACCENTUATE THE NEG, WHETHER JEWISHLY OR WORLD WISE, BUT IT IS INCUMENT UPON US TO LIVE OUR CONVICTIONS & IF THESE EMBRACE OUR JEWISHNESS, OUR FAITH WILL SURVIVE AT LEAST THIS ONE ADDITIONAL GENERATION

CONCLUSION

A GENERAL

1

feeding 7

III

- 1 BT WHAT IT COMES TO, IN FINAL ANALYSIS, IS OUR OWN WAY OF LIFE, ~~WHETHER AS AMERIC OR AS JEWS~~ BT AS INDIVIDUALS WHO HAVE BEEN HURT OR ENNOBLD LAST YR AND NOW ARE SEEKING AN ANSWER TO WHETHR 92 BE WORSE?
 - 2 &, AGAIN, ITS MORE THAN WHO WILL WIN IN ATL CITY—BT THE ULTIMATE QUESTIONS WE ALREADY TOUCHED UPON AT TIME OF HH; IF WE DID NT TAKE THEM SERIOUSLY THEN OR SIMPLY CHOSE TO IGNORE THEM, THE OPPORTUNITY IS NOW ^{react} TO TAKE THEM SERIOUSLY AND TO REACT TO THEM ^{serious}
 - 3 WHO LIVE/DIE, DEFEATD OR ENNOBLD, RAISD UP/HUBLD U ALL KNOW THE LITANY & WHO AMONG US, AS THE LITURGY RD, HAS NT TASTED OF THE BITTER CUP!
 - 4 HEALTH, LV, WARMTH, DEV, CONCERN, JOY, DECENCY, FORGIVENESS, COMPASSION, HONESTY, TRUST, LOYALTY = ARE THE FACTORS WHICH MOVE US DAILY & OVER MOST OF THESE WE HAVE CONTROL AS WE WILL BE HELD RESPONSIBLE
- B SPECIFIC
- 1 IT IS IN THESE AREAS OF CONCERN THAT NEW YR TAKES ON DIFF ASPECT: HERE WE NT AT MERCY OF MEDIA/OR OF UNTRUTHS TOLD ON NATL TV, AND THE PRIORITIES ARE OUR OWN TO ARRANGE AND ORGANIZE
 - 2 HOW WILL 1992 BE: BETTR OR WORSE? IN LARGE MEASURE, ON PERSONAL LEVEL, IT WILL DEPEND ON EACH ONE OF US AS WE SK THE TRUTH, AS WE FACE REALITY,. AS WE CONTINUE TO FUCTION ~~AS~~ JEWISH TEACHINGS
 - 3 AS WE TRY TO LIVE OUR LIVES, WITH OUR FAM & CH & THR CHILDREN, ON LEVEL OF DECENCY AND UNDERSTANDING
 - 4 IF THS GOALS CAN BE ATTAINED, EVEN ON A LIMITED BSA IS, IT MAY WELL BE A BETTER YR AHEAD AND, AT THE VERY LEAST, 1992 MAY YET PROVE TO BE A YR OF PROMIS
 - 5 SEEMS TO BE THAT IS BEST WE CAN HOPE FOR, WORK FOR BEC WITH IT ALL, WHAT LIFE BRINGS TO US IN GD HANDS
 - 6 IN THAT SENSE, PRAYER FR GD & HEALTHY AND MEANINGFL YR ALWAYS IN ORDER AND THEREFORE LET US USE 2ND ^{this} OPPORTUNITY AT THE START OF SEC ROYH HASHONOH
- AMEN.

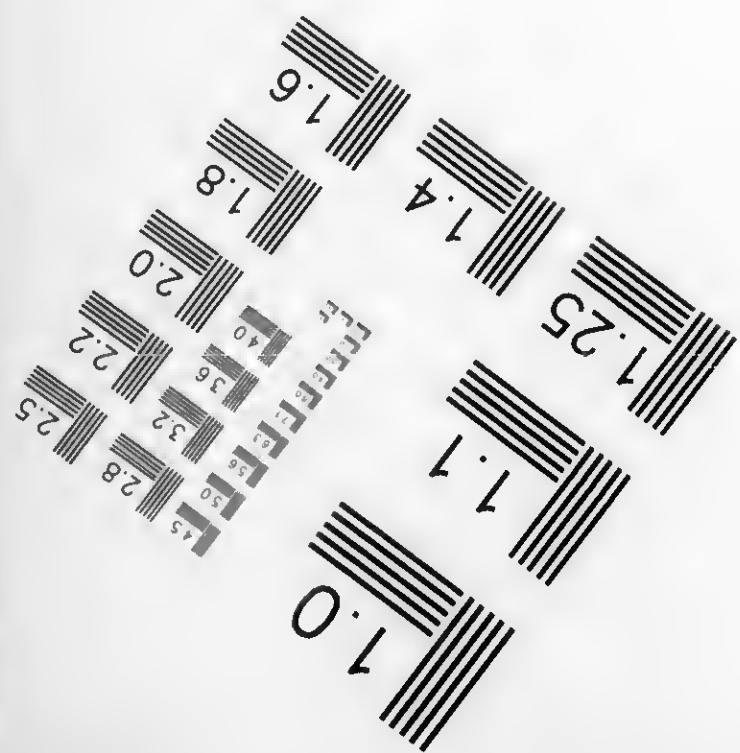
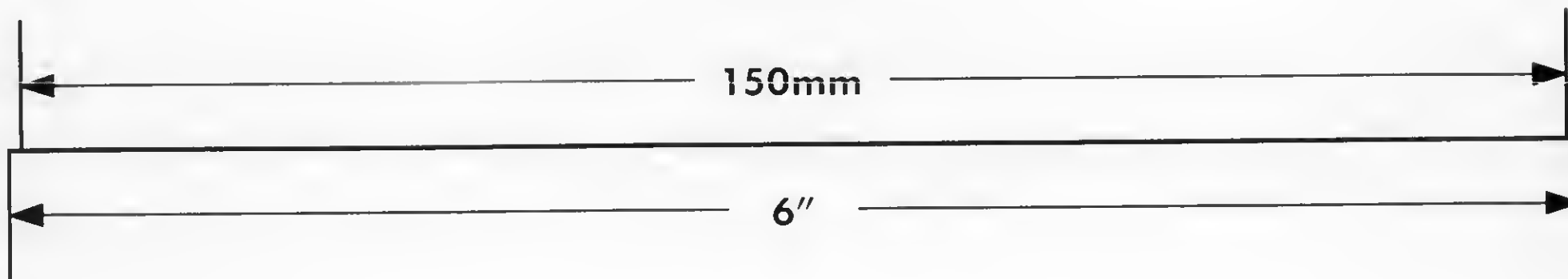
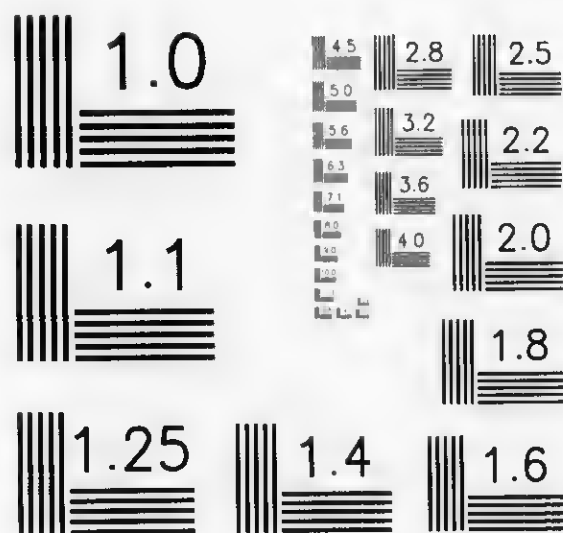
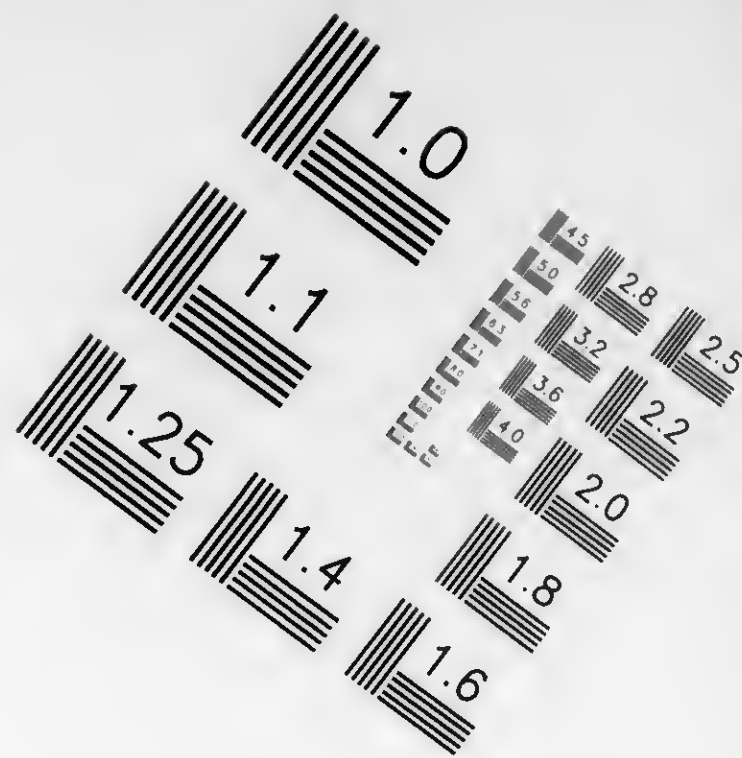
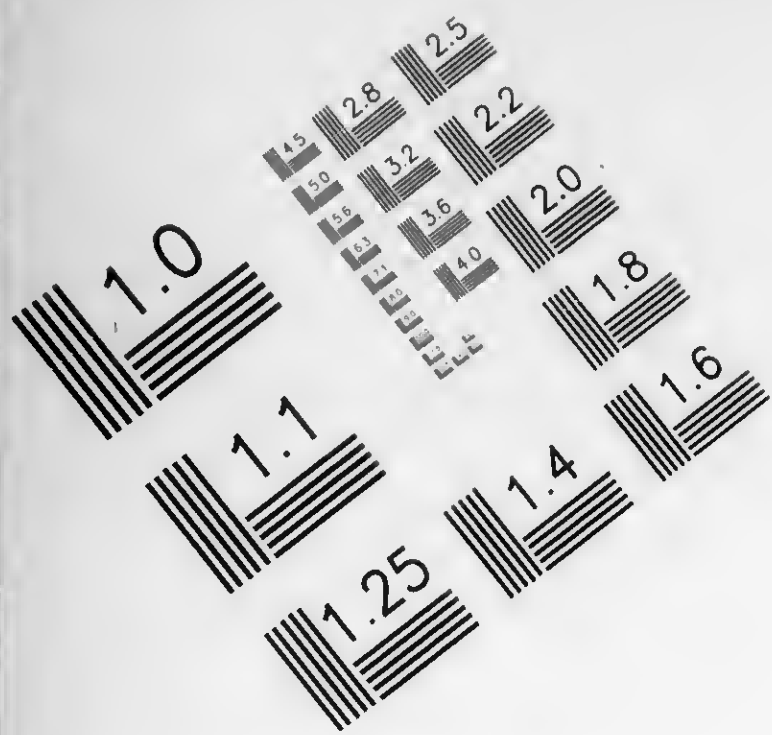
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IMAGE EVALUATION TEST TARGET (QA-3)

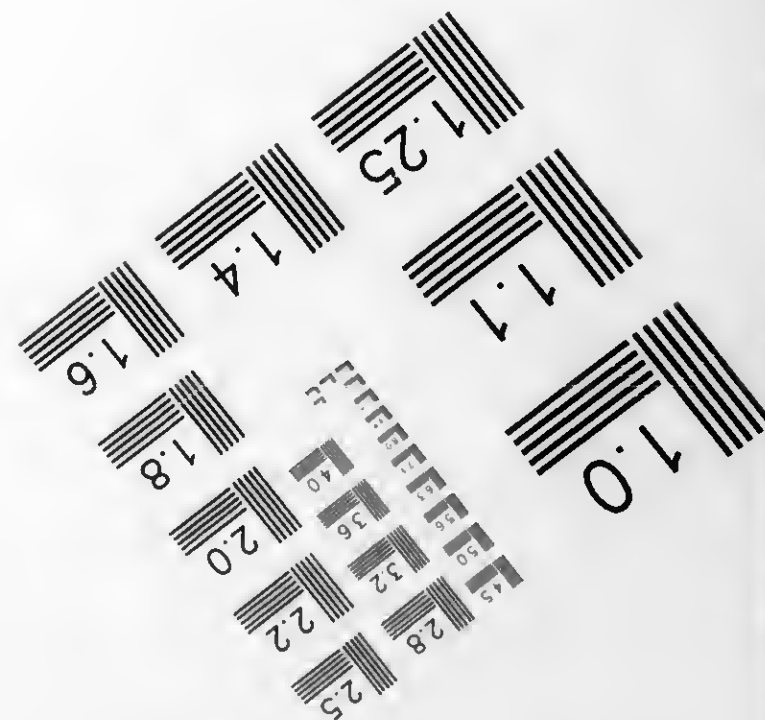


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